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Tributes to Dr. David Hesselgrave

Dave Hesselgrave was a personal friend and colleague for decades. We shared the same passion for missionary ministry to Asians. When speaking at Tokyo 2010 in April of the year, I included in my PPT his greetings of 10 slides to a thousand strong participants at the conference in Tokyo: i.e. his reminiscence of missionary service in Japan decades ago. It was enthusiastically received by all. Consequently, he was honored by a "life time service award" publicly (in absentia) with a plague which I brought back to mail him. He and Gertrude were very encouraged.

We also shared the same passion of developing a new generation of missiologist with strong evangelical conviction and we both were convinced EMS being one of the best ways to carry out that vision.

During my two terms serving as president of EMS, Dave repeatedly sent encouraging notes and helpful suggestions for EMS operation and future direction. He also wanted members of the EMS leadership team to safe guard EMS from tendencies of secularization, ecumenical compromise, etc. In other words, we are to be true to the name "Evangelical Missiological Society" amidst powerful currents and many threats to evangelicalism in the 21st century. We share the same theological conviction that being an "evangelical" in our time is both critically challenging and crucially important; yet we have to struggle to stay on course for the Kingdom.

His offered faithful care for Gertrude who had to cope with challenges of blindness by efforts such as declining invitations and putting off his writing projects. That was a powerful testimony of Christian commitment to the sacred vow of marriage.

Dave's prolific publications and time-honored service in theological education helped developing a new generation

Word from the Editor

In this issue of *Occasional Bulletin*, we celebrate the full and rich life of our friend Dave Hesselgrave. Several of his former students and colleagues gladly contributed to mark Dave's home-going.

The theme of this issue of *Occasional Bulletin* is "Global and Local/Contextual Perspectives of Christian Mission" with several articles: presented at regional and national conferences, peer-reviewed then revised for OB. It is worth noting that the contributors of these pieces are from diverse background and experience.

EMS members are hereby reminded of the upcoming national conference to be held at International Linguistics Center (7500 W. Camp Wisdom Road, Dallas, Texas 75236). The 2018 conference theme is "Mission and Evangelism in a Secularizing World." For information and registration, please go to: https://www.emsweb.org/home

—Enoch Wan, Editor of the *Occasional Bulletin*

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of missiologist and exploring new frontiers in Christian mission, such as cross-cultural counseling, cross-cultural communication, cross-cultural church planting, etc.

As the editor of *OB*, I am glad that we can honor Dave in this issue by paying tributes which due him. —*Enoch Wan*

. . . .

Like many others, I once was a doctoral student under the tutelage of David Hesselgrave at Trinity Evangelical Divinity School. I have always esteemed him as my primary missions mentor. His missiological thinking not only molded mine, but over the course of time has shaped the missiological tenor and direction of Missio Nexus as well. The core supposition that Hesselgrave taught both by example and in his teaching/writings, is that all mission thought and practice MUST be centered on God's word. For Hesselgrave, Scripture was the bedrock of the Christian mission.

With his passing we have lost not only a missionary statesman, but also a champion for biblically-based missions. No other missiologist in this generation had the range of influence in biblical missiology as David Hesselgrave.

In 2012 Missio Nexus awarded Hesselgrave the Life Time of Service Award. That was the same year the IFMA and EFMA merged to form Missio Nexus. It only seemed appropriate to the leadership of the association that someone of the stature of Hesselgrave be honored as a show of unity as the newly united North American mission community moved forward together.

We at Missio Nexus morn the loss of a beloved teacher, mentor, author, and friend. Though he has been promoted to glory, his legacy will continue to live on through his prolific missiological writings and the fond memories etched in the minds of we who knew him. —*Marvin J. Newell, Senior Vice President, Missio Nexus*

. . . .

It is hard to overstate the significance of David Hesselgrave's contribution to evangelical missiology. There are few people of whom it can be said that they influenced and in many cases shaped the thinking and practice of a whole generation of missionaries. David was one of those rare persons. That influence will be carried on through his students and countless others who have read his books or benefited by the work of the EMS. — *Dr. Craig Ott, Professor of Mission and Intercultural Studies*

. . . .

Whether you agreed with Dr. Hesselgrave or not, he made you first think through Scripture. Scripture was the beginning, middle, and end for David, as demonstrated in the first EMS book Scripture and Strategy: The Use of

the Bible in Postmodern Church and Mission (Evangelical Missiological Society) published in 1994. Thank you, David, for continually waving the flag of this fundamental fact. *—Tom Steffen, professor emeritus of intercultural studies in the Cook School of Intercultural Studies, Biola University*

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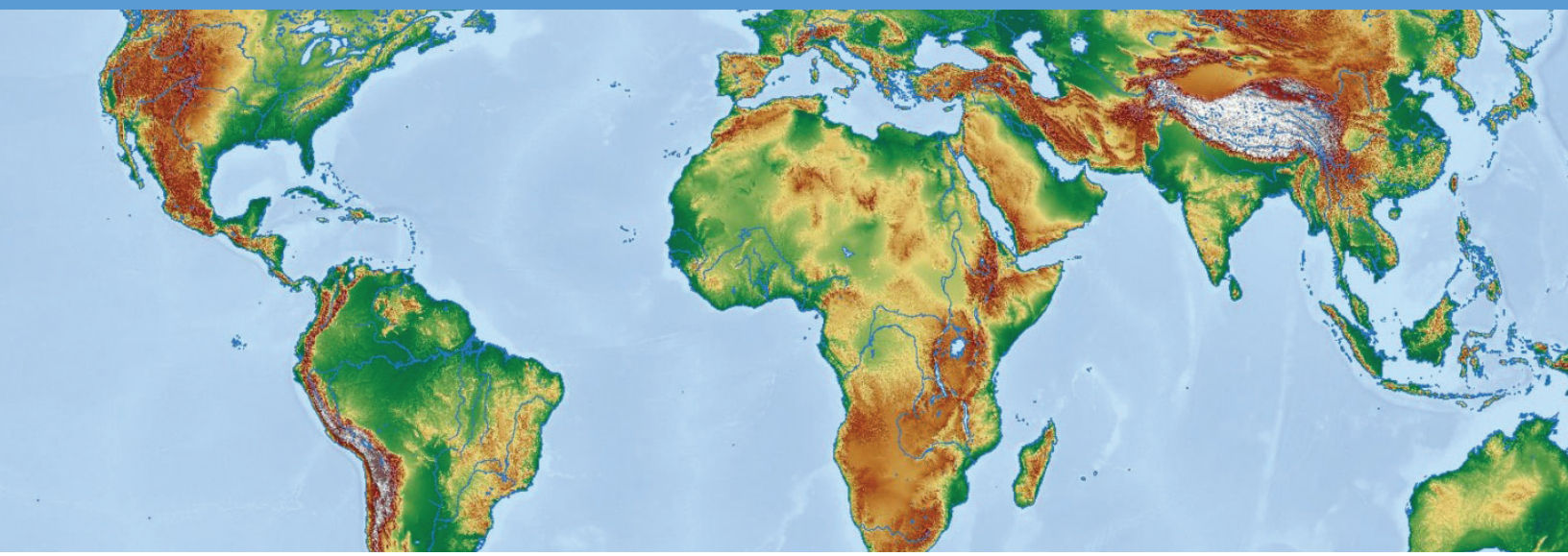
Dr. Hesselgrave was my faculty adviser and missions professor at TEDS in the mid-1970s. As an aspiring church planter, I embraced his "Pauline cycle" as a biblical and practical model. He was a "man of the Word." Whether teaching mission strategy, communication theory, or contextualization he always returned to the biblical text. Setting an irenic example, his dialogue with John Stott about the meaning of mission demonstrated how "debate" could be done respectfully and graciously. Years after I studied under him, in his retirement he taught faithfully at the First Evangelical Free Church of Rockford, IL. My mother, who attended the same church, used to tell me how much she enjoyed his teaching of the Word. So I'm not the only one in my family who benefited from his godly example. I thank the Lord for the life and ministry of David Hesselgrave. *—David Broucek, International Ministries Director South America Mission*

A Life Changing "Green Tea" Ceremony In Honor of Dr. David J. Hesselgrave

In a TEDS Doctor of Missiology seminar in 1984, I first met Dr. Hesselgrave. The subject matter was cross-cultural communication of the gospel. Something was different when first we walked into the classroom. The tables were all arranged in a circle with no podium in the room, just an open floor. When he entered the room, he had a tray with a tea pot and dishes. He knelt down and began to show us the insights of Japanese culture exhibited in the "green tea" ceremony. It not only communicated clearly, but demonstrated the value of cultural insights for communicating cross-culturally. It changed my life.

Over the years, I've been able to participate in things with him and was blessed by the consistency of "talk" and "walk" in his life. He communicated the Lordship of Christ in his manner and speech. Consistent Christian character is hard to find these day. Dr. Hesselgrave actively demonstrated that to the end.

Vance Havner once said we run the risk of " being theologically as straight as a gun barrel and as empty as one" if we are not careful. He was straight theologically and full of Christ. *—Dr. Keith E. Eitel, Dean of the Roy Fish School of Evangelism and Missions, Professor of Missions and Director of the World Missions Center*



Transformative Ministry for the Majority World Context: Applying Relational Approaches

By Enoch Wan and Mark Hedinger

Mission in a global context comes with the understanding that both sent ones and receiving peoples look at all facets of life from their own cultural perspectives. Where past generations of primarily western missionaries studied "contextualization" largely by identifying cultural patterns of the receiving peoples, 21st century mission must build bridges of understanding that deliberately interact with the unique perspectives of both receiving and sending national churches. Christian mission and ministry in a Global context must hold in one hand a wider variety of cultural variables than the older "mission from the west" models had to consider.

The purpose of this paper is to introduce the relational realism paradigm[1] as a model of ministry development as illustrated through education/training, leadership development, and discipleship. While those three areas in no way encompass all outworking of Christian mission, they do represent a variety of ministry specialties that each must be adapted in accordance with the sending culture, the receiving culture, the Word and work of God, and the nature of the content. In all cases, the goal is not simple cognitive transfer, but rather it is the transformation of adult learners.[2]

The premise of this paper is that our calling in mission is relational therefore Christian ministry (including education, leadership and discipleship) also needs to be relational. A few definitions and clarifications about our understanding of "relational" will be presented before we introduce our three illustrative areas.

We understand reality to be based on the interactive relationships between Divine Creator Being (Triune God) and created beings (people and other spirit beings). Life is not primarily a biological phenomenon; at its core, life and reality is about knowing Jesus Christ. (John 13-17 present this idea in breath-taking beauty). When Jesus sought to explain the essence of biblical faith, he summarized with the simple and highly relational concept of "love" (Matthew 22:37-40). That love is first and foremost towards God and secondly with your neighbor.

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Christian ministry should reflect the same relational emphasis, but the context of western dichotomist thought patterns has given us another vocabulary for Christian ministry. Rather than the relational vocabulary and paradigm that we see in Scripture, the recent past has presented Christian truth through the lens of mechanistic materialism. We present spiritual laws instead of spiritual relationships; we present the laws of leadership or the laws of the leader instead of relational patterns of the healthy leader. We create discipleship curricula that makes a promise to anticipate and solve problems long before they are visible, and that can be mass-produced for publication instead of tailored to the specific personal and cultural context.

There is no doubt that the managerial ideas that have entered Christian ministry have strong impact when all parties share the same western-based cultural patterns. As ministry and mission continue their rapid shift to a global platform, though, those western tools of thought and management will be found as wanting as Samuel's armor was to David. The tool that truly fit David was the tool he was used to. The approach that will build ministry in a global perspective is not based on western management science. The tool that will build ministry in a global perspective is the relational paradigm that more closely follows the social and cultural patterns of people groups around the world.

One last word of definition has to do with what we mean by "relational." In western contemporary usage, relational means something akin to "friendly" or even "romantic" (with thanks to the status markers made famous by Facebook!). Our definition of relationship is much more complex. We have in mind the patterns of interaction that exist between people. Those interactions will be reciprocal but rarely equal. They will have to do with a larger social network of interactive relationships. They will be aware of issues of status and role. The relationships we have in mind seek the best for all involved, but are at the same time aware of social expectations. Relationship as we consider it will have friendships, but they might not always be the "buddies who enjoy time together." Friendship in the Bible (as in the Majority world) has more to do with faithfulness than with emotional satisfaction. A friendship could be based on kinship as easily as on shared interests. It gives freely - even sacrificially—to meet the needs of one another. Relationship has to do with moving through social networks in a way that respects Biblical expectations in the light of social expectations. There are no "laws" that guarantee success, but there are interactive patterns and insights that can facilitate, over time, the kinds of Christian transformative growth that we picture in ministry. Above all, relationship as we see it is not a two-way human dyad: we see relationship as always including both vertical and horizontal aspects. God is part of every relationship.

Section I:
Relational Paradigm in Education

Educational Theory of Adult Learner

The discipline of pedagogy is undergoing dynamic shifts.[3] Adult education is a fairly young discipline, dating largely to the work of Carl Rogers, Malcolm Knowles, and Paulo Freire.[4] Following these early pioneers, seven primary philosophical foundations developed within the realm of adult education. These foundational schemes have been identified by Elias and Merriam[5] as the liberal arts, progressive, behaviorist, humanistic, radical, analytic/critical and postmodern schools of thought.

Closely allied with the liberal arts approach to adult education is the approach that Elias and Merriam called "humanistic" adult education. This view stresses the values, freedom, and dignity of human beings. Humanistic learning seeks to elevate the human being, fostering environments in which self-actualization can occur. In this school of thought, learners cooperate actively in the learning process.[6]

Malcolm Knowles, one of the influential thinkers in adult education, was a key spokesman for the humanistic approach to adult education. Knowles coined the term "andragogy" to describe the teaching of adults. As Elias and Merriam phrased it, "with its emphasis upon the learner and the development of human beings, andragogy is basically a humanistic theoretical framework applied primarily to adult education."[7] They continued with an outline of four underlying assumptions which characterize "andragogy" (i.e. adult education in contrast distinction to pedagogy):[8]

1. Adult learners are self-directed and teaching is best achieved when that fact is taken into consideration.

2. An adult identifies him or herself by the unique accumulation of life experiences.

3. The adult learner's readiness to learn is linked to developmental tasks unique to a specific stage of life.

4. Andragogy assumes that adults desire an immediate application of new knowledge rather than a postponed application that is common in general education.

Peter Jarvis highlighted nine axes upon which the practice of adult education has moved over the past decades.[9] Jarvis began with the perspective that adult education is an outgrowth of social movements of the early 20th century. In light of current globalization and post-modernity, Jarvis pointed to the shifts within those nine axes so that adult education can continue to be relevant in its aims and its institutions.

The nine shifts that Jarvis discussed include the following:

1. A shift from recurrent education to continuing education. In the 1960s, a sense of entitlement was encompassed in the word "recurrent education" as that term was used in Jarvis' native United Kingdom. Yet the continuing education models of the early 21st century do not carry that

expectation of social entitlement.

2. A shift from teacher-centered to student-centered education. Malcolm Knowles in particular developed a student-centered approach to adult education.

3. A changing status of knowledge. Whereas knowledge in the past took on a status of fact presented by authoritative instructors, Jarvis pointed out that knowledge is increasingly understood to be relative, contextually-determined, and narrative-based. Learning this kind of knowledge is quite different than learning about something that is assumed to be objective.

4. A shift from curriculum to program. Rather than promote a particular series of courses which should be studied, adult educators increasingly offer a selection of programs out of which students select that which interests them. This is in some ways due to management and marketing realities; but it also reflects changing views on the nature of knowledge.

5. A shift from liberal to vocational goals. Adult education in the past was aimed at a liberal education. Increasingly the goal is vocational expertise. The relevance of study is tied to the professional aspirations of the student.

6. A shift from face-to-face to distance learning. Education has traditionally occurred in face-to-face situations where either the students would travel to the instructor or the teacher would travel to the students. Increasingly, though, print, video, and electronic media allow for teacher/student interaction at a distance.

7. A shift from education/training to learning. Jarvis pointed out how the distinction of "education" as opposed to "training" is disappearing as a larger realm of "learning" is the new focus. Whether the learning is at a level that would have once been called education or at the level once known as training is not as important as that everyone learns the things that they need to know.

8. A shift from rote learning to learning as reflection. Previous practitioners of adult education could focus on the learning of facts, since knowledge and facts were synonymous. However, Jarvis showed how perceptions about the nature of knowledge have become more relative and so teaching and learning have become more process-oriented and reflective.

9. A shift from welfare needs to market demands. Whereas adult education in the past focused on meeting basic survival needs, Jarvis pointed out how it is increasingly tied to the ability to increase income. Rather than simply allow for minimal lifestyle standards, education is now seen as part of upward mobility. It has become a consumer commodity, subject to supply and demand market forces.

"Transformative Education" Proposed by Jack Mezirow

The school of thought within adult education that is known as "transformative education" grew from the foundational work by Jack Mezirow and Associates[10] who hold a deep view of the potential within education. In this perspective, the learner will not only gain facts, attitudes, and skills but more importantly will reflect critically to validate and/or challenge their own beliefs, interpretations, values, feelings, and ways of thinking. As Mezirow phrased it, "Learning is understood as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one's experience as a guide to future action."[11]

Importantly, this transformation of beliefs, interpretations, values etc. does not happen in isolation. A strong element in the transformative education movement is the observation that these deep levels of change are, "not only rationally driven, but equally dependent on relational ways of knowing."[12]

An implication of Mezirow's insights can be seen in the work of Knud Illeris.[13] Illeris described learning as simultaneously occurring along two axes: acquisition and interaction. The acquisition line roughly corresponds to Bloom's traditional educational schemes that speak of cognition, psychomotor skill and affective domains. The interaction line, on the other hand, is not present per se in other schemes: it is the continuum between oneself and the social environment in which the learning occurs and is applied. Illeris explained this component of learning, "one process is the interaction between the individual and social and material environment. . . the criteria of this process are of a historical, geographical, and societal nature, depending on time and place."[14]

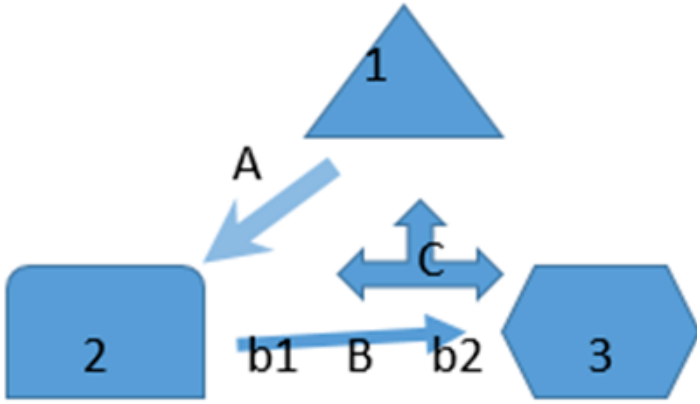
Ruth Wall has taken these concepts of transformative education, and especially of the relational nature of transformative education, into the Christian realm in her writing. In a short yet insightful article, she wrote, "Being able to learn and being able to relate are essential in Christian mission. Being able to learn and being able to relate are indivisible and together represent the process of whole person learning."[15]

Transformative Learning within the Christian Context

Enoch Wan has also developed the concept of transformative education from a Christian perspective.[16] In describing the dynamic interactions that lead to adult transformative learning from a Christian perspective, he reminds us that relationships are more varied and complicated than is apparent in Mezirow's work. Figure 1 and Figure 2 graphically describe transformative education from the perspective of a relational realism paradigm.

Figure 1 (on page 7) is Wan's representation of the relationships through which transformative education takes place. The vertical relationship between Triune God and humanity carries strong transformative potential. These vertical relationships include Triune God's activity in the teacher as well as the learner.

Figure 1: Christian Adult Transformational Learning



Beings/beings:
1 = Triune God; 2 = transformed teacher; 3 = learner

Interaction:
A = Triune God transforming teacher (vertical)
B = interaction between teacher & learner (horizontal)
b1: External manifestation in teacher (special grace and appointment as teacher):regeneration, calling, endowment and empowerment (vertical);
b2: External manifestation in learner (general grace and providential arrangement for learner) (vertical):
C = transformative learning (vertical + horizontal)

HORIZONTAL INTERACTION
– Divine level: within 1— Father, Son, Holy Spirit horizontally and internally interacting in love with harmony
– Human level: within 2—teacher from Christian community transformed by the Triune God horizontally and internally interacting in love and with harmony

PROCESS
A – Christians (2) transformed by the Triune God (vertical)
B – teacher & learner establish relationship (horizontal)
C – then 2 is instrumental in the transformative learning of 3: thus b1 a b2 (vertical + horizontal)

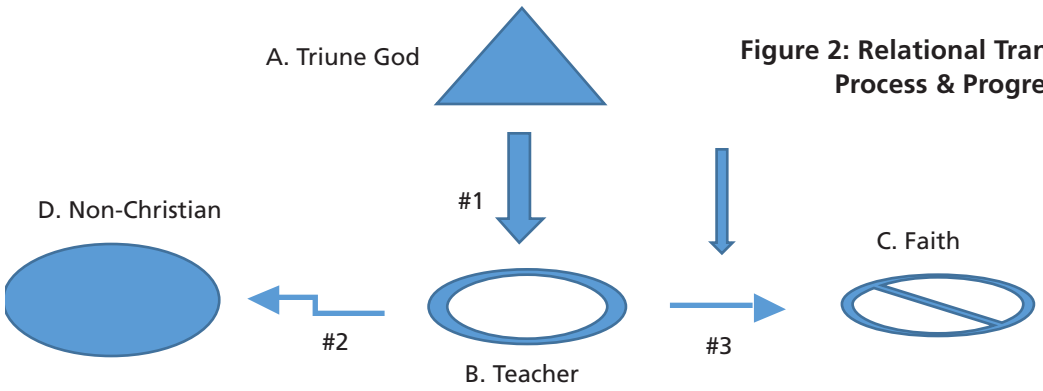
Figure 1 also shows the transformative nature of horizontal relationships. Where Mezirow's approach correctly sees human relationship and dialog as fundamental to the process of change and transformation, Wan gives further definition to that concept. The horizontal relationships that foster transformative learning include not only teacher/student, but interactive relationship with a faith community as well. It is not simply a series of one-on-one relationships that foster transformation. Interaction with the larger group—the church, the Christian community—is also key to transformation.

Summarizing the contribution of Figure 1, then, Wan added complexity and accuracy to the concept of transformative education by reminding us that relationship with God is an important part of transformation, and that besides individual teacher/student relationships there is also the important and dynamic relational involvement of the "*koinonia* and *ecclesia*"—Christian fellowship and church. Wan's summary statement for Figure 1 is:

> Transformative change = divine aid + godly teacher's input + Christian learner's response (i.e. adults who are willing to grow and change can experience transformation by entering a relational community).

Wan's Figure 2 (below) moves beyond the relationships that foster transformative education, and proposes a representation of transformational process and progress. This process begins again with the active involvement of Triune God simultaneously in the life of the teacher, of the student, and of the faith community (church). These vertical relationships take place primarily between God and his people. His people act horizontally to bring the transformative Word into the non-Christian community. Some of that horizontal witness is through the gifted people within the church (teachers, evan-

Figure 2: Relational Transformation: Process & Progress



A: Triune God; B: teacher; C: faith community: *ecclesia*, *koinonia*, etc. (horizontal) D: Non-Christian community

Operational process:
#1 — regeneration, calling, endowment and empowerment (vertical)
#2 — Prior to learning
#3 — transformational change through interaction vertically and horizontally
Ø Interaction between teacher and learner (horizontal) leading to transformational change
Ø transformative change = divine aid + godly teacher's input + Christian learner's response

gelists, pastors, missionaries). Some of the horizontal witness is through the Christian community as a whole, acting as salt and light within the realm of human society.

Figure 2 can be summarized in the same equation that we saw in Figure 1:

> Transformative change = divine aid + godly teacher's input + Christian learner's response (i.e. adults who are willing to grow and change can experience transformation by entering a relational community).

There are four educational theories particularly relevant to the paradigm of relational realism: Achievement-Based Outcomes, mentoring, action/reflection cycles, and transformative education.

Transformative Andragogy within a Christian Context

We define education to be "a process in which a learner comes to understand reality (vertical and horizontal relationships) and truth (Truth revealed vertically and truth communicated horizontally) with transformative changes (being & doing)." Christian educators and learners rely not merely on human reasoning nor expertise in pedagogy in order to produce new understanding in the learner; but on the spirit of God who leads all people into truth (truth—John 14:6; and truth—John 16:13 NIV) with dynamism for change (Phil. 2:13—"for it is God who works in you to will and to do..." and Rom 12:1-4 "…transformation…").

Transformative learning is a matter of allowing the Spirit of truth to transform the heart (Matt 15:10-2), as well as the mind (Rom 12:1-2) through relationship with God vertically and fellow Christians within the body of Christ horizontally (Eph 4:15, 25-32). It is our understanding that the philosophy of adult education (andragogy) is distinct and different from the philosophy of childhood education (pedagogy).[17] In contrast to secular education focusing primarily on learning knowledge, information and skills, relational Christian adult education must focus on "being" and "doing," individually and collectively including assumptions and beliefs that drive their perspectives (or worldviews) leading to a new reality in Christ and new humanity in the Church.[18] This is in contrast to Mezirow's statement below:

> Central to [the process of helping adults enhance their understandings, skills, and dispositions] is helping learners to critically reflect on, appropriately validate, and effectively act on their (and others') beliefs, interpretations, values, feelings, and ways of thinking…Our human need to understand our experience, the necessity that we do so through critical discourse, and the optimal conditions enabling us to do so freely and fully provide a foundation of a philosophy of adult education.[19]

Mezirow's understanding of adult transformative learning is accomplished through "critical discourse." William N. Isaacs uses the term "dialog" similarly as saying:

> If people can be brought into a setting where they, at their choice, can become conscious of the very process by which they form tacit assumptions and solidify beliefs, and be rewarded by each other for doing so, then they can develop a common strength and capability for working and creating things together.[20]

Instead of "critical discourse" and within the framework of "relational realism," we emphasize "interactive learning" at personal level (including formal, non-formal and informal formats)[21] and within the learning community both vertically and horizontally. The paradigm of Christian transformative andragogy based on "relational realism" is integrative of elements listed below:

1. being + doing;
2. belief + behavior;
3. general understanding of "change" = cognition + volition + affection + action;
4. leads to transformative change:

transformative change = divine aid + godly teacher's input + Christian learner's response
(vertical) (horizontal)

i.e. adults (willing to grow and change) by entering a relational community can experience positive change through interactive learning vertically and horizontally.

The Characteristics of Christian Adult Transformational Learning

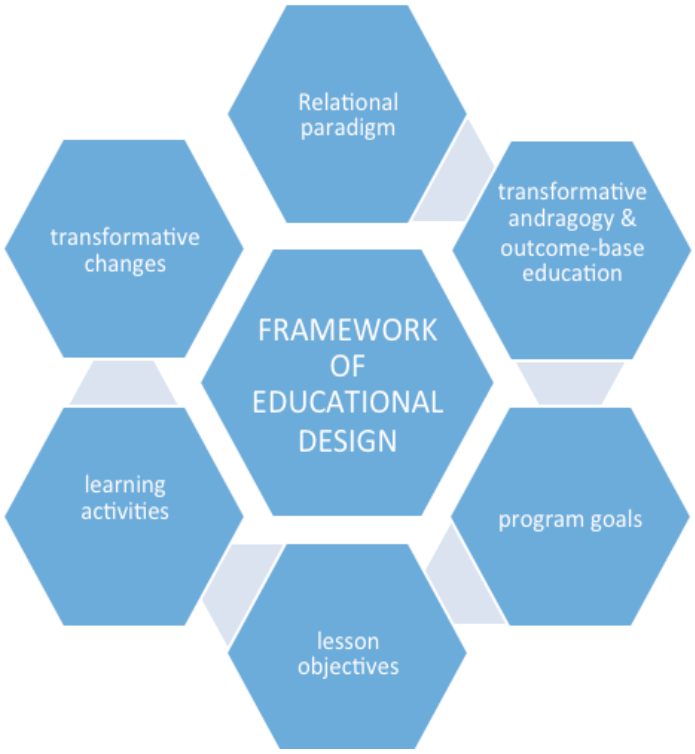
The characteristics of Christian adult transformational learning are as follows:

1. Ontological convergence of spheres of reality (interplay and overlapping) (divine & human as in Figure 1);
2. Pedagogical confluence in dynamic interaction (interactive throughout);
3. Holistically inclusive of faith, love, hope cognitively, attitudinally, behaviorally;
4. Transformational change

The uniqueness of the relational paradigm. The relational paradigm (in contrast distinction to "conventional") is unique because it is:

1. Not individualistic; but collective: Trinity = both 3 and 1
2. Not personally private; but transparent and community-based and interdependent
   a. The Son's deference and dependence on the Father (e.g. Jn 4-8, 12);
   b. The Holy Spirit testifies to the Father and the Son (e.g. Jn 14:16-31; 15:26-27; 16:13-14; Acts 1:8);
   c. The Father sent the Son (Jn 17:6-8, 18, 21);
   d. The resurrection of the Son:
      - The Father raised Him (Gal. 1:1, Eph. 1:17,20);
      - The H.S. raised Him (Romans 8:11).

Figure 3: Cyclical Pattern of Transformative Process of Educational Design



3. Dynamic: (see Figures 5 and 6)
   a. Multi-directional: ≠ unilineal in process of pedagogy (teacher ≠ learner; growing together)
   b. Multi-dimensional: ≠ unidimensional in progress (not merely knowledge or behavior horizontally and humanistically only)
   c. TC = OC + PC
      transformational change = ontological convergence + pedagogical convergence

Sequence of educational design (the core: Framework of educational design):

1. Theological and theoretical foundation: relational paradigm;
2. Educational philosophy: transformative andragogy and outcome-based education;[22]
3. Program Goals: cross-cultural missionary training;
4. Lesson Objectives: developmentally specific to particular stage;
5. Learning Activities: multiple dimensions of cognition, volition, affection and action;
6. Program Outcomes: transformative change in belief and behavior;[23]
7. Cyclical: filtered through the theo-theoretical framework of "relational paradigm" and shaped by the educational philosophy of transformative andragogy and outcome-base

In case readers are interested in learning more about outcome-base education (OBE), items are listed in the footnote.[24]

Theological considerations on Christian Adult Transformational Learning

The concept of transformation is at once an issue in education and also in theological investigation. One stream of theological development is tied to the word, perichoresis. The Greek word has the literal meaning of "rotation."[25]

Contemporary author Collin Gunton carries the spiritual interaction within the Trinity into the vertical relationship between God and man when he writes, "The dynamism of mutual constitutiveness derives from the world's being a dynamic order that is summoned into being and directed towards its perfection by the free creativity of Father, Son and Holy Spirit….A theology of createdness is necessarily concerned with ontology; with the shape that things are given by virtue of their relation to their creator."[26] Within that framework of dynamic progression towards ultimate Kingdom perfection, we maintain that the relationship between God and people is transformational as it brings about change from what we are to what we are to become.

Considering the same theological term, J. J. Davis observes, "Perichoresis can be understood to involve a relationship of shared interiority, in which two (or more) persons share, at a deep level, their inner lives with one another. It involves an 'opening of the heart' to the other, and a giving of permission to the other to 'get inside' my life."[27] Christian transformation is exactly that kind of process; if any man is in Christ he is a new creature; the old things have passed away, the new things have come (2 Cor 5:17).

We would argue that the level of involvement of the Triune God in the life of the believer goes beyond the individual. In "relational realism paradigm," the term perichoresis is used to describe the reality of transformational change of Christians in both individual regeneration and maturation and also in the institutional church life in Christian faith and practice. (Originated from the transcendental Triune God). Using the term "vertical" to refer to relationships between God and people, and "horizontal" to refer to relationships between people, we would submit that God does His transformative work through both vertical and the horizontal relationships as seen in Table 1 on page 10.

Christian understanding of transformational change includes the transcendent Triune God and the transformational power of the Father, Son and Holy Spirit in the lives of individual believers and the Christian Church; not merely at the horizontal level of humanistic efforts of cognitive information, psychological formation and behavioral reform, and socio-cultural formation in enculturation, socialization and maturation. It is God at work both in and through His people that brings transformation: at times Him involvement in the individual life of a single believer, and at times as He works through the gathered Church. The transformative nature of Christian life bears fruit both in the individual and in the Church: the impact of transformation takes place both through His immediate agency and as He works through His Church.

Table 1: Transformational change and relational realism paradigm

Level & change / dimension	REALITY & CHANGE
Vertical + horizontal	Transcendental & transformational – divine + personal (will…) *Perichoresis* Transformed (being + doing)
horizontal	Higher level: Interaction - formed (being)
	mid-level: psychological, behavior & social – forming & reformed (doing)
	lower level: knowledge - informed (knowing)

Table 2: Relational Andragogy & Transformative Change in Spirituality: Three Dimensions[28]

Dimension	Transformative change		
Vertical	**Faith**	**Love**	**Hope**
	1. comprehension of the Gospel 2. gain understanding of major themes, genres, and teachings of the Bible	1. loyal to lordship of Christ as disciple 2. God-fearing, walk in obedience to God	1. the fruit of the Spirit & walk in the Spirit (Gal 4) 2. trusting God in obedient lifestyle
Horizontal	**Cognitve: Knowledge**	**Attitudinal:Attitudes**	**Practical: Skills**
	1. Recognize the importance of Christian community & mutuality: 2. Understand the importance of the local church for learning and growth (church as body, reciprocity, "one and other")	1. Channeling the love of God to others, 2. Practice the Great Commandment & fulfill the Great Commission	1. Successfully attend and participate in church and its ministries; 2. Exercise spiritual gifts to serve other; 3. Be an agent of transformative change

Table 3: Program Outcomes in Cross-cultural Missionary Training[31]

Level	Knowledge	Attitude	Skills
Personal (individual)	Knowing: cultural differences, barriers and bridges	Free from self-centeredness & ethnocentrism[29]	Competence in communication and interaction
Group (institutional)	Appreciative understanding of one & another	Mutuality with respect & reciprocity	Intercultural interaction, godly partnership and God-glorifying reciprocity

Program development for Transformational Learning/Teaching

Our point is that the core of teaching ministries in a global context should be seen as relational. That relational emphasis, though, does not eliminate the need for program development and definition. The relational paradigm still requires careful attention to program outcomes, it simply puts that program perspective into its proper relational context. Table 3 above shows program outcomes in cross-cultural missionary training.

Goals, objectives, and activities at various stages with cyclical adjustment/improvement. In the training curriculum design process, an entry and exit profile (program outcomes in knowledge, attitudes and skills) are established, followed by specifying program goals, writing learning objectives, and designing learning activities. For each of the three dimensions of program outcomes of the two figures above, goals can be specified. In addition, sample learning objectives and activities will be suggested. The goals pertain to the entire program and its outcomes, whereas the objectives and learning activities are narrower in focus and pertain directly to a particular lesson plan or unit that may be present within the overall curriculum.

Cross-cultural ministry readiness, faithfulness (vertical) and effectiveness (horizontal)

The specific program outcomes related to Christian formation can be considered through the grid of "knowledge, skills, and attitudes." However, it is important to ask why any given element is considered an integral part of the training program. What are the overarching goals or purposes of this curricular component?

As an example, consider a goal that is stated as "cross-

cultural ministry readiness." That goal could be expressed for many purposes: to increase the personal pleasure of those sent to unfamiliar cultures, for the sake of increased financial income through successful international trade, etc. The interaction of vertical and horizontal relational grid, though, will be satisfied with nothing less than a goal of introducing the person and message of Jesus Christ in a new cultural context so that, through the work of the Holy Spirit, learners might believe and receive him as Savior and Lord.

Secondarily, the goal of "cross-cultural ministry readiness" is to teach learners the basic relational and behavioral patterns of following Jesus. Program outcomes for that goal might include specific knowledge (such as knowing basic Christian doctrine); skills, (such as being able to use Bible study tools effectively); and attitudes, (such as cultural adaptability for Christian mission.)

These overarching goals work together with the program outcomes to form specific learning objectives and activities within a particular lesson or unit of each cycle. For example, at the beginning stage, each of these lessons would have its own learning objectives, often termed with language such as "learners will be able to…" A given lesson, for example, might have the following learning objectives:

1. Learners will be able to identify the multiple factors of …
2. Learners will be able to name three ways for cross-cultural communication to. . .
3. Learners will be able to operate cross-culturally in a godly manner linking the learner to the Triune God, free from negative influence of Satan, sin, self and corrupt aspects of the learner's socio-cultural background.

Section 2:
Pastoral Leadership in a "relational realism" framework

A "disciple" is "a person following Jesus Christ (being), being changed (becoming) to be more like Jesus and eager to bring others to Jesus with a Kingdom-orientation (belonging)" whereas "relational discipleship" is "the process of bringing others (people) to submit to the lordship (power and authority) of Jesus Christ primarily through vertical-relationship to the Triune God and secondarily through horizontal-relationship within the context of the Church/church in unity, mutuality and reciprocity."

Popular paradigms of Christian ministry (i.e. programmatic,[30] managerial and entrepreneur) in contemporary context in the west are secularized and post-Christian. Evangelical Christians are not to conform to the worldly way; instead are to be transformed (Rom 12:1-4). These popular paradigms are to be re-examined from a "scriptural" (not merely "biblical")[31] and theological perspectives (see extensive critique elsewhere by Enoch Wan).[32] A simple comparison of popular approach with relational approach is shown diagrammatically in table 4 below.

Below is a list of reflections on popular leadership which are often formulated on the basis of:

- functional efficiency (even "servant" leadership) within a competitive context (leading companies, military, etc.) so you need to "get out ahead"
- organizational skill (managerial)
- self-actualization (i.e. "be all you can be")
- evaluation that is performance-based (e.g. bonuses, leadership awards)

Table 4: Comparing Leadership Paradigms: Popular and Relational

Element	Popular	Relational
What to be achieved?	Skills, knowledge, etc.	Spiritual maturity
Focus	Program and process	People
Strategy	Traditional	Interactive and andragogic
Success/evaluation	Measurable outcome	Not lineal, but holistic
What to be achieved	A proficient leader with followers; leaving a legacy.	An exemplary follower of Christ who inspires others
Focus	Making a leader according to prevailing cultural norms; success and authority	Cultivating a leader according to the Kingdom of God - one who shares God's love with others. Authority is based on humility (character) and mutuality (relationship).
Strategy	Leadership training material from various paradigms and various means: content based.	Teaching content in the context of relationships.
Success/evaluation	Popular contest: gain votes	Faithfulness and fruitfulness

Relationship is foundational to discipleship, though it's missing or neglected from the popular approach. Leaders who disciple others cannot afford to exploit relationship as a means to the end (i.e. quantifiable outcomes of "success") in the training process.

"From a biblical perspective, relationships are fundamental and part of what it means to lead is to have meaningful relationships and to love those that we lead. They are not optional.... This goes beyond the ethos of our relationships with others that are proscribed in Timothy and Titus, where we are told not to be overbearing, quick tempered or quarrelsome and to be gentle. Our relationships as leaders are also not simply a means to an end, but are born out of a love for people and a desire to enable them also to serve and flourish."[33]

The popular approaches in ministry are programmatic, managerial; but not relational as shown in table 5 below which highlights four aspects: focus, conceptualization, perspective and orientation.

We are to heed the warning against programmatic approach and should recover the relational way as warranted in the Scriptures.

The ideas behind Relational Leadership are a useful reminder to us as Christians of the importance of relationship in leadership. But as is so often the case, a Christian Worldview of leadership pre-empts many of the discoveries and developments in secular thinking, but also gives us a more balanced and rounded basis on which to lead. In the famous words of John Stott, "we need to listen to the world and to the word." In respect of leadership rather than preaching, we need to have the confidence that the Bible gives us a comprehensive and solid basis for leadership that avoids us latching onto the latest fads and fancies of the gurus and theorists.[34]

Table 6 (on page 13) shows various popular approaches at two levels integrated with the relational realism framework: individual (discipleship) and institutional (pastoral).

The vertical and horizontal dimensions of discipleship are intricately woven together; its priority is vertically Christocentric (i.e. being, becoming and belonging); yet both vertical and horizontal are to be included:

"When we think about "Relational Leadership," viewed from God's perspective, we might consider that His concern ultimately is with the quality of both our vertical and horizontal relationships, rather than just the material outcomes of what we do as an organization…"[35]

Table 5: Approaches in Ministry: Programmatic, Managerial and Relational

Approach / ASPECTS	PROGRAMMATIC MINISTRY	MANAGERIAL /ENTREPRENEUR	RELATIONAL (discipleship & pastoral)
#1 FOCUS	– Program-oriented • Confident in program planning – Mindful of principle and details of program	– Market-oriented • Commodification of Christianity and consumerism thus "mercenary" instead of "ministry" • Recipient of Gospel as customers – Entrepreneurship: • Efficiency and outcome based; Profiting in relationship	– Relation-oriented: • Focusing on both vertical and horizontal relationship with priority; Convergence of systems: Triune God, angel, human being
	– Emphasis: • Focusing on horizontal relationship with a low (or no) view of vertical • Subscribe to critical realism		– Emphasis: Focus on horizontal, even more on vertical – Subscribe to "Relational realism"
#2 CONCEPTUALIZATION	• Effort-optimism: what counts is trying hard and long enough • Packaging: event and action	• Instrumentalism (functionalism): felt needs approach, receptor-oriented • Pragmatism: measurable success & outcome-base	• Multi-level • Multi-contextual • Multi-dimensional
#3 PERSPECTIVE	– Performance-based; empirical; impersonal – "Babel Complex" (Gen. 10: man-centered)		Relationally nurturing – Glorify God, first & foremost
	– Management and entrepreneur studies		– Interdisciplinary approach
#4 ORIENTATION	– Extremely proactive – Concrete in planning: careful scheduling & detailed planning of event	– Emulating the secular business – management model – Humanistic and impersonal – Managerially statistical & strategic	– High touch, people-oriented, networking – Reciprocity and strategic – Kingdom partnership
	– Dichotomy: "the Great Commandment" vs "the Great Commission" saving soul vs serving human/social needs		– Holistic Christianity: integrating "the Great Commandment" & "the Great Commission"

We are to be relation-oriented, rather than task-oriented: "Being more deeply relational may also require a shift of emphasis from the task-orientated nature of Western management practice to allow time and provide the context for developing relationships[36]…"

Table 7 below is a comparison of popular approaches (i.e. Programmatic/managerial/ entrepreneur) in Christian ministry with relational approach (i.e. #1-discipleship and #2-pastoral).

The dimensions of faith and practice (left column) of Christianity are to be flowing naturally from the relational reality (right column) at both individual and institutional levels (middle column) in table 8 below.

Table 6: Programmatic/Managerial/Entrepreneur and Relational Approaches in Discipleship (individual) & Pastoral (institutional) Levels

Level \ Approach		Programmatic/ managerial/entrepreneur	Relational discipleship & pastoral
Individual (discipleship)	Goal	Knowledge & skills	Personal relationship
	Focus	Program & procedure	Personal brings/Beings interacting
	Strategy	Event, formulaic	Relationship: **1st vertical + 2nd horizontal**
	Preference	Quantitative success & measurable goal: bigger is better	Qualitative and relation-oriented
Institutional (pastoral)	Goal	Effort-optimism: • Profit, benefit, fame • Win by all means & all cost	Network & nurturing relationships: **vertical + horizontal** • Building up the body • Growing in Christ
	Focus	Popularity & fashionable	Triune God = foundation of being/doing & fount of blessings
	strategy	Careful planning, systematic, strategic, striving for success	– Networking & nurturing – Relationships as track for the train to move & perform
	Preference	Measurable outcomes as success; church "managers" evaluate pastors to renew contract; seeker-sensitive leads to consumerism of religion	• All submit to the Lordship of Christ; • Guided and empowered by the Holy Spirit who endows gifts; • Godly network of relationship that's edifying & God-glorifying

Table 7: Popular Approaches vs. Relational Ministry (#1-discipleship and #2-pastoral)

	Aspects	Popular	Relational
#1 Discipleship	Purpose	Knowledge, skills	Relationship, spiritual maturity, knowledge, skills
	Focus	Program	People, process
	Strategy	Systematic transmission of knowledge	Relational modeling, Relational teaching
	Evaluation	Number of disciples	Quality of disciples' spiritual life
#2 Pastoral	Purpose	Services for salary, job description	Relationship, spiritual modeling, knowledge
	Focus	Program	People, process
	Strategy	Systematic transmission of services, such as counseling, preaching, teaching, etc.	Relational modeling, relational teaching, relational serving
	Evaluation	Numerical results, congregation's perception of pastor	Spiritual qualities Spiritual fruit of congregation

Table 8: Relational Theological Paradigm: Christian Faith and Practice[37]

Dimension \ Relationship	Relational basis	Relational reality
Faith	– God's faithfulness & self-revealing – Christian trust/commitment to God	– doctrine from church history – systematic theology
Practice	– individual level	– regeneration, sanctification
	– converging (individual + institution)	– spiritual warfare – discipleship & evangelism
	Institutional level	– worship, fellowship

Section 3:
Relational Paradigm and Discipleship

The authors of this paper are the first to admit that separating education, leadership, and discipleship is artificial in many respects. Training certainly enters into the realm of discipleship. Leaders are not born: they are grown through discipleship and through education. We do not distinguish as if these three realms are meant to be kept separate: we distinguish so that we can more easily see the importance of vertical and horizontal relational patterns in general.

With that in mind, we turn now to discipleship. In Figure 4 (below) we present, "the outworking of the Triune God is presented as a progression of three phases (1, 2 and 3) to demonstrate his transformational mission through obedient disciples to make disciples."[38] "The reality of relational discipleship is evidenced by "Christ's followers, who are committed with loyalty, disciplined by God's truth and display a Christ-like lifestyle to glorify Him in individual walk and collective testimony"[39] (see the right side in figure 4). Relational discipleship as shown in figure 4 is offered as an alternative to popular approaches.

Relational paradigm thinking permits us to see two levels of discipleship: individual and institutional. At the personal level this is what is often called "discipleship" and at collective/institutional level it is called "pastoral ministry." Figure 5 on page15 shows the five-step relational convergence between God and Christian community (i.e. local congregation).

The concept of individual and institutional discipleship can be further described through table 9 on page 15.

Table 10 (page 16) moves this relational discipleship model into the realm of principles and processes at two levels and two dimensions (vertical + horizontal). The Triune God is the One who initiates and facilitates discipleship (left column), including the Father, the Son and the H.S. (a

Figure 4: The Process of Transforming Change: From Corruption to Christ-Likeness[40]

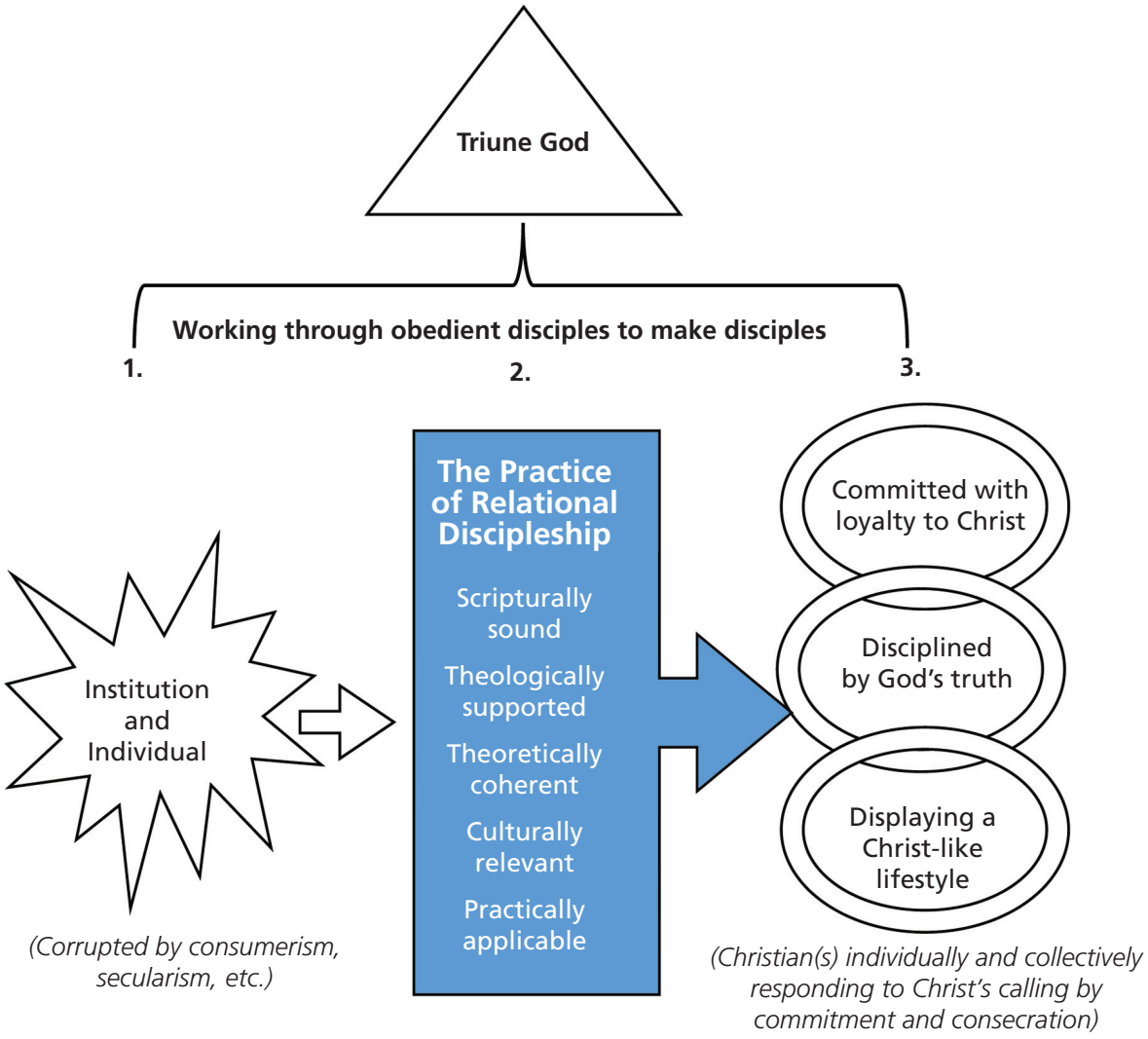


Figure 5: Disciples: Five-step Relational Convergence between God & Christian Community[41]

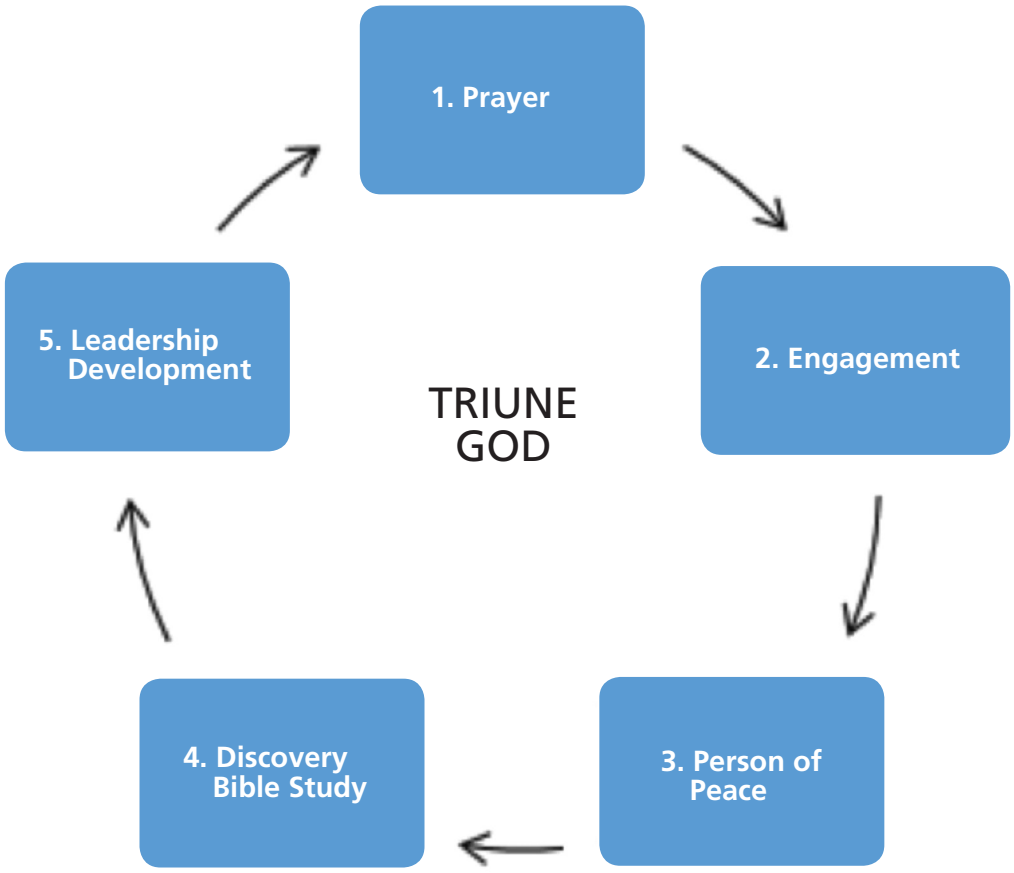


Table 9: Principle and Process of Relational Ministry at Two Levels and Two Dimensions (vertical + horizontal)

Level / Practice	Individual (discipleship)	Institutional (pastoral)
Principle	Being (character)—**primarily vertical** Root: being; fruit: doing (Eph1: 1-13; Rom 8:14-17; Jn 1:12-13; 15:15; Gal 2:20) ➢ Identity: Mk 1:9-13; 2Cor 1:21-22; Col 3:1-4 ➢ Intimacy: Is 41:8-10; 43:1-3; Acts 17:26-28 ➢ Character: Rom 5:3-4; Ps 51:6; Philip 2:12; 1Cor 15:33 ➢ Brokenness: Ps 32:3-5; 34:18; 51:17; Mt 5:3	Belonging (solidarity)—**vertical + horizontal** – Body: called out & built up – (Eph 4:4-6 ; Heb 10:24-25; 1Cor 12:7-30; Prov 27:17 ➢ Members of the body: Eph 4; 1 Cor 12-14 ➢ Koinonia - Acts 2:42; Philip 1-2; 1 Jn 1:3-7 ➢ Confession & healing: Is 53:5-6; Mt 10:1,8; 1Jn 1:9; Jas 5:14-16 ➢ Collective testimony: Jn
Process	Knowing & doing—**vertical+ horizontal** Truth: unity of knowledge & action (Eph 4:7-11; Rom 12:2; Lk 10:26-28) ➢ Knowing: Lk 10:27; Phil 4:7 ➢ Growing: Eph 4:13; 5:18 ➢ Renewing: Rom 12:2; Phil 4:8 ➢ Authority: Lk 10:19; Mt 28:18 ➢ Testimony: Mt 5:14-16	Serving (loyalty)—**vert. + horizontal** Loyal to Christ (Head) & Kingdom expansion (Eph 4:12-13: 1Cor 5:18-20) ➢ mission: Is 52:7 ➢ evangelism: Mt 28:18-30; Rom 10:14-16 ➢ service: 2 Cor 5:18-20 ➢ social justice: Prov 31:8-9; Mich 6:8; Mt 25:45

Table 10: Relational Initiation and Facilitation of Discipleship[42]

Activity	Father	Son	Holy Spirit	Disciples
Initiating of discipleship				
Drawing	Draws (John 6:44)	Sends disciples where to go (Luke 10:1, John 20:21)	Limits and guides (Acts 16:7-10)	Provides godly example (Matt 5:16); Goes to them (Luke 10)
Facilitating of discipleship				
Teaching and Preaching	Teaches (John 6:45)	Teaches what God has taught Him. (John 5:19, 8:28)	Teaches and reminds (Luke 12:11, John 14:26)	Preaches to those who have not heard (Rom. 10:14-15)
Convicting and Illuminating	Chooses and predestines (Rom 8:29, Eph 1:4); Overcomes the world (John 16:33)	Opens eyes to scriptural truth (Luke 24:31); Intercedes (John 17:20, Heb 7:23-26); Sets free (John 8:36, 16:31-32)	Convicts of sin (John 16:8-11); Guides into truth (John 16:12-15)	Prays (Luke 18:1); Overcomes (John 16:33); Sanctifies by the truth (John 17:17)

column each) as shown in table 10.

From Romans 8, we can see the Gospel and grace from God downward are transformative in its outworking both vertically and horizontally as shown in table 11 below.

Lamenting the tragic fact of "Christianity in so many parts of the world is a mile wide and an inch deep because we think faith is best transmitted to people by preachers standing behind pulpits," J. Lee Grady proposed a "Five 'I's' of Discipleship" (i.e. identify, invest, include, instruct, and intercede) that is relationally high touch.

The description of how Jesus trained his disciples in the Gospel books is inspiring as Packham observed below:

> "Jesus was able to command others to follow him, but his approach to leading these followers was to build close relationships where he taught in small groups, challenged, mentored, and answered their questions…Our behaviour as a leader is prescribed by being "in Christ" and by our being transformed daily into His likeness, regardless of the outcomes. Viewed from this perspective our leadership approach is not optional. There is a way in which we are to lead and relate according to God's own heart and this then produces an outcome that is glorifying to God, whether or not the organization meets with material success."

The way Jesus trained future leaders in Matthew's Gospel in terms of goal, focus, strategy and evaluations/success is listed in table 12 below.

Conclusion

When we think of ministry, we realize that it includes an almost endless list of kinds of activities: leading, writing, preaching, discipleship, teaching, caring, evangelization, and on and on and on. The list is a beautiful testimony to the vibrant, dynamic nature of the Church that Jesus is building.

Table 11: Directional Understanding of Relationship[43]

Gospel & Grace		Relational Discipleship (Romans 8)		
		Dimension	**Life according to the flesh**	**Born again by the Holy Spirit**
Gospel & Grace	↓	*Spirit*	Condemned (8:1)	Dead because of sin (8:10)
		Soul	Hostile toward God (8:7)	Life and peace (8:6)
		Body	Dead because of sin (8:10)	Spirit will give life to mortal bodies (8:11)
Grace	→	A faithful follower of Christ in total submission to His Lordship as required by Christ (8:16-17)		

Table 12: Jesus Trains Future Leaders in Matthew's Gospel

Element	Jesus' Relational Training
What to be achieved	Followers of the Leader who are willing to lay down their lives for HIS kingdom mission
Focus	Character formation with a heavy emphasis on humility and right relationships
Strategy	Invites people to follow, teaches didactically, occasionally and through example
Success/evaluation	Obedience (7:24-27), perseverance (10). Anti-success: miracle workers (7:21-23), "great ones" (20:25), contemporary religious leaders (23)

For years, ministry training has been presented in content-directed forms from an educational perspective that is methodologically based. This paper has presented the dynamic nature of ministry and presented an alternative philosophical approach: rather than focusing on content and methods, we suggest a focus on the relationships: relationship with God, and relationship between people. With that kind of relational approach, the content and processes are still important but they take their proper place in the priorities of Christ's Kingdom. He calls us to love God and love our neighbor. Simply stated, the Bible calls us to build ministry on the basis of life-on-life relational patterns.

Culturally the relational approach is much more akin to the common patterns of life of most of the world's people also. Through the complex web of human relationships, we teach, we lead, and we disciple. Those teaching, leadership, and discipleship activities are best understood in the context of real, warm, interactive human relationships. Those sorts of relational patterns will be identifiable from culture to culture much more readily than technique/management approaches.

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Continued on page 47

Theological Education in Reference to Mission Challenges in the Majority World

Dr. Jayakumar Ramachandran

This paper has three major divisions apart from introduction and conclusion. Study is delimited to South and South Asian countries, which is a major segment and an ideal representation for missional challenges in the majority world. First section is a depiction of the multidimensional challenges of contemporary mission and theological education in the region. Various challenges in missions and churches including the state of the plurality of religions, neglected strategic communities, nominalism in churches, dubious church growth, emerging resistances, fanaticism etc. are some. Detoured purpose of theological education, diluted operational system of institutions, and absence of indigeneity are other challenges being highlighted. Second section suggests missiological solutions to the existing missional challenges in the majority world countries. Third section suggests solutions toward the challenges in theological educational in the region, which includes suggestions to the institutions and educators in the region and in the West.

Introduction

Focus on the majority world has been a key emphasis of global missional, theological and missiological scholars, and mission practitioners. The global majority live in less developed nations. Moll says, "The day of western missionary dominance is over." He reasons that "the rest of the world has caught the vision and is engaged and energized" (Moll 2006, 30). Lausanne confesses that one hundred years ago 95% of Christians lived in the western world; nowadays 70% of believers live in Africa, Asia, and Latin America (Claydon 2005, 118). Out of the total 559,250,000 protestants in the world, Africa, Latin America, and Asia have 40.8%, 12%, and 17.71% respectively (Center for the Study of Global Christianity). The most dynamic and growing churches are in this part of the world; one of the reasons for this growth is the rise of nationals.

Theological institutions in North America have a vital role in the aforesaid advancements in the majority world countries. On the other side, there are numerous church growth issues being witnessed in these regions. As much as North American theological institutions have a significant role in the accomplishments, they also have a part in the missional setbacks witnessed in the majority world.

By stating these facts, I do not intend to eliminate the future role of North American theological educators and institutions in missions in the majority world even as nationals have risen to reaching their part of the world. Instead, this paper intends to find ways in which the theological educators and institutions at large may remain optimum instruments to the majority world missions in the contemporary

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context. For this purpose, a brief study on mission challenges and the present state of theological and missiological education of majority world and the impacts of North American theological education is presented here.

Due to my limited acquaintance with many of the majority world countries, I would prefer to delimit the study to the region of South and Southeast Asia, though I use the phrase majority world. The word "SSEA region" in this paper represents the countries in South and Southeast Asia only. The phrase "theological education or educators," used in this paper includes "missiological education or educators" as well.

For convenience and clarity of purpose theological educational institutions are classified into three categories in the region, on the basis of their nature of establishment. Very few of them are of "A" category, with multi-facility buildings, faculty with prominence and earned degrees from the West, and internationalized atmosphere. Category "B" comprises more numbers than "A" and is in the race to become "A." Category "C" has largest numbers but not part of the race like "B" as they are content with what they are doing. Most of these institutions are minimally funded or not at all funded by the West.

Multidimensional Challenges of Contemporary Mission and Theological Education in the Majority World

Present day mission agencies and theological training institutions still practice with the understanding of mission as it was understood during the time of Edinburgh 1910. During the nineteenth and twentieth centuries, the understanding was "primarily in terms of the extension of the church—extension either by the conversion of individuals, or by the establishment of ecclesiastical structures in non-Christian territories" (Bevans 2004, 281). The immediate goal of missions is understood as establishing churches (Winter 2011, 300).

"What is God's Mission?" (Kirk, 1999, 20). This question exists undefined as God's mission takes place always in particular social, economic, political, religious, and cultural contexts. Association for Theological Education in South East Asia finds religious fundamentalism, gender and justice issues, ecological problems, disease and disasters, globalization and global empire building, colonization, spirituality, identity and power struggle, people movements and ecumenism, information and technological change and challenges, social challenges, reclaiming indigenous identity and minority rights as part of the changing context of Asia (International Bulletin of Missionary Research 2008, 77 – 78). Challenges involved in missions are multi-dimensional (George 2013, 287). Pachuau describes its complexity as "multidimensional" (2000, 539).

Reconciling the existing complications between the theological education and mission remains a challenging issue in the majority world countries.

Contemporary Multidimensional Mission Challenges in South and Southeast Asia Region

When definition for mission and the role of the church is yet to be settled among the theorists, on the other side missional challenges continue to accelerate. Following are some of the challenges that will help the readers to understand mission at present in its context in SSEA region.

Plurality of religion. In present, post-modern, multi-religious atmosphere, most people believe that no single religion, belief system, or theology has any impeccable claim to be exclusive. Pluralism is undeniably gaining rapid prominence in majority world countries.

The table on page 18 vividly depicts the rapidly gaining prominence of pluralism in most of the 19 countries in SSEA region. 14.6 % Christianity includes all kinds of Christians. None of these countries have any strong evangelical Christian presence. Since pluralism and exclusivism barricade each other, they cause conflict in the society and become obstacles to the missional efforts of the Church. Plurality of religions cause individuals to embrace pluralism philosophically and culturally. The more this happens the more compelling becomes the question: how do evangelicals look at diversity? How do they evaluate and deal with it?

Neglected strategic communities. Unreached or unengaged or least reached communities and *ethnolinguism* are inseparably knitted in defining who the neglected strategic communities were by the missional community of the West in the past. Of late, ethno-cultural/religious elements, caste, and other dividing factors have been knitted in also. The missional community of the West concluded that only "tribal, backward, or illiterate," peoples living in "remote" regions of the world, synonymous with "primitive," "backward," and "uncultured," characteristics are candidates for missions (Lloyd 1969, 289). Early missionaries found that social divisions play an important role in people's response to the gospel. This led to the Church Growth Movement founded by Donald McGavaran, Allen Tippett, and Peter Wagner. They introduced concepts such as homogeneous groups, people movements, social receptivity/resistance, and social barriers into mission literature (Hiebert 2009, 90).

However, the developmental advantages of globalization,[1] social security systems by the respective Governments, and "detribalism"[2] together have been rapidly evading primitive, illiterates, backward, tribal, and people group stigmas on the people in the larger countries of SSEA. Media and academic globalization have pulled down many semantic lines between groups today. Globalization compels intensive transformation of cultures by breaking down the barriers and allowing a free interflow of ideas and concepts (Excerpt from "Globalization: A Theological Overview," Paper at CMS Consultation, UBS, January 2014 1982).

Most of the missional resources and efforts in the past were invested on these so-called people groups. This denied huge populations of any significant missional impact. This

Population of People of Other Religious Faiths (World Population 2017)

No	Countries	Total Population	Population of Religious adherents in percentage						
			Hindu	Folk/ Anim	Islam	Chris	Budd	Other	No Relgn
1	India	1,210,854,977	75.5	-1	14.4	2.5	-1	2.3	-1
2	Nepal	26,494,504	80.7	3.7	4.6	-1	10.3	-1	-1
3	Bangladesh	166,280,712	8.5	-1	90.4	-1	-1	-1	-1
4	Pakistan	191,710,000	1.9	-1	96.4	1.6	-1	-1	-1
5	Sri Lanka	21,069,000	13.6	-1	9.8	7.3	63.3	-1	-1
6	Afghanistan	34210866	0.05	0.05	99.7	0.05	0.05	0.05	0.05
7	Bhutan	793,332	22.6	1.9	-1	-1	74.7	-1	-1
8	Maldives	376,182	-1	-1	98.4	-1	-1	-1	-1
9	Myanmar	54,840,749	1.7	5.8	4.0	7.8	80.1	-1	-1
10	Indonesia	258,316,051	1.7	-1	87.2	9.9	-1	-1	-1
11	Thailand	68,305,330	-1	-1	5.5	-1	93.2	-1	-1
12	Malaysia	30,949,962	6.0	2.3	63.7	9.4	17.7	-1	-1
13	Cambodia	16,089,308	-1	-1	2.0	-1	96.9	-1	-1
14	Laos	7,043,714	-1	30.7	-1	1.5	66.0	-1	-1
15	Singapore	5,789,110	5.2	2.3	14.3	18.2	33.9	9.7	16.4
16	Vietnam	95,414,640	-1	45.3	-1	8.2	16.4	-1	29.6
17	Brunei	434,737	-1	6.2	75.1	9.4	8.6	-1	-1
18	Philippines	103,877,144	-1	1.5	5.5	92.6	-1	-1	-1
19	Timor-Leste	1,238,606	-1	-1	-1	99.6	-1	-1	-1
Total		2,294,088,924	11.6	5.43	35.4	14.62	29.6	0.9	2.45

neglected community is considerably a larger segment of the population and predominantly consists of educated, religiously strong, elite, upper segment, and wealthy people. It may have been more strategic to have targeted this neglected populace, in terms of sustainability as well as relevance to the way society organized itself.

Emerging resistance, fanaticism, and hostility. Challenging factors such as intolerance, religio-political fundamentalism,[3] fanaticism,[4] and ethnic and religious nationalism[5] are rapidly gaining momentum across the world, particularly in SSEA countries. These factors are not identical but in practice are often strongly related to each other. Manifestations of intolerance, political or religious fundamentalism, fanaticism, and nationalism in some of the countries are presented here. Other than in a few countries like Cambodia, churches in many countries in SSEA have been facing resistance from the majority religions (Shellnutt, 2017).

Sri Lanka: Christian evangelism is under scrutiny in Sri Lanka and perceived to be threatening to Buddhism. (Mahadev 2014, 218). *Jathika Hela Urumaya*, known as JHU or National Heritage Party—a political party led by Buddhist monks—introduced an anti-conversion bill in 2004. Since 2010, Sinhalese nationalism has turned to be a militant movement that attempts to make Sri Lanka a *dharmarajya*—a Buddhist righteous state. Sinhalese Buddhists have been tying together national, ethnic, and religious identity for this purpose. *Bodu Bala Sena*, known as BBS or Buddhist Power Force, has been involved in violence and intimidation against both Christians and Muslims. To be a "real" Sri Lankan is to be a Sinhalese Buddhist in Lanka; anyone who is not, is a "foreigner," a second-class citizen, and is only welcome as long as he or she does not threaten Buddhist cultural superiority (Weerakoon 2014, 10).

Indonesia: In order to limit religious missionary efforts in Indonesia, "Draft Law on Inter-religious Harmony," was circulated by the Ministry as early as 1982, then again in 1989, 1997, 2003, and 2011. It even remained as legislative agenda for 2010-2014, which is now expected to go before parliament by the end of 2017. Hostilities between Christians and Muslims are commonly found in many islands.

Nepal: Nepal is the only Hindu nation of the world converted to a secular state since 1999. Since then, strong efforts are in progress to revert back to a Hindu nation. The Hindu party, Morcha Nepal, has published a press statement, calling for Christian leaders to leave Nepal, and for

Christian-converts to return to Hinduism. Encouraged by Hindu fundamentalists in India, the Nepalese Hindu nationalistic identity is now gaining significant prominence. Its promoters have taken inspiration from the leaders of nationalistic Indian organizations. The threat of persecution against Christians in Nepal continues in many different ways. Even though the government has officially allowed Christians to meet and practice their faith, there are still Christians experiencing punishment with several years in prison (Shrestha, 2016).

India: Hindu fundamentalists burned down a 16th century mosque in Ayodhya in 1992 as a mark of their devotion to their Hindu faith. This action has resulted in an outburst of rioting. Fifty-eight people died during a fire on board a train in the western state of Gujarat in the year 2002. The New York Times published that "the mobs were led by people from the Bharatiya Janata Party and other organizations in its Hindu nationalist family, particularly the World Hindu Congress and its youth wing, the Bajrang Dal" (New York Times, 2002). Hindu fundamentalists in India have targeted "the culture of the West." This has led to aggression towards Christianity, which is seen as "the religion of the West." Such scenarios ultimately lead to the discharge of their brutal anger against churches, missions, and Christians in general. This largest democratic country, in spite of its secular identity, has been increasingly threatening the Christian faith through Hindu fanatics and other religio-political groups.

Malaysia: One of the growing factors not being satisfactorily addressed is religious fanaticism (Weiss 2003, 42). Malay Muslims attacked Malay Christians for their use of the word "Allah" in Malay Bibles, publications, sermons, prayers, and hymns, with the consequent banning order of the Home Department against the *Herald*, a weekly Catholic newsletter, to not use the word "Allah" in their publication. On January 2, 2014, the Selangor Islamic Religious Council forcefully raided the premises of the Bible Society of Malaysia. Events of these kinds stain the reputation of multi-faith Malaysia. The Key Findings of the U.S. Commission on the International Religious Freedom in their Annual Report 2015 conclude the following on Malaysia:

> In 2014, the government, ruling party, and religious leaders put forth laws, policies, statements, and fatwas (religious edicts) broadening the application of Islam and potentially limiting religious freedom. The government also established a religious police force and amended the Sedition Act to restrict speech to prevent perceived insults to Islam. The dual system of civil and Shari'ah courts creates legal ambiguity, and Shari'ah court jurisdiction over family and conversion cases places non-Muslims at a disadvantage. Collectively, these trends have resulted in diminished legal protections for religious minorities, non-Muslims and non-Sunni Muslims alike (UICRF 2015).

Vietnam: The deputy secretary of the state expressed his concern in his report over Vietnam, "… terrorist organizations like Daesh, al-Qaida, al-Shabaab, Boko Haram – posing a major threat to religious freedom" (Blinken 2015). The Human Rights Watch for 2016 reports "serious problems" in Vietnam's approach to religion, notably legal provisions that tend to give broad leeway to regulate, limit, restrict, or forbid the exercise of freedom of religion or belief. This includes banning religious activities they arbitrarily deem contrary to "national interest," "public order," or "national great unity"; legal restrictions like the Law on Belief and Religion, which maintains mechanisms allowing authorities to persecute religious groups they dislike and could even give such mechanisms greater legal force, as in the prevention of people from gathering to pray, and even assaults on pastors (Human Rights Watch 2015).

Malay Muslims attacked Malay Christians for their use of THE WORD "ALLAH" IN MALAY BIBLES, publications, sermons, prayers, and hymns.

In addition, the Human Watch Rights for 2017 reports that the government monitors, harasses, and sometimes violently cracks down on religious groups that operate outside official, government-registered, and government-controlled religious institutions. Unrecognized independent Protestant and Catholic house churches in the central highlands are subject to intrusive surveillance by the authorities. During the first eight months of 2016, the People's Court of Gia Lai province convicted at least nine persons for participating in independent religious groups not approved by the government. These persons were charged with "undermining national unity" under article 87 and sentenced to between five and eleven years in prison (Human Rights Watch 2016).

Bangladesh. The key findings by Minority Rights Group includes the following. Since 2013, Bangladesh has been hit by a series of violent incidents targeting, among other groups, its religious minorities, including Christians. These incidents are authored by domestic militant groups or by international armed extremist organizations such as Islamic State (IS). Despite the promise of independence in 1971 and the passing of a secularist Constitution the following

year, in the ensuing years an increasingly restrictive religious nationalism has sidelined Bangladesh's minorities as second-class citizens within their own country. The variety of abuses they experience, from forced abduction and sexual assault to land grabbing and arson, have occurred within a broader climate of impunity (Report 2016, 2).

Pakistan: Hostility against Christians is one of the observations of Pio and Syed. They enlist the events from 2009 to 2015, the depiction of animosity of fundamental groups against minorities including Christians in Pakistan. The listed events include a Muslim mob that stormed a protestant church on the outskirts of Karachi and denounced Christians as "infidels," injuring several including a pastor; Gojra riots were a series of violent programs against Christians by extremist Deobandi Muslims; hundreds of fanatics, belonging to the Sipha-e-Sahaba known as SSP, attacked a Christian locality in Punjab and burned eight members of a family besides setting ablaze dozens of houses. Another demonstration of brutality was the killing of the Federal Minister for Minorities Affairs Shahbaz Bhatti – a Roman Catholic and an outspoken critic of the blasphemy law, who was shot dead by the Punjabi Taliban in March 2011 (Pio 2016, 208).

Numerous incidents of burnouts, brutal attacks, killings, rapes, and manipulated legal attacks on Christians are common in present Pakistan. While a country created in the name of Islam was bound to give preference to its Muslim citizens, the situation of Christians and other minority groups became particularly worse after the rise of the ultraorthodox Deobandi and Salafi Islam.

Status of local churches

God designed local churches as His vital arms to fulfill His mission. Churches of all kinds are increasing in numbers in almost all majority world countries. There are various good and bad reasons for this numeric growth. In general, the quality of these churches, their missional productivity, longevity, and healthy sustenance are yet to be precisely gauged. Here are some of the observations on the status of churches in the SSEA region.

Nominalism: While the polarization of Willingen's Christocentric-Trinitarian view resulted in "many in-focus churches," the Cosmocentric-Trinitarian view, on the other hand, resulted in eliminating evangelism from the missions of many mainline churches (Arthur 2010, 51).

This resulted in nominalism, which has become increasingly prevalent in most of present Christianity in SSEA, in particular in South Asia (Singh Feb, 2006). In spite of PNG being a Christian nation, it is estimated that 96.6% of Christians are nominals (Douglas 1986,117). Goh observes a high incidence of nominalism in Indonesia (2005, 60). One of the mixtures in the churches of Hong Kong is nominalism (OMF, Hong Kong). Nominalism eventually results in breeding devotees of the rituals of the churches at the cost of diminishing possibilities for raising Christ-like disciples.

Perverted purpose: Nominalism breeds more in-focused/self-focused churches than out-focused churches. Thus, churches are made consumer based centers with competing worship gymnastics, techno-based advanced infrastructure, free transportation to boost bench strength, vibrant orchestra to entertain, additional worship services, and mega attendance on Sunday mornings, all of which are considered symbols of ministry success. Churches holding on to the propagation of prosperity, signs, and wonders grow in numbers. Most of these churches have growth at the expense of numeric decline in other neighboring churches.

Mission is also generally understood to be cross-cultural AND RESERVED EXCLUSIVELY FOR MISSIONARIES by most of the churches and Christians in the majority world countries.

Resource-Dependency: Mission is also generally understood to be cross-cultural and reserved exclusively for missionaries by most of the churches and Christians in the majority world countries. This belief results in resource-dependency of the churches and ultimately terminates indigenous missional sources within the countries. Most of the Churches in SSEA region do not have any workable curriculum or strategy for raising ministerial and missional forces from the local churches. Imported materials are also being used in some churches with much ambiguity as to its relevance for their context. There are many countries that depend on cross continental missionaries for evangelization. Financial dependency is another detriment. Though some churches and mission agencies are self-funded, many are way behind. Some pastors have support limited to within the country but not within their respective local churches.

Bifurcated clergy and laity: This is commonly found in most of the churches. Both denominational and independent churches adhere to this practice. Church is led by a handful of people and ministry is rendered by select teams. The rest of the members remain as spectators. "Clergical monopoly" has resulted in much church underuse, as the people of God are merely spectators of the weekly shows by the pastors. Laity are commonly used as the custodians of

the properties, rather than sharing the ecclesiastical mandate and responsibilities. Plurality of leadership as the New Testament insists, in general is not exercised fully in many churches.

Imbalanced organizational system: Many denominational and wealthy churches function as mere corporate entities. They resemble organizations or institutions that need to be administered by managerial human agencies rather than purposeful spiritual local bodies of Christ. Organizational structure and function dominate proceedings and replace organic growth of the Church. At the same time, independent churches scattered in non-urban regions, headed by single pastors, have no organizational systems. Absence of organizational administration makes these churches undeveloped or under-developed.

Contemporary Multidimensional Challenges in Theological Education in South and Southeast Asia Region

Theological education is an essential part of the life and mission of churches in their particular situations. It is also a vital link between life and mission of the churches. Global Directory of Theological Education Institutions accounts 7000 theological educational institutions in the world. Regardless of the geographical locations of these institutions, theological education globally is in a state of crisis. The interrelated question of means, ends, and purposes contribute greatly to the crisis. Crisis is not something that is being found now. Some of the present day missional failures in the majority world countries are due to the lapse in theological education in the past. In the past "Mission of God" was understood and practiced in a limited manner as early theological education was weak (Oxley 2005).

Contemporary state of theological education in South and Southeast Asian countries. Werner's observations on the state of theological education includes unequal allocation of resources, unbalanced accessibility to theological education, discrepancies between standards in different national contexts and regions, unfinished work of contextualized theological education, weak standards of theological associations, unrelated theological education to today's multi-religious Asian setting, to be strengthened theological associations, and to deepen to do theology with Asian resources (Graham 2016, 303).

Since numerous small-scale training institutions have been mushrooming, it is hard to gauge the number of existing institutions in South and Southeast Asia. Two hundred and thirty-nine institutions have membership endorsement with Asia Theological Association, whereas Association for Theological Education in Southeast Asia has ninety-four institutional membership; some of these institutions have dual membership. Indian Institute of Intercultural Studies has sixty-eight member-institutions in India, Nepal, and Sri Lanka. A few more accrediting agencies additionally function in this region. Apart from these evangelical agencies, there are sixty member-institutions, spread into Nepal, Bangladesh, Myanmar, and India, being endorsed by a non-evangelical agency, the Senate of Serampore. Some of the institutions have amiable infrastructure through their strings with the West with sound dollar support. The faculty of these fewer institutions are trained in the West. On the other hand, numerous institutions exist with minimum or weak infrastructure and locally trained faculty; programs, beginning from certificate to PHD levels, are offered.

Critical observations on theological education and institutions. Christianity is found to be a minority in South Asia (Wilfred 2014, 104). This status depicts that theological education has not accomplished much in the region. Some of the observed causes are as follows.

Diluted purpose of theological education. "As goes the seminary, so goes the church" is a well-known saying. Theological education is to impact and equip the church; therefore, it is crucial for theological educators to always bear in mind its core purpose. Purpose determines the content, and the content serves the purpose. "Theological education consists in the formation of the people of God in the truth and wisdom of God for the purpose of personal renewal and meaningful participation in the fulfilment of the purpose of God in the Church and the world (Noelliste 1995, 299). A group of theologians from Northeast Asia defined the purpose of theological education as "an intensive and structured preparation of men and women of the church for participation in the ministry of Christ in the world" (Hopewell 1971, 591).

Robinson, an Indian academician, identifies a two-level purpose for theological education: "in a broader sense it is for preparing the people of God for doing God's will in this world; and in a narrower sense it is for preparing candidates for doing the ministry of the Church" (2000, 32). It is important to understand that theological education is genuinely essential—not as the engine of the church, rather as the steering wheels of the church. The engine of the church has to be the mission, the passion of God's people who are engaging faithfully and fruitfully in Gospel work, that advances the work of the Kingdom (Stetzer March, 2016). Concerns over the purpose of theological education are herewith presented for readers to assess what theological education and institutions have been doing in SSEA in relation to the churches and missions.

Concerns about its relevance towards the needs of mission: Mission has been defined in a wide variety of ways. Neither definition nor interpretation to the biblical foundations of mission have remained the same. Each generation must define and understand that the biblical base of mission is tentative and subject to evaluation and change (Engen 2010, 9-10).

Theological educators must have contemporary knowledge of what mission is, in context and how to do it. Hitch-

en, one of the faculty of Laidlaw-Carey Graduate School of Theology at New Zealand, brings a relevant warning in his response paper Edinburgh 2010, "Moreover, many evangelical theological education centers today see themselves as inheriting and developing the heritage of Edinburgh 1910 in their mission education emphases" (Hitchen 2010). An academician in India observes that some of the institutions are neither related to churches nor missions (Jeyaraj 2002, 268). This warning toward understanding mission is applicable to the institutions in SSEA region, as multi-faceted contextual dynamics have been undergoing dramatic changes.

Concerns about its relevance towards the needs of the churches: In general, institutional training offered during training tenure has been less-profitable to the trainees as they enter in to the field. Many graduates feel unprepared to face challenges in field ministry, as the content and method of training neglects the practical dimension of theological education (Dearborn, 1995). "The seminaries exist to serve the church, but they have become prodigal children doing their own thing. They are often out of touch with the needs of the church in society at large" (Athyal 2007, 140). A similar criticism is made about theological education in the West, "In the pastors forums those who were seminary graduates reported that they found 70% to 80% of their seminary education did not apply to the duties they were expected to perform in the churches they served as ministers" (M.J. Murdock Charitable Trust 1994, 24). Ministerial responsibilities and skills for pastors in the regions of multi-religious faiths, multi-cultures, and multi-languages are not the same as the pastors who are called to minister in the regions where Christians are majority and with one culture and one language. Presently imported theological-education and philosophy from the West cannot do full justice to the needs of the pastors engaged in the countries of SSEA region.

Concerns about quality of theological education: Church leaders in their growing concern about the current practice of theological education lament that the quality of training has been on the decline as theological institutions are increasingly becoming purely academic (Samuel 1983, 241). Content of theological education and its quality are equal components in theological education. The accrediting agencies of South and Southeast Asia unanimously confess that their purpose is to evaluate the educational quality and effectiveness of the theological educational institutions. By doing this they ensure that degrees awarded under their auspices will be uniformly accepted and recognized. What scale these agencies use to measure "quality and effectiveness" is still debatable. Retaining the canon of accrediting agencies of the West by the accrediting agencies in South and Southeast Asia is functionally unfair. Quality of education in theological institutions should not be gauged only by professionalism, which most of the accrediting agencies have been doing unconsciously. Most of the B category institutions pursue fulfilling the demands of the accrediting agencies rather than making effort to build real quality in their missionally integrated educational/training purpose, contents, and methods.

Concerns about unregulated emerging training institutions: Small scale C category institutions mushroom in SSEA countries (Kim Jan, 2017; Chao Oct, 1972). There are numerous missionally potential training institutions of this category, that do not have dollar connections, and lag way behind in meeting the requirements of prominent accrediting agencies. These institutions do not have external and internal features as category A, and do not have endorsements by the mainline churches and prominent accrediting agencies. Their role and contributions to the mission at large cannot be ignored. They have the ability to produce capable men and women for reaching out into the world.

Category A institutions are apparently favored by the accrediting agencies. This trend makes many competent candidates seek for A category institutions; candidates found with less competency end up with the small-scale institutions – category B and C, which are not usually being recognized by the mainline churches (Hough 1985, 1). The former are few in the region whereas the latter are many. Competent students are one of the key causes for making institutions grow in quality. The candidates trained by A institutions are fewer than those trained from B and C institutions. Less competent students trained by less-facilitated institutions, though are more in numbers, are found incompetent in the field.

*Concerns about the modus operandi of theological education***:** When the author was pursuing the four-year Th.M. program in India, he had two mission subjects. One was Biblical Theology of Mission and the other one was Evangelism and Discipleship. As a convert from the Hindu faith, he was not at all satisfied with the contents of the courses as they were irrelevant to the "then" prevailing challenges, in reaching

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out to the non-Christians in their given contexts. Descriptions and formats of courses were duplicated materials from the Western institutions, where his faculty were trained and taught. Theological education in many parts of Asia is still traditional, following the western pattern of departments, subjects, classroom teaching methods, assignments, and evaluations; lacking interdisciplinary approach, practical involvement in society, and learning through experience (Jeyaraj 2009, 584). Almost all theological seminaries in Asia are in some degree rooted in the western style of theological education, if not totally a copy of it (Ho 2008, 1).

In the Third World, some have observed that the prevailing paradigm of theological education, and even current proposals for its reform, exist within a Western frame of reference that is fundamentally flawed (Robert 1999, 10). Cheesman points out that "Two Thirds world Christians are radically rethinking the structure and context of theological education as they have received it at the hands of the missionary enterprise (1993, 484). In India, it is commented by Sarkar that their theological education is patterned after British, American, Korean, Singaporean and South African models of curricula. Some of the students from India, when given an opportunity to study abroad, return back to be involved in theological education. They tend to blindly implement the foreign models of training with a wholesale incorporation of curriculum and philosophy, without thoughtful revision and recognition of contextual differences. He further comments, that many theological institutions in India have never undertaken an examination of their curricula in the light of the total needs of their ministry contexts (Sarcar 2007, 54 – 70). Western models and curricula for theological education have often been minted within a Constantinian or post-Constantinian church setting. When such practices are transferred without extensive adaptation into contexts in SSEA, where the setting is in most cases pre-Constantinian, the unresolved challenges for contextualization of theological education become obvious (Werner 2011, 96).

Accrediting agencies have greater impact on institutions. Most of the subjects taught in the institutions are decided by the accrediting agencies. Mere subjects do not guarantee for quality-content as content is being amplified by the faculty of the institutions. Institutions accredited by different agencies adhere to their respective approved curriculum invariably. How often these curricula are revised, who decides the syllabi and curriculum, and on what basis, are commonly undisclosed. Character building, sharpening spiritual gifts, motivations for pioneering missional endeavors, and creating awareness of contemporary contextual social science issues are not usually given eminence in many institutions.

Concerns about the intended training outcomes: Training institutions in SSEA region should exit from conventional stereotype Bible college and seminary set up for raising effective work force and find ways in which new windows of opportunities can be used for resolving the contemporary multi-dimensional missional challenges. The curricula of the institutions are like menu cards of different restaurants imposing almost the same food items on the guests, ignoring needs, wants, and tastes. It should be in accordance to the needs of the consumers and not what the management has in their stock to give (Ramachandran 2016).

The curricula of the institutions are like menu cards of different RESTAURANTS IMPOSING ALMOST THE SAME FOOD items on the guests, ignoring needs, wants, and tastes.

Training institutions in general do the same, as they are driven by commonly set course requirements of the accrediting agencies or by the traditional course curricula. Most of the programs are designed in a generalized manner. Missional challenges, as these are numerous, one common and comprehensive curricula of all the institutions cannot do justice toward the missional needs in SSEA countries. Common curricula, academically will qualify trainees for conferral of accredited degrees, and thus pave a way for openings to cater to the needs of the altars and pulpits in churches and to go for further studies. A great challenge of discipling 85.4%[6] 2155,053,910 of total population 2523,482,331 (Worldometer) in SSEA is before the Church at large in the region. It is theological training institutions who should mechanize themselves in order to prepare men and women for this task. The end product should not be mere men and women for black-gowns, caps, robes and tassels.

Dichotomized theology and missiology: Missiology is considered as an appendix in the theological curriculum even in 2017, as it was thirty-five years ago (Bosch 1982, 13-34). Replicated curricula from the West breeds the same virus in to the SSEA regions till this day. Influence of missiology in the "theology" based institutions in SSEA countries is minimal. This has made an Indian historian and a missiologist to insist the infusing of the following essentials into theological education: 1) The curricula of studies in theological colleges should be missional, that is, the entire curricula should be permeated by the concept of God's mission

and the nature of the Church's participation in it, 2) Missiology (should read mission) should be incorporated into most subjects offered in theological colleges, and 3) Separate mission subjects that specifically deal with pastoral and missiological subjects should be included (Hrangkhuma 2010).

Faculty composed of traditional academic scholarship requirements, but not with praxeological demands in mission, cause theological imparting with no missiological insights. The lack of a missiological focus to theological education thus has resulted in systems that are largely theoretical. Absence of deep commitment of the faculty to God's mission and to the church's participation in that mission has been resulting in disintegration of mission concern in theological education. Most theological educational institutions in SSEA countries still flounder to incorporate mission studies in their curriculum especially at the undergraduate and graduate levels (Hrangkhuma 2010).

On the other hand, many training institutions in SSEA countries committed for missions only, seldom impart required basic theological insights into their trainees. Emotionalism, aggressiveness, and piousness result in random-mission by most of the trainees of these institutions. Theology shapes character, gives clarity, and ideally prepares men and women for mission of God.

Diluted operational system: Following setbacks are observed from the operational system of institutions in South and Southeast Asian region.

Dictators led system: There are many institutions from A, B, and C categories led by dictated leadership style. In this system, the leader holds all authority and responsibility; decisions are made on his own without consulting subordinates. Decisions made by him are expected to be implemented by the subordinates. In this kind of leadership, guidelines, procedures and policies are either unfound or limited to papers. If the leader happens to be strong in academic disciplines and to missional commitments, the institution has better a chance for a profitable education; otherwise the institute will turn out to be detrimental.

Affordable Human Resources: Staff and faculty members in B and C institutions are normally recruited in accordance to the financial soundness and capability of the institutions. Most of the B and C category institutions usually recruit "whoever agrees for minimal honorarium" as their faculty. Most of the faculty that trained in the Western institutions of A category institutions are paid either fairly by their employers, or are financially supported by individuals, churches, and agencies of their acquaintance from the West. Less paid faculty consider their stay in their respective institutions to be temporal and always seek for a more financially secure future by scouting for better pay packages with benefits in the offer.

Professional development programs: Other than a very few institutions, most do not offer professional faculty development. Ever increasing challenges and dynamics in missions in the region demands for competent faculty in the institutions. Many institutions pursue faculty development by sending their staff for further studies resulting in a higher academic degree as opposed to developing professionalism. In particular, faculty from the B and C category institutions remain incompetent and incompetent to the meet the contemporary training-tasks.

Chasing negotiables at the cost of non-negotiables: Negotiables are glamorous facilities, foreign trained faculties, large libraries, accreditation endorsements, grand graduations ceremonies, international adjuncts, and prominent scholarly staff. Most institutional heads strive for these features. In the bargain, they miss the non-negotiables, which are (1) specific and ultimate goals, (2) balanced curricula, (3) contemporary content to be taught, (4) context of training/education, (5) adequate recruits of trainees/learners, (6) adequate trainers/educators, (7) consensus among the staff in training/educating philosophy, (8) assessing the training outcomes from alumni, (9) training relevancy to the missional needs, (10) periodical revisal of curriculum and content, (11) closer relationship with churches and mission agencies, and (12) modeling and motivating staff. Most of the institutions in the region often fail in pursuit of the non-negotiables.

There are still many institutions
WITHOUT COMPUTERS, ON-LINE FACILITIES
and even essential books.

Absence of vital supplements: Most of the institutions of B and C categories need expansion of their libraries, especially in the areas of missiological, biblical, and theological books by indigenous authors, subscriptions to national and international journals, and books in the vernacular. Most of them are either uninformed or unsourced for digital technology. There are still many institutions without computers, on-line facilities, and even essential books. In India, a consortium of libraries, namely Joint Library Committee, is set to facilitate their member libraries though other member libraries. Though it is a beneficial one, yet, membership is limited to a certain jurisdiction. Membership criteria as

well do not entertain B and C category institutions. Other than a few institutions in B and C category institutions, others do not have computerized databases for the volumes. Many A category institutions do not have ATLA facilities attached to their libraries. Other than institutions in Singapore and Malaysia and a few institutions in India, Indonesia, and Thailand, all other countries in South and South Asia do not have commendable classroom techs. Most of the institutions still use black board and white chalk pieces though some have white boards and markers.

Status of indigeneity:

Jeopardized quality and sustainability: Theological-educational institutes in South and Southeastern Asia can primarily be divided into three categories on the basis of founding sources. Some are founded by foreign missions or missionaries; some by indigenous sources and supported by foreign resources; and a good number of institutions are founded and sustained by indigenous sources. Other than a few institutions of first two categories, the rest of the institutions are under great financial pressure. This pressure causes various setbacks, which ultimately affect quality and sustainability. As Bellon writes about the Western model seminaries in Africa, which were supported or sponsored by the Westerners, he comments that these institutions are now crumbling as they were not initially established on a paradigm of financial sustainability (Bellon XIII, 2017).

Absence of indigenous literatures: Since theological students in the region, in general, are not adequately trained for skillful researching and writing, literatures by the indigenous authors are at their bare minimum in most countries of the SSEA region. Not many quality theological books have been published in vernacular languages due to diversity of languages and unavailability of theological words in spoken dialects and languages.

Missiological Solutions for Multi-Dimensional Missional Challenges in South and Southeast Asia for a Way Forward

In the light of above depictions, it is undeniable that the understanding of mission and churches and training efforts are to be reorganized. Following are some of the missional and training needs extracted from what has been happening in SSEA for the missional and ecclesiastical leaders in majority world, as solutions, to consider.

Make discipleship as the ultimate goal of all missional-efforts. Mission agencies and missionaries need to be made strategic and prophetic missional agents to focus all their efforts in disciple making. Detriment for healthy growth of Mission agencies and missionaries involved in SSEA region includes, (1) randomness,[7] (2) duplication,[8] (3) instrumentation for irrelevant agenda of multinational mission agencies,[9] and (4) mission-professionalism.[10]

Church growth and discipleship growth should go hand in hand. Church and planting reports always quantify glamorously; seldom do reports speak about the closed church plants. India-like countries where apostacy is in hike through reconversions, is not seriously reported by mission-media. Cultic growth is another serious concern in this region.

Redefine key mission related vocabularies. It is obvious that the present contexts in SSEA countries are certainly different from that of a century, or even a few decades, ago. It is time for the missions, churches, and Christians to recognize the mission pattern has moved away from the 1910 Edinburgh paradigm to a polycentric mission paradigm. It is predicted that Christianity in Asia will grow to reach 595 million (or 11.3 % of the total Asian population) by 2050. More specifically, Christianity in Asia will continue to grow, particularly in countries like China, India, Nepal, and Cambodia (Johnson 2009, 5). This prediction generates more concerns as the quality of growth at present in this region is dubious, as mentioned in the preceding section. The magnitude of voluminous challenges as described earlier in this paper, diverse contexts within the region, shifts in mission-atmospheres, new opportunities to reach the "nations" without crossing the boundaries, paradigm shift "from the West to the rest" to "from everyone to everywhere" together demand revising definitions for the words church, mission, missionary, pastor, and training within the scriptural purview.

The focus on indigeneity must be made mandatory. Dependence on provision from foreign sources, such as methods, materials, funds, missionary models, church patterns, communication styles, and training methods have resulted in extremely deficient strategic approaches, indigeneity, and innovation in the three realms of missions, churches, and theological education. Indigenous methods in these three realms are not invented appreciably. Empirical research based missional-strategies from indigenous community are not found in many SSEA countries. Raising indigenous missional-strategists, empirical researchers, innovative missional-thinkers are a possible solution for this challenge.

Though the contributions of theological education of the West to the SSEA countries are gratefully acknowledged, it is high time for SSEA institutional leaders to seriously consider indigeneity in every layer of their educational activities. This does not mean that educators from the West are not needed in this region; instead these educators need to be employed wisely. Western educational leaders are to be involved strategically, in the areas where their contributions are essential; however, the objective of making institutions in this region become indigenous in every way possible is the goal.

Make efforts to be missionally innovative. New missional opportunities have emerged on account of increased population, changes to the church's global and local environments, relocating immigrants from around the world

who now become neighbors, technological developments in communications, and improved connectivity by quicker modes of travel at affordable prices, among others. The need of the hour is innovative mission methods and strategies which will enable the agencies and churches to use their limited resources in the best possible ways, for maximum mission impact without drifting away from mission-purpose (Livingwood 2005, 10). "Faithful innovation is a way of thinking and living that holds the past and future together in creative tension… requiring both a deep fidelity to the patterns of the past that have borne us to the present and a radical openness to the changes that carry us forward" (Jones 2016, 51).

Missiological Solutions for Multi-Dimensional Challenges in Theological Education in South and Southeast Asia and the West for a Way Forward

A theology of theological education must be grounded in *missio Dei* and in a proper understanding of the local church, her purpose, and mission in the world. This is important as we encounter what we might call "the changing faces of the church" today (Lausanne Occasional 2004, 17). The changing face of majority world countries demands a new paradigm in theological education.

Suggestions to the theological educators and institutional leaders in South and Southeast Asia. After assessing the setbacks and challenges in the preceding sections, the following comprehensive solutions are suggested to the theological educators and institutional leaders of SSEA countries.

Set a curriculum development team in every institution. A curriculum development team should undertake the responsibility of building relevance between what is being taught or inducted and the contextual missional needs in the region. The team needs to consist of academicians who are skillful in writing curriculum. Theological educators should be willing to be submissive to the curriculum developing team.

Curriculum offered is to be tested empirically from time to time. Empirical testing can be done by setting a profiling team, consist of primarily indigenous mission practitioners, pastors, and mission executives to determine what kind of Kingdom workers are to be produced for the needs. Very few institutions in SSEA countries have alumni associations. Most of the seminaries disconnect their umbilical cord with their trainees on the day of graduation. Alumni can be used for various constructive purposes. Alumni who have been in ministry for ten years following graduation, are the best assessors for finding whether or not institutional training is relevant.

Profiling teams will be a supporting body to the curriculum developing teams. By doing this educators and institutions will be confident of what they would induct to learners, and whether or not it is relevant to the needs in their contexts.

Develop new courses and programs with missiological perspectives. Multi religious contexts in SSEA countries demand missiological perspectives in all theological subjects. Ramambason observed four ways in which mission is found in theological education: 1) Mission oriented theological studies, 2) Recognition of missiology as a separate subject, 3) Combination of missiology with some other subjects, and 4) Dimensional study of mission (2002, 258). The author would modify his third classification and insist "combination of missiology with all the subjects taught" for better results. David Bosch's "missionary theology" (Bosch 1995, 36) or "missiological theology"[11] is essentially to be considered by the theological educators and institutions in the SSEA countries.

Some of the essential courses for consideration for development by the nationals are missiological soteriology, missiological ecclesiology, and missiological Christology,

Faculty development endowment. Make sure the faculty are updated with the emerging theological/missiological issues, challenges, and developments in order to pursue academic relevance and excellence. For this reason, a faculty development program should be purposeful and periodical. In the context of SSEA countries, it should include exposure to the contemporary missional challenges, development in theological and missiological scholarship, introduction to new insightful books, inducting indigenous missional-concepts, skills for developing new courses relevant to the needs, short-term mission exposure tours, exploring for mission partnerships with alumni, exposure to international academics, motivation for writing scholarly articles for international journals, encouragement to write empirically researched books on contemporary issues, and etc.

Recruit right faculty and trainee-candidates. Do not qualify faculty merely for the degrees he/she holds. Faculty are the imparters (Hannafin 1993, 26). Recruit faculty who could identify educational principles guided by a theological vision of the mission of God, related to both the Gospel and the Church. They should be able to impart Kingdom-oriented character and competency upon their trainees.

Most of the institutions, other than a handful of A category, do not have any modern systems to assess their students' ability, calling, and gifts. Free theological education, which is common in SSEA countries makes education weak. It gives way for anybody and everybody to get on board. Competency of trainees needs to be considered seriously by the institutions rather than crowd their classrooms with trainees. Institutions should be mindful of how many of their trainees walk into mission/ministry successfully rather than the strength of their annual graduation exercise.

Ensure ethos driven institutions. To make each institution vital in Kingdom mission, each should stand for their exclusive ethos. In general, almost all institutions offer courses as prescribed in the manual of the respective agencies; institutions which are not governed by any accrediting

system, in general follow the traditional and generalized curricula. To make institutions uniquely purposed, each institution should seek God's exclusive purpose for their institution. Institutions need to realize their role as caterers to the needs of the people and the church at large, with quality being endorsed by a good accrediting system. It is not for an accrediting system to tell institutions what to teach, rather they should remain as quality controllers of what intuitions teach under the direction of the God of mission.

Seek for Kingdom accreditation. Accrediting agencies in SSEA countries with foreign tags have greater charisma and recognition. Often institutions are content with their endorsements, as there is better recognition and prominence. Though accreditation is essential for theological education, it is far more important for them to seek for Kingdom accreditation. This will make them not lean on the merits of the accrediting agencies, rather, to stand on their own merits.

While accrediting agencies in other continents work as one arm for the benefit of theological education at large, it is heart-wrenching to see monopolized spirit reigns in the SSEA region. Unaccredited programs do not necessarily mean "useless." Numerous emerging B and C category institutions are found to be victims by this spirit. That there have been unuttered and undocumented attacks by certain agencies in this region on other accrediting agencies and unaccredited institutions is obvious, which have not been noticed by the West.

The role of the West towards global mission cannot cease as
OUR GOD STILL EXTENDS THE "MACEDONIAN" CALL
to the Church at large.

Suggestions to the Theological Educators and Institutional Leaders in the West

The role of the West towards global mission cannot cease as our God still extends the "Macedonian" call to the Church at large. Due to God's special and unique blessings economically, technologically, and academically, the West needs to remain as leading partners in global missions. In light of these facts, assessed missional and theological educational setbacks and challenges in SSEA countries, and the impact of the West upon the institutional theological educational system in SSEA countries in the preceding sections, the following comprehensive solutions are suggested to theological educators and institutional leaders of the West.

Cross-cultural mission education must be strengthened and further sub-departmentalized. Not all the seminaries in the West have strong cross-cultural education. Education from institutions of this kind produce graduates who are unproductive and distressed in the field. Institutions of this kind need to strengthen their capacity in cross-cultural education.

It would be ideal if seminaries in the West could sub-departmentalize their mission departments for effective education. These sub-departments can offer distinct track education such as, African cross-cultural mission track, West Asia cross-cultural mission track, North Asia cross-cultural mission track, South and Southeast Asia cross-cultural mission track, East Asia cross-cultural mission track, and Oceania cross-cultural mission track. This will make mission education more precise and effective than offering courses at present for the entire non-West world in a random manner.

Adopt weak institutions in the majority world to make them strong in quality and indigeneity. Reputable educationalists and seminaries in the West usually connect with category A institutions in the SSEA regions. By doing this, indirectly they cripple the growth of emerging weak institutions and scholars. Jesus, the originator of all theologies and the "fisher of men," sought connections with rabbinically unschooled fishermen in order to make them outstanding fishers of men. The West has adequately blessed category A institutions for a long time. It is now appropriate to consider uplifting the quality of B and C category institutions. As this occurs, see that indigeneity in the function of these institutions is strengthened as well.

Educational institutions in the West may organize quarterly mission seminars. Periodical seminars on "majority world missions" in seminaries and Bible schools will enhance the effect of theological education. Invite faculty cum practitioners from majority world countries. By doing this, institutions in the West will be able to give missiologically oriented theological insights to their emerging ecclesiastical leaders. Articles and books written by the academicians of SSEA countries should be widely used.

Offer induction programs in the majority world countries. Periodical induction programs for the educators in the majority world countries on the subjects in which they need to be developed would enhance their potential. Subjects such as innovative mission methods and strategy-setting, balancing theology and mission, curriculum development, contemporary developments in theological and missiological academia, and the like.

Conclusion

The paper began with compliments to the West for their contributions to Christian growth in majority world countries with elaborated comments on the existing contemporary missional issues and challenges in SSEA countries. I also detailed the failures of theological education in majority world countries as a key cause for present missional issues. My observations revealed two major setbacks. First, theological education in the West itself is not missiologically oriented strongly; second is blind utilization of the modus of the theological education of the West by the majority world.

This paper concludes with suggestions to mission agencies and theological educators in majority world countries along with suggestions to theological educators in the West.

The spirit of this paper is to establish indigenous missions and theological edntries. Since I believe our God's mission is global-mission, His mission in majority world countries cannot be accomplished unless global Christians join hands together. The mission of the West in the majority world has not ceased. There are many other avenues in mission and theological education in which they may be involved, which need to be searched out under the direction of the Holy Spirit. Whatever the West is led to do in His mission in the majority world countries it should ultimately compliment and breed indigenous missional-efforts in their respective countries. This paper ultimately calls for "Prophetic and Productive Partnership" in theological education for greater mission results in the years to come.

Endnotes

1. Economic processes, technological developments, political influences, health systems, social and natural environment factors
2. The state of living out of tribal life
3. Political sustenance by using religious sentiments of the mass.
4. Fanaticism or fanatic come from the Latin adverb and the adjective, which means, "a temple devotee who is orgiastic, inspired, frantic or frenzied" (Hughes 2005, 1).
5. Based on the belief that "social unity and concord requires agreement on a general and comprehensive religious, philosophical or moral doctrine" (Rawls 1996, xxvii.).
6. As presented in the table of the previous subsection.
7. Busy activism with no direction and discipline.
8. Conservativism that prevents willingness to adopt anything new; willing to do only what was done by predecessors.
9. Activities are based on a global organization promoting a clearly articulated verbal message. The goal is to make this message as widely available as possible; but little or no thought is given to examining the relevance of the message to the context, or even whether the authentic gospel is being shared (Samuel October, 1982, 450)
10. Doing mission thoughtlessly merely for the sake of funding which is heavily pumped from foreign sources.
11. It seeks to build the bridge between biblical revelation and human context, which constantly deals with matters of death and life, God and idols, and seeks to bridge the gap between orthodoxy and orthopraxis. (Hiebert, Paul 1999, 13)

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The African-American Church's Absence from Global Missions: Providing Answers

By Linda P. Saunders

The African-American church's absence from the global missions endeavor is at the center of a myriad of missiological discussions, yet, the conspicuous void still exists. Engaging the African-American church in global missions means creating cogent solutions that will compel her to active engagement in world evangelization. While the exact number of African-American global missionaries is unknown, statistically, their numbers are hardly quantifiable (Linda P. Saunders 2016, 11-12). This paper will explore three angles from which to approach this problem and propose a resolution for this dilemma.

First, a historical analysis of missions sending in the African-American church is an appropriate beginning for this discourse. Secondly, an evaluation of missions training – past and present – within the African-American church is a crucial component as well. Third, exploring African-American millennials' motivation in the context of missions service will speak toward establishing a sound missions training model. Finally, it must be noted that this paper is a precursor to the author's PhD dissertation research study.

By highlighting black missionary pioneers,
THE FUTURE GENERATION OF AFRICAN-AMERICAN
missionaires might see a reflection of themselves.

A Historical Analysis of Missions Sending in the African-American Church

An appropriate commencement for this paper is to examine the history of missions sending in the African-American church. Edward E. Andrews suggests that Black American missionaries were more prevalent during the eighteenth and nineteenth centuries than in the twentieth and twenty-first centuries (Edward E. Andrews 2013, 2-3). What may be more astonishing is Andrews's assertion that blacks and other people of color represented the majority of missionaries during the early movement of modern missions (2013, 2-3). Andrews contends that "black and Indian preachers became the backbone of the Protestant missionary enterprise" during the latter half of the eighteenth century (2013, 88). David Killingray agrees that African-American missionary contributions have been overlooked by most historians, nonetheless, he argues that black missionaries were the minority in the "Black Atlantic" (David Killingray 2003, 3). Nevertheless, the pressing question—if blacks participated in the global missions endeavor, who sent them?

To adequately answer this question, it is imperative to carefully consider the biographies of black missionaries who evangelized in Africa, the Caribbean, the West Indies, among Native Americans, and in the Pacific Islands. Understanding their identity in the context of their culture and worldview will help identify their urgency for taking the gospel to the remote places of the earth. Likewise, a portrait of their lives will help uncover the commonalities shared by these early pioneers of the gospel of Christ.

By highlighting black missionary pioneers, the future generation of African-American missionaries might see a reflection of themselves. However, before profiling African-American missionaries, it is appropriate to mention Reverend Samuel Thomas and Dr. Thomas Bray. Reverend Thomas was one of the earliest laborers among African slaves in America. Even before the debate was settled as to whether or not black slaves had souls, records indicate that Thomas was preaching to and converting slaves (Robert J. Stevens 2012, 3-4). Dr. Thomas Bray also ministered among slaves in the Colonies (Stevens 2012, 3). A myriad of reasons may have prohibited slave conversions, some of which were due to the slaves' personal perceptions (Henry H. Mitchell 2004, 12). How slaves adopted Christianity is still debated, but the scant records indicate that African-American slaves were first a mission field before they left America to become missionaries (Stevens 2012, 7). The scope of this historical analysis pertains to the African-American church's foreign

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missionary sending practices. However, John Marrant and John Stewart, black missionaries who ministered among Native American tribes, are germane to this discourse.

John Marrant was the first known African-American to minister cross-culturally in America (Robert J. Stevens and Brian Johnson 2012, 296). Marrant, a trained musician, was traveling to an engagement one evening when he heard the preaching of George Whitefield. After many days of torment and contemplation, Marrant was converted. During the initial years following his conversion Marrant would wander into the woods to escape the ridicule of his family. He happened upon Cherokee Indians who allowed him to live with them. Marrant took this opportunity to minister to the Native Americans (Evan Haefeli 2006, 328).

In 1775, three years after his conversion, Marrant was drafted by a British warship and served the British army until his medical discharge in 1782. While in the army his spiritual pursuit waned. After his discharge, Marrant's spiritual passion started to flourish again. He began to preach among other African-Americans in London. His preaching captivated the attention of Selina Hastings. Hastings's religious community, Lady Huntingdon's Connexion, was a major contributor for Marrant's missions endeavors to African-Americans living in Nova Scotia. In 1790, Marrant returned to London where he published his journal and attempted to raise funds for the ministry; his attempt was unsuccessful. He died in London the following year (Haefeli 2006, 328).

John Stewart was also called to evangelize among the Indians. Stewart was born to free parents in Virginia. His parents were Baptists, but Stewart soon rejected their faith for a life of drinking. While traveling to Ohio, Stewart was robbed and the traumatic event caused him to surrender his life to Christ. His conversion did not last and soon Stewart was drinking again. However, when his lady companion died he sought the Lord in sincerity (Joseph Mitchell 2012, 53). Since there were no Baptist churches nearby, Stewart was at a crossroads as to which church to join. He loathed Methodists, but the sounds of a nearby Methodist church attracted his attention and soon he became a member of the people whom he once despised (Mitchell 2012, 53-54). Not long after joining the Methodists, Stewart testified how he heard an audible voice and saw a vision. He believed that God had called him to the Wyandott people through this vision (Mitchell 2012, 53). He faithfully ministered to the Wyandott people in the Sandusky, Ohio area from November 1816 until his death in 1823 (Mitchell 2012, 53-56).

George Liele, a former slave, was the first American to carry the gospel to foreign shores (Mark Sidwell "George Liele: Missions Pioneer" 2012, 10). Liele was born into slavery in the state of Virginia. When Liele's slave master moved the family to Georgia, Liele began congregating at a white Baptist church. He was converted in 1773 as the result of hearing the good news preached (Sidwell "George Liele" 2012, 9). After his conversion, Liele began preaching to other slaves. Some historians believe that Liele was the first black Baptist to be ordained as a minister and pastor (Sidwell "George Liele" 2012, 10). His preaching even won the attention of his kindhearted master, Henry Sharpe, who gave Liele his freedom. This afforded Liele the opportunity to evangelize "without hindrances" (Sidwell "George Liele" 2012, 10). Liele won many converts in Georgia. However, due to severe circumstances after the death of his master, Liele sold himself as an indentured servant to Colonel Kirkland, a British officer. This agreement allowed Liele to purchase passage to Jamaica for himself and his family; the year was 1783. This means George Liele holds the honorary title—the first American foreign missionary (Sidwell "George Liele" 2012, 10).

About one year after Liele arrived in Jamaica, David George, ventured to Sierra Leone, West Africa to preach the gospel (Leslie Pelt 2012, 83). George, along with Liele, was instrumental in founding Silver Bluff Baptist church in Savannah, Georgia prior to their departures. Silver Bluff is believed to be one of the first black churches in America (Sidwell "George Liele" 2012, 10). Liele and George were laboring cross-culturally for nearly ten years prior to the advent of William Carey's modern missionary movement (Sidwell "George Liele" 2012, 9). Both Liele and George were independent missionaries and self-supported (Mitchell 2004, 193).

At the dawn of the nineteenth century,
AFRICAN-AMERICANS WERE FULLY ENGAGED
in world evangelization.

Other pioneers of the early missionary movement include Reverend Prince Williams, a former slave from South Carolina. Williams left the port of St. Augustine, Florida to set sail for the Bahamas (David Cornelius 2009, 300). Moses Baker and George Gibbons both served in the West Indies (Stevens and Johnson 2012, 296). By the year 1790, black missionaries from America were serving in Jamaica, Africa, the West Indies, and in the Bahamas.

At the dawn of the nineteenth century, African-Americans were fully engaged in world evangelization. In 1820, the American Colonization Society (ACS) sent Daniel Coker to

Liberia.1 Coker, a Methodist pastor, left his congregation in Baltimore, Maryland to preach the gospel to his African brothers and sisters. Lott Carey left for Liberia a few months later (Cornelius 2009, 300). Carey's arrival on the missions scene provided much needed structure to the missionary movement that had been conducted by African-American missionaries for several decades (Cornelius 2009, 300). Although Lott Carey was the secretary of the Richmond African Missionary Society, Carey and his comrade Colin Teague were sent to Liberia by the General Missionary Convention (Mark Sidwell "Lott Carey" 2012, 48).2 The Richmond African Missionary Society was responsible for raising funds to support the missions efforts in Africa. This society gives a first glimpse at the organizational structure of African-American missions agencies and sending bodies.

Prior to the early nineteenth century, many African-American missionaries served either independently or were sent by white missions agencies. "It was white agencies that sent and supported African-American missionaries for most of the nineteenth century" (Killingray 2003, 8). During the nineteenth century, black missionaries were commissioned to preach the gospel around the world. Betsy Stockton was sent to Hawaii in 1823 by the American Board of Missions. John Boggs went to Liberia in 1824 and Scipio Beanes was commissioned to Haiti in 1827, both Boggs and Beanes were sent by the African Methodist Episcopal church (AME).

An examination of the early black missions agencies
WILL REVEAL THE BLACK CHURCH'S MISSIONAL
worldview during the nineteenth century.

John Day Liver was the Southern Baptist Convention's first black missionary in 1846 (Wilmore 1986, 99; Stevens and Johnson 2012, 296-298). In 1886, the Women's American Baptist Foreign Mission Society appointed Louise Celestia Fleming to serve the people in the Congo. Fleming, known as Lula, was the first black female commissioned to serve full time with this society (Mark Ellingsen 2012, 136). In 1890, William Sheppard was commissioned by the Southern Presbyterians to serve the Kuba Tribe in the Belgian Congo in Africa (Ruth A. Tucker 2004, 165-166). What is most interesting about Sheppard's appointment—for years he begged to go to Africa as a missionary and was finally allowed to go only as a companion to Samuel Norvell Lapsley—a white missionary (Walter L. Williams 1982, 137). The majority of what historians know about Sheppard and his missionary companion, Samuel Norvell Lapsley, is gleaned from Sheppard's and Lapsley's autobiographical sketches (Samuel Norvell Lapsley 1893, 21).

While African-American missionaries in the late eighteenth century and the early decades of the nineteenth century passionately carried the Good News to far-away lands, their reasons for doing so included personal preservation. Many of the early black missionary pioneers sought an escape from the oppression of slavery and the hardships of living under racial injustice (Gayraud S. Wilmore 1986, 98). Nevertheless, the gospel was being preached (Phil 1:12-18).

An examination of the early black missions agencies will reveal the black church's missional worldview during the nineteenth century regarding global missions sending and world evangelization. In 1815, Lott Carey helped found the African Baptist Foreign Missionary Society (ABFMS). The ABFMS was the first black missions agency in the United States (Cornelius 2009, 300). Its purpose was to send black missionaries to spread the gospel in foreign lands. In 1840, black preachers formed the American Baptist Missionary Convention (ABMC) specifically to reach Africa with the good news (Wilmore 1986, 99). In 1841, the African and Foreign Home Missionary Society (AFHMS) was formed. This society was created by an ecumenical group of pastors from six different denominations (Wilmore 1986, 99). The Baptist Foreign Mission Convention (BFMC) was created in 1880 which led to the formation of the National Baptist Convention (Wilmore 1986, 100). It is important to note that this list is not comprehensive. There were other missions societies and organizations founded by blacks that focused on the recruitment, education, and training, of black missionaries.

While the aforementioned societies were created by blacks and for black missionaries, there were white missionary agencies who sought black missionaries with the sole intent of sending them to Africa. The American Board of Commissioners for Foreign Missions (ABCFM) was created in 1810 due to the influence of Dr. Samuel Hopkins and other Congregationalist ministers. Dr. Hopkins's chief objective was to send black missionaries to Africa (Andrews 2013, 195-196). The ABCFM began sending African-American missionaries to Africa before the first black missions agency was founded.

What did these missionary agencies have in common? What was their collective worldview in the context of sending black missionaries to spread the gospel? The commonalities are discovered in their motives and passions for creating the agencies. Their motive—reaching the continent of Africa with the gospel. Arguably, African-Americans' desire to return

"home" to offer Christ to their ancestral family or to escape the arduous labor of life in America led to the formation of many missions sending agencies (Wilmore 1986, 100). Their collective perspective regarding missionary sending could be summarized in their quest to offer a Christ centered gospel to redeem Africa (Ellingsen 2012, 137). Not all historians agree that African-American missionaries purported identical ideologies as their white counterparts (Wilmore 1986, 100). However, records indicate that black missionaries did write reports reflecting negative viewpoints regarding the "heathens" that they encountered in Africa (Ellingsen 2012, 136-137).

Albeit, the black missions agencies shared a keen awareness concerning the urgency for missions training and adequate preparation before commissioning a missionary to carry the gospel into foreign lands. During the nineteenth century black missionaries were recruited by both black and white missions boards. And blacks served along-side white missionaries during the early nineteenth century (Killingray 2003, 8). By the turn of the twentieth century, due to racial turmoil, missionary sending was becoming a more segregated practice. As a result, blacks began to develop their own agendas and worldview regarding missions training and education. Moreover, at the dawning of the twentieth century "many of the [black] missionary establishments were influenced by the education and business approach of Tuskegee Institute and Booker T. Washington's philosophy" (Ellingsen 2012, 137).3 This approach was not inherently harmful, but blacks begin to look inward as opposed to reaching outward. Their focus on their own upward mobility reversed the course of their missional engagement. Thus, the trajectory of missions sending as well as missions education and training in the African-American church was forever changed

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Evaluating Missions Training in the African-American Church—Past and Present

Past. Today, an honest evaluation of missions training in the African-American church reveals a disconnect between the African-American church and her relationship to world evangelization. Seeking answers to the African-American church's absence from global missions requires a thorough analysis of missions training from the African-American church's perspective. Historical evidence substantiates the value placed on missions education and training in the black church. When the first black missionaries ventured into cross-cultural ministry in foreign lands, they did so with the understanding that adequate preparation and proper training were core ingredients in their endeavors (Sylvia M. Jacobs 1982, 18-19). Although George Liele, David George, Prince Williams and others served prior to formally organized missions agencies in America, the nature of their missions activities points toward their aspirations for adequate missions training and education.

Within Christendom, it was purported that both blacks and whites recognized that "blacks everywhere…yearned for an educated ministry" (Jay Riley Case 2003, 61). What began as a mission to educate and train natives in foreign fields evolved into a model for training freed blacks. This concept was known as the Talented Tenth (Case 2003, 61).4 The ideology of the Talented Tenth was to provide ministry and missionary education and training to black men as well as black women. This endeavor led to whites developing and supporting institutions and colleges specifically geared toward educating blacks. Today these colleges and universities are known as Historically Black Colleges and Universities (HBCUs). The model of the Talented Tenth opened avenues by which blacks were encouraged to pursue their education, train other blacks and native Africans, and become ministry leaders along-side their white counterparts. The Talented Tenth was a concept birthed by a white man, but both blacks and whites opposed this forward-thinking outlook (Case 2003, 67-68). Nevertheless, training and educating blacks was a critical aspect of the global missions endeavor throughout the nineteenth century.

Historical evidence substantiates
THE VALUE PLACED ON MISSIONS EDUCATION
and training in the black church.

Each society was formed to fill specific niches to mobilize African-American missionaries. Dr. Hopkins envisioned educating, training, and sending African-American missionaries especially to the continent of Africa (Killingray 2003, 8). Dr. Hopkins, Ezra Stiles, and other Congregationalists provided ministerial and missionary education for African-Americans during the late eighteenth century, but the ABCFM was not formed until 1810 (Andrews 2013, 188, 220-221). Albeit, Andrews purports that Dr. Hopkins was not the originator of this vision. Educating blacks to then send them to evangelize Africa was John Quamine's dream (Andrews 2013, 188). While John Quamine and Bristol Yamma were the first intended beneficiaries of the Congregationalists' efforts to provide ministerial education and missionary training for

African-Americans, history confirms that this vision was the brainchild of Quamine (Andrews 2013, 198, 220).

Quamine, Yamma, Hopkins, and the forging of the ABCFM is a complex history interwoven one with the other. Hopkins, a Congregationalist minister, maintained that it was his duty to provide missional education and training for blacks. In so doing it would atone for the evils that had befallen Africans enslaved in America (Andrews 2013, 196). Hopkins envisioned a training school for blacks to prepare them for missionary work in Africa and other places. Hopkins's critics were quick to remind him of Eleazar Wheelock's failed missions enterprise among Native Americans, nonetheless, his focus was singular in his quest to actualize his vision (Andrews 2013, 200-203). Hopkins offered Phillis Wheatley missional education and training, a slave woman known for her poetry during the mid-eighteenth century. Wheatley declined his offer (Andrews 2013, 204). Later, Hopkins made the same request to Quamine and Yamma. Quamine believed Hopkins's invitation was by divine orchestration and he accepted the offer (Andrews 2013, 215).

The chronicle of the ABCFM is incomplete without Quamine's and Yamma's biographies. Quamine and Yamma were both born free in Africa to wealthy families. Their fathers' desire that they obtain an education in the American Colonies ultimately resulted in their enslavement. It is suggested that they were acquainted with the ways of Christianity prior to arriving to America (Andrews 2013, 190). Even though Stiles and Hopkins questioned the conversion of these two men, they decided Quamine and Yamma were perfect candidates for their missional enterprise. The Congregationalist church was soon planning for their tutelage under John Witherspoon at the College of New Jersey—today known as Princeton University—(Andrews 2013, 187). The plans were cut short, however. Quamine and Yamma completed their training with Witherspoon in 1776, but the American Revolution intervened with future plans. In a quest to support their families, Yamma moved to Providence and Quamine died aboard a privateer's ship (Andrews 2013, 220). It was nearly four decades later when Hopkins revitalized the dream to organize African-Americans for missions mobilization to Africa. However, the life span of the ABCFM was about fifty years. Racial and theological attacks against the organization and the withdrawal of major financial supporters proved to be insurmountable obstacles from which the ABCFM never recovered (Jason Mazzone 2006, 55).

Carey's purpose for the ABFMS was to provide a missions sending, training, and fundraising framework in which African-American missionaries could operate (Cornelius 2009, 300-301). The formation of the ABFMS demonstrated the black church's desire to minister beyond her local community. The black church's passion to carry the gospel around the world was evidenced in the creation of the early missions societies (H. Leon McBeth 1987, 781). The first president of the ABFMS was a white man, William Crane. However, most members were black as were the key founders, Collin Teague and Lott Carey (McBeth 1987, 781).

William Crane's leadership of the predominantly black missions society opens the door concerning questions about race relations among American missionaries in the early years of the missions movement in America. And the creation of the ABMC spoke directly to the racial tensions during this era. The ABMC was founded to send black missionaries to proclaim the Good News, but it was also created because black preachers and missionaries aspired to "build self-respecting churches and societies in Africa and the Caribbean" (Wilmore 1986, 99). The creation of the ABMC was a response to the lack of appreciation in America for black ministries and missionary endeavors (Wilmore 1986, 99).

The black church's passion to
CARRY THE GOSPEL AROUND THE WORLD
was evidenced in the creation of the early mission societies.

In 1841, the creation of the AFHMS demonstrated the ecumenical concerns of black ministers for global missions. Many of the organizers of this society were members of predominantly white denominations (Wilmore 1986, 99). However, their membership in white denominations did not diminish their burden to encourage the black church's involvement in the foreign missions endeavor. Key figures in this society were James W. C. Pennington, Amos Beman, Theodore Wright, and Charles Gardner. These men represented the first officers for the AFHMS. The formation of this missions agency points toward a clear indication that blacks displayed a passion for missions regardless of their denominational affiliation (Wilmore 1986, 99).

The BFMC was formaly organized on November 24th, 1880 by W. W. Colley and Henry M. Turner. This agency was developed to mobilize African-American Baptists for the cause of evangelizing Africa (Lewis G. Jordan 1910, 88-90). Thanks to the efforts of Colley and Turner, interest in African missions among black churches increased. And the formation

of the BFMC served as a springboard for the creation of the National Baptist Convention (Wilmore 1986, 100).

Evaluating missions agencies formed by blacks or created to educate and train black missionaries lays the foundation regarding the African-American church's past relationship to global missions. The various societies, agencies, and missions organization should be evaluated based on the reason for their creation, their primary focus, their length of time in operation, the number of missionaries sent out, and the strategies utilized for recruiting and training missionaries. Additionally, an evaluation of missions sending in the African-American church will help create a timeline for her presence in global missions. Perhaps this timeline will reveal specific moments in history that interfered with or interrupted the church's global missions perspective. A proper understanding of the timeline will identify key issues and help generate the appropriate elements necessary for an effective training model.

Present. Today, the African-American church does not celebrate, nor do they prioritize missions training and education; however, agencies do exist that focus on missions training geared toward African-American missionaries. There are both black and white missionaries who are resolved to see an increase in the percentage of African-Americans serving globally. Michael V. Fariss has been working to mobilize African-American young adults since 1980. His book, *Vanguards of a Missionary Uprising: Challenging African-American Students to Lead Missions Mobilization*, illustrates his urgency for mobilizing the younger generation of African-Americans for world evangelization (Michael V. Fariss 2013, 11).

Sowing Seeds of Joy is another organization that is passionate about global missions. Sowing Seeds is operated by Ronald and Star Nelson in Dallas, Texas. They are actively engaged in training missionaries to send them to Kenya, Papua New Guinea, Cape Town, South Africa, Belize, and other regions around the world. While they offer missions education and training for everyone, they have a passion for engaging the African-American church in world evangelization ("Sowing Seeds of Joy" https://www.sowingseedsofjoy.org).

Evaluating missions training programs in the African-American church will present challenges, however. Chester Williams contends that the few African-American missionaries who are serving globally are an aging population without a cogent or strategic method for duplicating themselves (Chester Williams 2015, xv). Furthermore, the African-American church does not have a missional plan because missions is almost as foreign as speaking an African dialect. Is it feasible then to evaluate something that does not exist? Thus, the evaluation of missions training must be approached conceptually. Whether or not programs exist is not the focus, the researcher is searching for the ideology behind such a program. The African-American church should be encouraged to imagine a viable missions training program, one that meets the needs of the African-American church community while equipping her to serve globally.

An examination of these missions training organizations offers a brief glimpse into the mindset of what is necessary for missions training within the African-American church. The missing link in this expose is finding missions training programs that actually exist as part of the core ministry within an African-American church. While missions training may exist in African-American churches, it is definitely rare. Therefore, evaluating missions training from the perspective of the African-American church would have to begin with conversations with African-American missionaries who are currently serving as well as missions leaders who are familiar with missions training in various missions agencies. Because "most blacks in the field today are there without the backing of the black church" (Williams 2015, xv), their perspective on missions training may not necessarily represent the views of the African-American church. Nevertheless, conversations with current African-American missions leaders and missionaries are a critical piece to finding an effective solution for this problem.

Part of this conversation will include race relations. It is virtually impossible to discuss the African-American church's relationship to global missions without an honest discourse about race relations in the United States. "Many traditional African-American churches and HBCU leaders view past white missionaries as oppressive collaborators with racist, imperialistic colonialists" (Fariss 2013, 148). Many white evangelicals hold a distinctly opposing viewpoint (Fariss, 148). To encourage African-American Christians to engage in a system that many of them view as historically corrupt will be a difficult hurdle to overcome. It is imperative to establish an appreciation for the vantage point from which African-Americans view the dynamics of missionary service and missions training. Therefore, dialogues with African-American missions leaders will be a critical link in this process.

To encourage African-American Christians to engage IN A SYSTEM THAT MANY OF THEM VIEW AS historically corrupt will be a difficult hurdle to overcome.

African-American Millennials in the Context of Missions Service

The link that may help bridge the global missions gap in the African-American church is an evaluation of African-American millennials and generation Zs in the context of their motivation for missions service. The millennial generation is a vital component for increasing the presence of African-American missionaries engaging in global missions. Millennials are important because they are not afraid to travel overseas and they desire to make a difference in the world (Noah D. Drezner 2013, 367). In the context of missions service, African-American millennials are inclined to participate in global missions training and would be interested in serving on short term missions trips (Saunders 2016, 81).

Identifying the factors that motivate African-American millennials and generation Zs will equip the author with the building blocks for constructing a missions training model. Allowing the appropriate incentives to guide the model's creation speaks to the significance of building a model that meets the spiritual needs as well as the educational learning styles of future African-American missionaries. Exploring what motivates African-American millennials to serve others, to volunteer for community outreach, and to participate in global missions whether short term or long term will be the key focus driving the conversation with this group. When African-American young adults engage in open and honest discourse about what inspires them to reach outside of themselves, an effective model displaying missional values of the African-American church can be developed.

This author is not the first to suggest that mobilizing African-American young adults for missions is a prudent strategy for engaging the African-American church in global missions. In 1908, John W. E. Bowen spoke at a Student Volunteer Movement (SVM) convention. Bowen was one of the first African-Americans to earn a PhD in America (Farris 2013, 184). He valued education and he believed that the SVM could provide opportunities for educating and training black students for world evangelization. Realizing that the SVM had recruited hundreds of white college students for the missionary cause, Bowen urged the SVM to mobilize black college students as well (Fariss 2013, 184). Although he argued that the SVM and white missionaries should mobilize black students, he made his point by attacking blacks using negative stereotypes regarding blacks as a people and race. His report was published, but nothing became of his plea (Fariss 2013, 184-186).

Motivating the African-American church to engage in global missions is a sensitive issue that should be approached in Christian love and with biblical soundness. The apostle Paul reminds the church at Rome to walk in humble submission alongside one another (Romans 12:3-8). When correction or guidance is needed it should be meted out from a point of grace and mercy, speaking the truth in love (Ephesians 4:15). Recruiting African-American young adults is potentially the most efficacious approach to this dilemma. Thus, the methodology utilized by the SVM is worthy of a thorough examination which may provide insight for recruiting millennials in the twenty-first century.

Charles Richard Hillis served as a missionary to China, Taiwan, and South America. Hillis, a white missionary, understands the urgency for engaging the African-American church in global missions. In the late 1960's, Hillis agreed with Howard O. Jones (a black missionary) that African-American young adults are a viable means by which to push the black church toward global missions engagement (Dick Hillis 2009, 124-126).

> **If African-American young adults are**
> **WILLING TO ENGAGE IN WORLD EVANGELIZATION,**
> should not the black church be willing to support this endeavor?

"Many Negro young people today would launch out in a missionary ministry if they honestly felt that their churches would faithfully stand behind them. Instead, these young people are discouraged that many of our wealthy and prospering black churches are without a vision for missions and fail to fulfill their financial responsibility to support missionaries" (Hillis 2009, 124).

Jones spoke these words more than fifty years ago, yet, the church has not created a viable means by which to engage African-American young adults in missions participation.

An analysis of Jones's indictment regarding the black church demonstrates that Jones places the culpability for engaging the African-American millennial on the shoulders of the black church. And Jones is not in error. Half a century later Chester Williams has the same contention regarding the black church's financial commitment, or lack thereof, to the global missions endeavor (2015, 107, 118). Mobilizing African-American millennials for missions activity means the black church must make a promise to fulfill the Great Commission. If African-American young adults are willing to engage in world evangelization, should not the black church be willing to support this endeavor? A contextualized

missions training model will adequately address this question. Therefore, assessing African-American millennials in the context of their missions service is the foundation for such a model.

As previously mentioned, Michael Fariss has been challenging African-American young adults to raise up a vanguard for missionary activity for several decades (Fariss 2013, 11). He has canvassed HBCUs in hopes of igniting a fire for global missions among African-American young adults. Fariss speaks of training, but the thrust of his focus is mobilization. Integrating an effective recruitment, education, training, and mobilization strategy will help foster the African-American church to a sustained world evangelization effort. This implementation involves locating the African-American millennial's missional worldview.

Understanding the African-American young adult's perspective regarding ministry outreach in the local church as well as global missions service allows the creator to develop a missions training model that will accentuate this perspective. A successfully contextualized missions training model acknowledges what is relevant to the African-American culture while remaining scripturally sound.

For more than a century, missionaries, theologians, and educators—black and white, have urged the black church to actively pursue world evangelization. And African-American young adults are always at the center of a proposal to launch the African-American church into missional activation. Therefore, it is necessary to explore missions training from the African-American millennial's vantage point. Contextualizing a missions training model provides a viable answer to the African-American church's absence from global missions.

Conclusion

The ultimate goal is to create an avenue by which to increase the percentage of African-American missionaries spreading the gospel around the globe. This paper did not solve the issue. The author is in the beginning stages of a journey that will require patience and perseverance. She has provided answers that require a historical exploration of missions sending in the African-American church, stringent evaluation of missions training within the African-American church, and a cultural analysis of African-American millennials to create a workable solution. Synthesizing the information gleaned from these three components will provide an adequate beginning for constructing a missions training model for future generations of African-American missionaries. The author believes that constructing a contextualized missions training model sets in motion a vehicle to increase the African-American church's presence in global missions activity.

Endnotes

1. Tom W. Shick, "Rhetoric and Reality: Colonization and Afro-American Missionaries in Nineteenth-Century Liberia," in Black Americans and the Missionary Movement in Africa, ed. Sylvia M. Jacobs (Westport, CT: Greenwood Press, 1982), 45-47; (In 1816, Robert Finley, a Presbyterian minister, created the ACS to assist blacks with their immigration to Africa. Finley iterated three primary reasons for aiding blacks in their immigration to Africa. Interestingly, Finley and the other founding members' number one goal for the ACS was to rid America of its black population).

2. David Cornelius, "A Historical Survey of African Americans in Word Missions," in Perspectives on the World Christian Movement, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorne (Grand Rapids, MI: Zondervan, 2009), 300; The General Missionary Convention was founded in 1814 and known as the Triennial Convention because it convened every three years.

3. Ellingsen, 137; "Uplift theology" was the philosophy of Booker T. Washington.

4. Jay Riley Case, "From the Native Ministry to the Talented Tenth: The Foreign Missionary Origins of White Support for Black Colleges," in The Foreign Missionary Enterprise at Home: Explorations in North American Cultural History, eds. Daniel H. Bays and Grant Wacker (Tuscaloosa, AL: The University of Alabama Press, 2003), 66; In 1888, Henry Morehouse entreated whites to support higher education for blacks. Morehouse's ideology set the precedent for the formation of HBCUs.

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Amanda Berry Smith:

The Push and Pull of African American Participation in Outreach

By Michelle Raven

Amanda Berry Smith (1837-1915) was one of the many African Americans who have engaged in outreach both in the United States and abroad. Her narrative reveals active involvement in backyard and global missions by African Americans despite external obstacles placed by the larger American society and stumbling blocks generated by those from within the African American community. Her missional endeavors shed light on the contributions of the Black Church to the mission history of the United States and impact that can result when the Black Church intentionally focuses on global outreach.

African American congregants suffered maltreatment and prohibitions that not only affected their cultural and personal identity but also limited the scope of their outreach. The measured inclusiveness that occurred in many denominations prior to reconstruction resulted in shared knowledge of the obligation to participate in outreach as well as an understanding of ways to fulfill the obligation. The forced physical separations and banishment from worship interactions that followed in concert with the overall societal segregation brought about a distrust of collaboration efforts that remain as a stumbling block to unified outreach efforts. The association of Christianity with this modus operandi opened the door for syncretism and secularization as African Americans who found freedom in Christ sought to experience freedom in America. These developments helped shaped the varied responses to the call to participate in local and global outreach.

A sketch of Amanda's life, ministry, and theology
GIVES A GLIMPSE OF THE COMPLICATED DANCE
in which African Americans participate.

A sketch of Amanda's life, ministry, and theology gives a glimpse of the complicated dance in which African Americans participate. The dance is the push towards establishing and maintaining African American cultural identity which necessarily included actions that would uplift Black communities and the pull towards participating in the missionary paradigm of sharing the gospel that often rejected that culture. This conflict led many in the Black Church to focus inward, avoiding the push and pull; yet some, like Amanda, chose to dance.

The dance is multifaceted. This dance requires us to operate within a societal matrix, which includes a past of slavery with all the imbedded consequences that flow from that state of being. It involves operating in a world that

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views and sometimes treats African Americans in negative, unaccepting ways. Limited resources and a lack of networks to obtain resources for outreach is a common feature of the dance. Finally, the participants are engulfed by an African American culture that has turned inward for survival and has yet to make the transition to living which necessarily includes an outward focus.

Amanda Berry Smith danced this dance during the difficult time of the late nineteenth to early twentieth century. She chose to live with an outward focus rather than mere survival, engaging the push and pull, seeking to tell those at home and abroad who did not know that our great God loves them, that God indeed loved them, and wanted to give them eternal life.

Amanda Berry Smith was located at the bottom of societal hierarchies of race, class, and gender. Nonetheless, "locating her transgressions of societal hierarchies in obedience to God, Amanda transformed everyday interactions into spiritual occasions and secular spaces into holy spaces" (Kemp and Kibler 2017, 31). She was at once evangelist/missionary and social reformer with no clear delineation between the roles. Some opine that she was able to minister despite the social barriers by use of three strategies: "avoiding direct confrontation, appeasing stereotypes, and spiritualizing everyday interactions" (Kemp and Kibler 2017, 33). Whether she intentionally used those strategies or others, she was able to participate in outreach, navigating the push and pull, despite her place in societal structure.

Though Amanda did not experience trails because of being a slave, AMANDA'S LIFE WAS IMPACTED FROM BEGINNING to end by the interplay between religion and race.

Amanda's life story begins in slavery. The opinions about the correctness of slavery and the underlying assumptions regarding the humanity and value of African Americans held by many Christians of that day affected her life both externally, with the enforceable limitations and prohibitions imposed by slavery, and internally, in how she viewed herself and others. The mindset of those that aligned slavery with a biblical worldview in the late nineteenth century can be summarized in an excerpt from a speech made by South Carolina Governor George McDuffie to the South Carolina Assembly in 1835. After encouraging those present to defend their way of life against the foreign intruders who distributed pamphlets against slavery and were opponents to their way of life, Governor McDuffie explained the worldview that continued to permeate society at the time of Amanda's life and ministry:

> No human institution, in my opinion, is more manifestly consistent with the will of God, than domestic **slavery**, and no one of his ordinances is written in more legible characters than that which consigns the African race to this condition, as more conducive to their own happiness, than any other of which they are susceptible. Whether we consult the sacred Scriptures, or the lights of nature and reason, we shall find these truths as abundantly apparent, as if written with a sunbeam in the heavens. Under both the Jewish and Christian dispensations of our **religion**, domestic **slavery** existed with the unequivocal sanction of its prophets, its apostles and finally its great Author. The patriarchs themselves, those chosen instruments of God, were slave-holders. In fact, the divine sanction of this institution is so plainly written that "he who runs may read" it, and those over-righteous pretenders and Pharisees, who affect to be scandalized by its existence among us, would do well to inquire how much more nearly they walk in the ways of godliness, than did Abraham, Isaac and Jacob. That the African negro is destined by Providence to occupy this condition of servile dependence, is not less manifest. It is marked on the face, stamped on the skin, and evinced by the intellectual inferiority and natural improvidence of this race. They have all the qualities that fit them for slaves, and not one of those that would fit them to be freemen. They are utterly unqualified not only for rational freedom, but for self-government of any kind. They are, in all respects, physical, moral, and political, inferior to millions of the human race, who have for consecutive ages, dragged out a wretched existence under a grinding political despotism, and who are doomed to this hopeless condition by the very qualities which unfit them for a better. It is utterly astonishing that any enlightened American, after contemplating all the manifold forms in which even the white race of mankind are doomed to **slavery** and oppression, should suppose it possible to reclaim the African race from their destiny.
>
> The capacity to enjoy freedom is an attribute not to be communicated by human power. It is an endowment of God, and one of the rarest which it has pleased his inscrutable wisdom to bestow upon the nations of the earth. It is conferred as the reward of merit, and only upon those who are qualified to enjoy it. Until the "Ethiopian can change his skin," it will be in vain to attempt, by any human power, to make freemen of those whom God has doomed to be slaves, by all their attributes (McDuffie 2017).

Born to slave parents in Maryland just two years after

that speech, Amanda's childhood and discipleship were impacted by those who may not have fully agreed with the worldview of Governor McDuffie but who, nonetheless, believed in the assumption of African American inferiority that resided at the core of his and others' beliefs. Amanda was a slave for only a few years of her life. Amanda said, "I was quite small when my father bought us, so know nothing about the experience of slavery, because I was too young to have any trials of it" (Smith 1893, 22). Though Amanda did not experience trials because of being a slave, Amanda's life was impacted from beginning to end by the interplay between religion and race.

Amanda believed that conversion and sanctification should result in elimination of racism. This belief may have been born out of the circumstances surrounding how her family obtained their freedom. Amanda's father, Samuel Berry, lived on the Insor farm serving his master while Amanda's mother and eventually five children were slaves of Shadrach Green who owned a farm adjacent to the Insors. After Samuel's master died, the Insors relied on him to manage the property along with the master's son. They allowed Samuel to earn extra money to purchase himself. After he earned enough money to purchase his own freedom, he continued to work for the Insors to earn enough to purchase his family's freedom. However, the purchase of his family's freedom required the permission of their master and that permission was not immediately forthcoming. The permission came following the conversion of the master's daughter, Celie, at a Methodist camp meeting. Becoming deathly ill from typhoid fever soon after her conversion, Celie's one dying wish was that Miriam, Amanda's mother and Celie's caretaker, and her children be set free. From this Amanda saw hope that conversion could lead to a change in racial discrimination (Wilson 1993 and Smith 1893, 22-23).

Amanda's educational opportunities were limited by her race. Because of the necessity of work and limited access to schools, Amanda received only a few months of formal education (Wilson 1993). She learned to read by reading the Bible and learning words from newspapers. Though Amanda was a part of a multi-racial Methodist congregation in Shrewsbury Township, Pennsylvania, she did not obtain a strong biblical education from church. She confessed Christ around age thirteen. She was excited about joining the church because of her desire to learn more about holiness and the church's anti-slavery stance. New believers participated in new member and discipleship classes. However, Amanda and her parents did not get that opportunity. African Americans would only be taught after all whites were taught on Sunday afternoon. This arrangement proved unfeasible and conflicted with Amanda's Sunday evening work duties (Israel 2003, 18-19). Studying the Bible on her own, she educated herself and strived to obtain purity and holiness (Israel 2003, 22).

Despite her desire to obtain purity and holiness, a prize she thought would result in equal treatment, she continued to experience racial inequities in the church. She described the story of her conversion and her thought that she would turn white on the outside--or at least be viewed as white on the outside or as the same as other Christians--as a reflection of the wonderful change that had occurred on the inside (Israel 2003, 21). She never experienced the change in the way she was viewed. "I think," she said, "some people would understand the quintessence of sanctifying grace if they could be black about twenty-four hours" (Smith 1893, 116-117). Rather than openly confront the lack of equality, she sought to let those who thought of her as inferior see her abilities and zeal for God. She said "I knew how sensitive many white people are about a colored person, so I always kept back. … I was something like the groundhog; when he sees his shadow he goes in; I always could see my shadow far enough ahead to keep out of the way" (Smith 1893, 197).

Without discipleship, her focus on obtaining spiritual maturity waned until 1855 when she became gravely ill. After praying intently for healing, she fell asleep and dreamed of herself preaching at a camp meeting. In 1856, after prayer and fasting for salvation, Amanda confessed to God, "If though wilt help me, I will believe Thee" (Israel 2003, 19-21). Amanda became a member of the African Methodist Episcopal (AME) Church (Wilson 1993). Amanda's outreach was also impacted by her introduction to America's holiness movement.

Amanda was part of two unhappy marriages that led her to seek more from her walk with Christ. Her first husband never returned home after joining the Union Army in 1862. She moved to Philadelphia in 1863 and married James Smith, a deacon of Old Bethel, the mother church of the AME denomination (Wilson 1993). James did not live with her. He lived in the servant's quarters where he worked. He sporadically supported her financially and sporadically visited her and the children. When she heard an AME church member describe her "unkind" husband and the "enduring

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SHE LEARNED TO READ BY READING THE BIBLE
and learning words from newspapers.

grace" God gave to her when he sanctified her soul, Amanda said she would "pursue sanctification" (Israel 2003, 40-41).

Amanda's pursuit of sanctification led her to New York. She became deeply impressed with the holiness emphasis on Christian perfection and complete sanctification in this world (Wilson 1993). In 1867, she heard holiness Pastor John Inskip, President of the National Association for the Promotion of Holiness, talk about sanctification. Amanda said she finally received the blessing of a pure heart and peace (Israel 2003, 42-51). Declaring that she had "full salvation and sanctification" (Israel 2003, 42-43), Amanda wanted everyone to know about holiness and how they could seek it for themselves. This seems to be the beginning of her zeal towards evangelism and missions.

Her uneasiness among African Americans was rooted in her identity struggles and the intersection of her culture and religion, especially because of her emphasis on holiness. Amanda began to annoy members of her Methodist church who did not approve of the holiness movement. She began to preach in the streets and hand out tracks. She also started dressing like a Quaker believing "Quaker simplicity as more compatible with holiness" (Israel 2003, 50). The discomfort did not exclusively reside with African Americans who interacted with her. Amanda began to be uncomfortable with the "unnecessary noise" of Black church worship. For a time, she attended and considered joining a small white Methodist congregation, but she soon found "that all churches have faults and decided to remain with 'her own'" (Israel 2003, 50).

Amanda also "wrestled continually with a sense of ALIENATION AT WHITE GATHERINGS" and with experiencing the "humiliating interracial encounters..."

Pastor Inskip and the small group in which she was involved influenced the way she practiced her faith. Led by Walter and Phoebe Palmer, the group known as the "Tuesday meeting" met weekly. This interdenominational gathering, started in the 1830s and lasting over seventy years, focused on sanctification and holiness. Some of the "most influential" members of the holiness movement helped shape Amanda's spiritual life (Israel 2003, 49). They believed, following salvation, sanctification was the second marker of the Christian life and it meant that a follower of Christ gained victory over sin. Thus, there were two blessings, the blessing of salvation and the "second blessing of holiness" (Dayton 2012, 9-11). The second blessing, they believed, brought complete victory over all sin (Moorehead 1999). The emerging holiness movement grew into an interdenominational movement independent from the Methodist or AME church leadership (Lincoln and Mamiya 1990, 280-81).

Amanda became well known among white and black Methodists, preaching and teaching in various congregations about perfection and sanctification. Amanda's relationship with Pastor Inskip provided her continuing discipleship. It also resulted in a network of supporters who invited her to speak in churches and at Holiness camp meetings around the country. Amanda's experience was not typical because most Blacks did not attend white Holiness camps even though they were invited to attend. Though she believed the fear that most African Americans felt being around whites had been removed by God, and Amanda appeared comfortable in both cultural settings, she continued to experience some uneasiness in settings among African Americans and settings among whites (Israel 2003, 51-53).

Amanda also "wrestled continually with a sense of alienation at white gatherings" and with experiencing the "humiliating interracial encounters" that were common and deemed acceptable in the 1870s (Israel 2003, 53). She faced rejection from some white churches that were not as progressive and accepting of interracial worship. For example, "she was forced to ride on top of, instead of inside" a camp meeting bus (Israel 2003, 54). Amanda was refused service at restaurants and was often the object of gawking. Nonetheless, she believed God wanted her to be a part of the holiness movement which meant participating in mostly white gatherings. Even after the holiness movement began to take root in the AME denomination, Amanda continued to serve in white settings, which were emotionally draining. Nonetheless, she retained her connection and membership in the AME church keeping her ties to the African American community (Israel 2003, 53-54).

Her early desire to be white, disappointment that salvation had not changed her Blackness, and the perceptions that flow from being African American eventually subsided. In 1873, during the annual National Holiness Camp Meeting, Amanda affirmed her challenges with race but also signaled a change in her thought process that occurred after her sanctification. Amanda "stopped desiring to be white and was now 'glad that God made me as I was'" (Israel 2003, 56-57). Later, Smith said "sanctification had 'saved her from the desire to be white'" (Israel 2003, 58).

Though she overcame her fear of whites and believed she was equal to whites, she continued to have internal challenges with negative perceptions of the ability and character of African Americans as a group. While celebrating her color,

"royal black," she doubted whether Black people as a group were equal to whites. Nonetheless, she was committed to progress in the Black community and served as a bridge between blacks and whites (Israel 2003, 156).

In addition to challenges due to her race which affected her ministry choices, Amanda's ministry was challenged because she was a woman. Although Amanda declared, "God indeed had chosen and ordained and sent me," the AME church would not ordain women (Wills and Newman 1982, 139). Jarena Lee, arguably the first female AME preacher, was prohibited from ordination and allowed only to lead prayer meetings and to "exhort." Similarly, Amanda, known as "Jarena Lee's best-known successor," found opposition to her calling and service (Wills and Newman 1982, 139).

While AME ministers resisted allowing a woman to preach, Amanda slowly gained a popular following, especially among white audiences. Women could be licensed as exhorters and teachers, but their sermon-like messages were regarded as Bible readings or testimonies. As part of the cross-denominational holiness movement, Amanda was permitted to preach at camp meetings and other services. However, her denomination would not recognize her as a preacher or ordain her. Though she believed women should be ordained, she did not argue the point. "She had already decided to preach whether licensed or not" (Israel 2003, 54-55). Between 1870 and 1878, her fervent message won wide respect, and she held large meetings from Maine to Tennessee (Wilson 1993).

In 1875, Amanda was confronted with the underlying issues of the backyard versus global missions debate. Couched in a racial framework which compels people to work among their own people, this idea translated into a negative view toward ministering outside of the Black community, including in global contexts. AME church leaders wanted Amanda to lead the struggling Parent Mite Society, a women's organization that supported outreach in the Black community. Some viewed her work among wealthy, influential whites as an abandonment of her own race. In the official AME church newspaper, an editorial charged:

> Where is Amanda Smith? *She belongs to us*, and we ought to set her to work. Tell me nothing about the work she is doing among our white brethren. *They don't need her*. They are rich in spiritual gifts and spiritual work. We are poor, languishing and dying. We tell Amanda Smith to come home…Let her not give a deaf ear. *Let her not prefer the riches of Egypt*. Her own Sisters need her; and the good old Methodist rule is, not only to do good, but to do it those who need it most [*emphasis added*] (Israel 2003, 60).

Her response to the missionary dilemma, the push and pull, was put on public display. The work they were calling her to do was not in line with her calling to preach. So, Amanda declined the offer to work with the Parent Mite Society (Israel 2003, 60-63). We do not know if her response to the call to participate in backyard missions rather than global outreach would have been different if the AME denomination had offered her the preaching opportunities afforded her outside the Black Community.

Amanda knew the importance of global missions from the beginnings of her ministry. This was likely due to her fellowship with and preaching in white evangelical congregations. Beginning at the time of her sanctification or second blessing, she expressed a desire to participate in outreach. Amanda said, "If there was a platform around the world I would be willing to get on it and walk and tell everybody of this sanctifying power of God" (Israel 2003, 69). Her platform for 12 years, beginning in 1878, was in England, Scotland, Ireland, France, Italy, Egypt, India, Nigeria, Sierra Leone and Liberia (Israel 2003, 73, 84-85, 87).

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and tell everybody of this sanctifying power of God."

As Amanda's participation in the holiness movement increased, her connections with people engaged in global missions work also flourished. She became an associate with Mary Coffin Johnson, the wife of Eli Johnson, after joining the Woman's Christian Temperance Union (Israel 2003, 59-60). Johnson called Amanda her "colored sister and co-worker," as they traveled doing outreach (Israel 2003, 69). Amanda's first foreign mission trip was to England at the request of Johnson. Amanda feared crossing the Ocean and did not have money for the fare. Nonetheless, Amanda navigated the societal barrier of class and lack of wealth to participate in global outreach. Johnson paid the fare and Amanda took the long voyage to England alone, without a missionary team (Israel 2003, 64-65).

While in England, Amanda accepted an invitation to serve in India with holiness missionary William Osborne. She traveled to India with another missionary, Lucy Drake, mostly across land, affording Amanda the opportunity to share the gospel in "Paris, Florence, Rome Naples, Alexandria and the Great Pyramids of Giza before sailing from Suez to India in 1879" (Israel 2003, 70-71). Despite many years of effort in India, Methodist missionaries had experienced

limited success. Amanda opined that their lack of focus on sanctification of converts was the source of their failure, so she traveled throughout India sharing the holiness doctrine (Israel 2003, 72 and Lincoln and Mamiya 1990, 281).

Her eight-year outreach ministry in Liberia involved the push and pull of the call to outreach. Amanda's missionary goals and motivations were colored by the common idea of her day that African culture was pagan and was inferior to Western civilization (Lincoln and Mamiya 1990, 281). Amanda's focus during the first years of missionary ministry in Liberia were the African Americans who had settled in Liberia. This drew criticism and one of her most vocal critics was missionary Mary Sharp. "Sharp had taught former slaves in South Carolina but left with most other white reformers when the federal government withdrew their protection in 1876" (Israel 2003, 73). Sharp believed Amanda and African American settlers were neglecting indigenous Africans by basically ministering to themselves. Amanda defended her initial focus on African American settlers. First, she felt the settlers were not sanctified and therefore did not have power to live for Christ and to share Christ with others. Second, she did not know the language and did not believe she would be as effective with the locals as she would with other English speakers (Israel 2003, 74-75).

Amanda's approach was consistent with many AME leaders of the time including Alexander Crummell. Crummell, who urged free African Americans to go to Liberia, advised the settlers against letting the criticism change their approach.

He cautioned the settlers not be "harassed by the cry from Missionary societies in America, 'go preach to the heathen in the interior,' when our work is in *our own settlements, in our own families, among our own servants and laborers*; and w[t]hen our indirect influence upon the interior tribes will be a great deal more powerful than a few feeble attempts at missionary work in the interior [*emphasis added*]"(Israel 2003, 75).

Amanda chose backyard missions among the African American transplants first, and later focused on the Liberians. Amanda believed educating the indigenous Liberians should be a priority because it would lead to more conversions (Israel 2003, 74). Eventually, she labored for the salvation of souls and the betterment of physical conditions in Liberia for both African Americans and native Liberians (Wilson 1993).

Returning to the United States in 1891, she continued evangelistic campaigns along the eastern seaboard. In 1892, she moved to Chicago where, through her friendship with Frances E. C. Willard, she became active in the temperance movement once again (Wilson 1993). Amanda's home ministry to orphans, which led to her establishing the Amanda Smith Industrial Orphan Home for colored children, was evidence of her continued focus on outreach, whether at home or abroad (Lincoln and Mamiya 1990, 281).

Amanda combined her faith with active social consciousness. From her work with Temperance Movement to her support of striking mineworkers to her work creating an orphanage and industrial school, Amanda's community service reflected her belief that transformation of individuals and communities flows out of faith. Despite her desire to see transformation, she remained a "non-political evangelical leader" (Israel 2003, 153, 157). She avoided direct confrontation regarding race, sex, and class, and often appeased stereotypes by taking on the role of the groundhog.

Amanda served in her own backyard in inreach and local outreach but also participated in global outreach. Amanda's identity challenges, created by her status and treatment and the ideas espoused by the Church, played a huge role in her decisions regarding participation in outreach ministry. The overarching calls she felt to preach and the obligation to share the gospel which she was taught early in her Christian path compelled her to navigate the missional paradigm.

Identity challenges are a part of being African American, though the extent of their impact on the lives of African Americans and on their decisions regarding outreach vary. Many, perhaps, choose to take what is perceived as the easier path of serving in their own backyard, sharing the gospel with other African Americans in word and deed, to avoid dealing with the identity challenges and the push and pull of the African American missional dilemma.

Amanda's community service reflected her belief that
TRANSFORMATION OF INDIVIDUALS
and communities flows out of faith

Amanda navigated the push and pull of the African American missional dilemma which is nestled within the complex and difficult to define thought referred to as Black Theology with its sacred and secular fluidity (Sorett 2016, 43-54). Her participation was shaped by the doctrines they were taught, and internal and external struggles faced by African Americans. Her Methodist, African Methodist Episcopal and later holiness background gives insight into Black Church history in general and the interplay of denominations and doctrine in decisions regarding participation in outreach. Amanda's narrative also sheds

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Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches

Graham Hill. Foreword by Scot McKnight. Downers Grove: IVP Academic. 2016. 511 pp. $45.00; casebound. ISBN 978-0-8308-4085-0.

***Reviewed by Roger E. Hedlund**, PhD, Director Emeritus, Mylapore Institute for Indigenous Studies, Chennai, India, and retired Managing Editor, Dharma Deepika: A South Asian Journal of Missiological Research; chief editor, the Oxford Encyclopaedia of South Asian Christianity (OUP, New Delhi, 2012).*

In this book Graham Hill tells Western Christians it is time "to abandon our flawed Eurocentric and Americentric worldviews. We need a new, global and missional narrative, and for that we must turn to the churches of Majority World and indigenous cultures. They can help us explore what it means to be a global missional community" (16).

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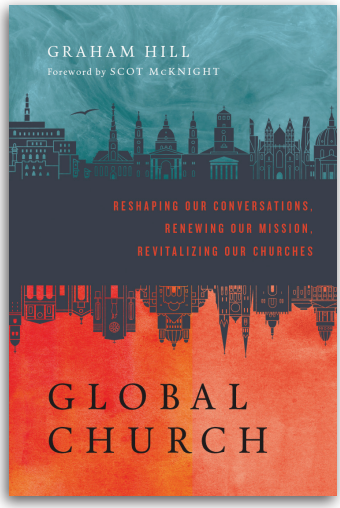

work and their daily relationships with people of other faiths" (56). Integral mission brings together "being" and "doing," "preaching" and "practising" (67). Christian leaders ministering among the poor in more than fifty countries drew up the "Micah Declaration on Integral Mission," based on Micah 6:8, prioritizing the contextual mission of the local church (67).

A chapter on Liberating People cites Jayakumar Christian from India (God of the Empty-Handed: Poverty, Power, and the Kingdom of God) on distortions of truth such as the true nature of power, e.g. that power always belongs to the powerful, that force prevails over ideas, that God is the patron of the powerful . . . (88). All these are lies which shape the way the world thinks and abuses power.

Hill asserts we need the insights that come from
ASIA AND AFRICA, THE MIDDLE EAST AND LATIN AMERICA
where today the majority of the church is found.

Hill asserts we need the insights that come from Asia and Africa, the Middle East and Latin America, where today the majority of the church is found. And that is precisely what this book brings us.

Take for example a chapter on contextualization in which the author assures us that "contextualization is best when it emerges from a passion for Jesus and his mission and kingdom" because "a living encounter with Jesus Christ and the power of the Holy Spirit transforms people" (50). Well-known sources cited are Orlando Costas of Costa Rica, Vinoth Ramachandra of Sri Lanka, and René Padilla of Argentina among others. Contextual mission must be integral, states Ramachandra, which has to do with the integrity of the church's life. "The primary way the church acts upon the world is through the action of its members in their daily

"Power tempts us to play God in the lives of others," whereas "Power belongs to God alone" (88). Graham Hill also offers a critique of liberation theology which "concentrates too much on socio-political issues" and "identifies too readily with class struggle and socialism as the means of change" (92). He also notes that liberation theology often "reads Jesus and the Gospels selectively" (93). The author cites René Padilla who says that we address the failings of liberation theology "by developing a disciplined hermeneutical practice" which engages "Scripture, the humanities, the church's praxis and the historical situation" (93).

In a chapter on Showing Hospitality, the author grapples with potentially controversial issues concerning Christian response to refugees and asylum seekers. "Churches that practice hospitality are courageous communities. Generous

people fill these churches—practicing hospitality at personal cost" (105). This is particularly true in today's volatile world. The author quotes Amos Yong's observation that Hospitality can take many forms including

> . . . signs and wonders and works of mercy and compassion and acts of social liberation. The hospitality of God is thus embodied in a hospitable church whose members are empowered by the Holy Spirit to stand in solidarity and serve with the sick, the poor, and the oppressed (109).

The author recites his own experience of Spirit baptism as a defining event in his discipleship to Jesus Christ in which he was "overwhelmed by the direct experience of God's love" and "felt his grace, forgiveness, healing, assurance, hope, joy and empowering presence" (119).

A chapter on Embracing the Spirit cites not only Amos Yong but also Wonsuk Ma and Julie C. Ma, Simon Chan, Hwa Yung, Veli-Matti Kärkkäinen and many other "Renewalist" scholars from the Majority World. It is evident that the author is well-aware of their significance. He states: "My proposal is that Western churches can learn much from renewalist churches in the Majority World. We cannot ignore the enormous growth of these churches in Latin America, Asia and Africa" (151).

Addressing issues pertaining to Creation Care, the author finds ecological concerns embedded in indigenous cultures around the globe (168). Sources cited include Jayapaul Azariah, Ken Gnanakan and Aruna Gnanadason from India as well as other representatives of the Majority World.

A chapter on Indigenizing Faith features the work of Australian missionary Alan R. Tippett among the Fijians (Introduction to Missiology) from which Tippett observes that "The truly indigenous church is an ideal for which we strive—something truly a church and truly indigenous" (238). The author states that "All over Asia, Christians are shaping indigenous expressions of church, worship, mission and spirituality" (255). Examples are given from Bali, Japan, and China. He challenges his readers: "What will a truly indigenous church look like in your setting?" (257). Will it be a church of the poor and of the young? Will in confront our culture's sin? Will it value human dignity, life, peace and solidarity? These are some of the components addressed among several others. The author contrasts the Eurocentric and Americentric worldview versus a Global Missional Worldview in order to inspire the global church to embrace the latter as a new missional narrative (418). All churches—Majority World as well as Western—should be self-theologizing. A challenge, difficult for Westerners to accept, but needed to correct our cultural myopia and false sense of superiority. As Graham Hill states, "Global missional theology requires that we learn from indigenous and Majority World theologies" (422). Global missional history is no longer Eurocentric, but polycentric (434). Global missional pneumatology studies "how the Spirit empowers the church for mission and witness," emphasizes supernatural empowerment, "releases the gifts of the Spirit," and "joins with the Spirit as he restores humanity and all creation" (435). The author applauds those theological colleges seeking to teach global missional theology and practices, placing the *missio Dei* at the centre of theological education (448). Four study guides appended to this path-breaking book are valuable tools for implementing the author's intentions: 1) the *GlobalChurch Project Video Series*, 2) a 28-page *Study Guide of Reflection Questions, Practical Applications*, and Further Reading, 3) a 12-page list of Majority World and Indigenous Thinkers, and 4) Resources and Glossary at TheGlobalChurchProject.com.

Global Church is highly recommended to all Christian thinkers and leaders, especially those desiring a fresh touch from God, and not afraid to challenge some long-cherished traditions.

Continued from page 17

30. For the emphasis on relational approach in discipleship against programmatic way, Steve Hayner, "Discipleship: Now More Than Ever," Message delivered at the University Presbyterian Church 1984/10/01. @ http://digitalcommons.spu.edu/av_events/ 2446/

31. Careful distinction between "scriptural" (not merely "biblical") is to be made, see Wan, Enoch, "Core values of mission organization in the cultural context of the 21st century." @ www.GlobalMissiology.org (January 2009) (access Oct. 1, 2016).

32. For critique of popular paradigms (chapter 7) and proposal of "relational paradigm" (chapters 13-14), see Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice*. (2nd ed.) IDS, 2015.

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light on the impact of societal and religious gender prohibitions on outreach by females in the early Black Church. The narrative of her life and ministry is a historical example of the homeless state of many African Americans today who spend their lives "in movement, pilgrimage and missionary modalities, exploring and testing various forms of 'home' and religious exchange between races, religions, cultures and national ideologies (Stewart 2013, 368-370).

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