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➤ THEME: Future Reimaginings of Traditional Pasts

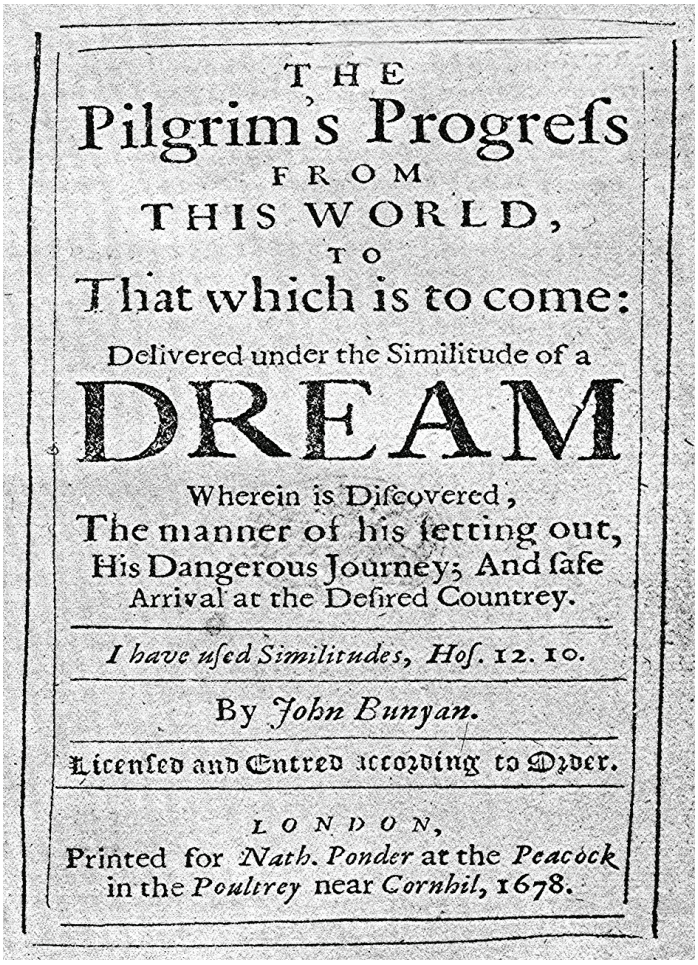
Missional Pilgrim's Progress in Memory of Her:
Representing Women in Adaptations of a Classic

Andy Draycott

This article treats John Bunyan's *The Pilgrim's Progress* not as a classic of literary and historical interest, but rather as the source of appropriations and adaptations in service of Christian missionary outreach. It has been noted that John Bunyan is "an author capable of being appropriated to the cause of groups as diverse in their goals as Evangelical preachers, Chartist revolutionaries, Christian missionaries, and Marxist intellectuals." And, further, that throughout its reception history, those missionaries would be found "spreading The Pilgrim's Progress wherever the Bible went as a popular handbook for its belief system." (Owens and Sim, 2007: 16) It is this missionary use of *The Pilgrim's Progress* that I address in this article.

John Bunyan intended that his 1678 book would make travelers of its readers. He invites the reader into their own spiritual journey alongside the protagonist, Christian, from the City of Destruction to the Celestial City. He explicitly counsels his readers not to become too entranced by the surface imagery so as not to lose sight of the spiritual truth concealed therein. Authorial marginal notes, explicitly pointing the reader to the Bible, offer further visual transport from this text to the Word of the Gospel.

To achieve a narrower focus within contemporary American reception, with transnational potential, I choose to concentrate on how cultural conceptions of gender shape missional uses of The Pilgrim's Progress. It is significant that Bunyan provides a sequel—Part II—in 1684 where Christian's wife, Christiana, and their four sons, set off and accomplish the same journey, accompanied by a female adult friend, Mercie. Critically, for whatever good there is in Part II, it has been Part I, Christian's journey, that itself became a traveler as it has never gone out of print, and thus it formed a key plank in


THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come:
Delivered under the Similitude of a
DREAM
Wherein is Discovered,
The manner of his setting out,
His Dangerous Journey; And safe
Arrival at the Desired Countrey.
I have used Similitudes, Hos. 12. 10.
By *John Bunyan.*
Licensed and Entred according to Order.
LONDON,
Printed for *Nath. Ponder* at the *Peacock*
in the *Poultrey* near *Cornhil*, 1678.

Protestant anglophone missionary outreach. It was an early favorite with, for example, the American Tract Society (Fitzgerald 2015) and has been translated into over two hundred languages (Hofmeyr 2004:1, 240-245).

Today literary publishers put out the two parts in the same book, whereas evangelical publishers tend not to.[1] This indicates that the preponderance of evangelical

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Word from the Editor
Allen Yeh

The coronavirus has wreaked havoc on the entire world, and this issue is no exception. Originally slated for Spring 2020 (it is still labeled as such), like our taxes it is delayed but still inevitable! In this issue's content, it also highlights that God's mission will still carry on, though in different forms than we may have known it in the past. Just as schools or flying—just to name two examples—may never be the same, but are still important enough not to cease but to morph, mission has to be reenvisioned. Many of us have coped in differing ways. Some have despaired and/or given up; others have realized that being stripped of the extraneous helps us focus on what is most important; and still others have adapted and/or sought out refuge in new and innovative ways. Our hope is that this issue aids reflection especially on the second and third points.

Much thanks are due to Fred Lewis for his work on the "book review" section of this issue, and Dona Diehl for the formatting. If anybody is interested in reviewing a book for future issues of the *OB*, please contact Fred Lewis at <flewis.ecmna@gmail.com>. In addition, if you have any feedback on any of the content herein, please connect with the EMS Vice President for Publications, Anthony Casey, at: <acasey@wmcarey.edu>.

From the Desk of Outgoing EMS President
Ed Smither

When we watched the ball drop in New York City and made our New Year's resolutions (if we did), could we have imagined how 2020 would have unfolded? The COVID 19 pandemic has affected every nation on earth. While some have gotten sick and even died and some hospital systems have been overrun, the virus has also exposed who we are as people (including God's people)—our idolatries (sports, entertainment, love of money), systems of injustice, and inability to suffer in patient hope. The pandemic and the resulting need to stay at home, socially distance and wear masks, has also challenged us to ask, how do we participate in the mission of God?

In this edition of the *Occasional Bulletin*, our authors help us reimagine mission in an age of uncertainty. Beginning with a missional reflection on the classic work, *Pilgrim's Progress*, the remaining articles explore industrialization, vocation, and language acquisition and the missional implications of each. At our 2019 annual EMS meeting, we discussed the theme "mission amid global crises," a conversation we are continuing through 2020 and our authors aid us in this journey of faith, worship, prayer, service, and mission.

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spiritual recognition falls on the first Part. It may also highlight a utilitarian approach to evangelistic goals shaped by the male gaze of evangelical leadership in which the Everyman account of Christian does not need an Everywoman sequel in order to function missionally for men, women and children alike.[2] To the extent that there are problematic dimensions in the portrayal of women in evangelical reception of *The Pilgrim's Progress*, that possibility should come more starkly under consideration.

Four reception case studies will be examined:

1. I deliberately choose adaptations of *The Pilgrim's Progress* that highlight digitally creative technologies that place the artifacts in our twenty-first century setting.
2. A CGI movie is explicitly prepared as a missional tool.
3. The Southern California musical theater production and the Graphic Novel are designed as outreach and discipleship materials aimed at families and children.
4. The folk/soft rock concept album fits closer into a worship genre.

My joining these materials into one missiological analysis befits a conviction that worship, discipleship, and evangelism all belong to the same word ministry of building up the Church and proclaiming the good news of Jesus Christ. Their separation is always arbitrary and at best about calling and division of human labor rather than anything theologically divided (Hauerwas 2000). Furthermore, reception realities mean that, irrespective of the intentions of the artifact producers, the missional orientation of *The Pilgrim's Progress* is already established. I would like to record my enjoyment and appreciation of each of these artifacts as a prior qualification for the critical perspective I offer here. I am not necessarily making judgments on the intentions of creative individuals who pour out their craft in adapting and performing *The Pilgrim's Progress*, but rather observing features of context that skew reception in a particular direction.

Define Terms

By referring to evangelical reception I am recognizing that a text does not remain timelessly pristine in its post-publication afterlives. Reception is mapped by cultural influence, resonance, and endurance of a text. As *The Pilgrim's Progress* is used and adapted, for instance, for edifying children's literature, its textuality is changed by well-intentioned abridgment, language updates, and illustration (MacDonald 1989, Collé-Bak 2007, Murray 2014). This means that many can know *The Pilgrim's Progress* without ever reading the original, through sermons, picture books, home school curricula, or discipleship courses.

That the reception is evangelical entails that Bunyan's call to his readers to flee their cities of Destruction and pursue the narrow way to the Celestial City by way of the cross is intentionally transmitted as a missional enterprise. Evangelical reception intends that God be glorified as *The Pilgrim's Progress* proclaims a Reformational Protestant account of salvation through faith in Christ alone through grace alone. That said, in referring to evangelicals in this article I do not mean to suggest that *The Pilgrim's Progress* holds cultural sway, as it once did, over this very broad constituency. For example, a scan of Sermon Audio for preaching series or Bible studies devoted to *The Pilgrim's Progress* will throw up Baptist, Reformed Baptist, or Reformed, or Orthodox Presbyterian churches as the principle sources.[3] It is the Calvinist theological spectrum of evangelicalism that, although not exclusively, fans the flames of continued reception, with undoubtedly predominant but not exclusive overlaps with a social conservatism among *The Pilgrim's Progress*'s audience.

Literature Review

The Pilgrim's Progress is subject to a vast secondary literature from disciplines of history, literature, philology, psychology, theology, and missiology. Bunyan studies as a field has key reference works in the *Cambridge Companion* (Dunan-Page 2010) and the *Oxford Handbook* (Davies and Owens 2018), both of which include essays reflecting on mission and evangelical reception and gender. Bunyan's wider theological and pastoral approach to women, while instructive, is beyond the scope of this article, and in any case does not necessarily inform reception outside scholarly circles. (Keeble, 1990, Ezell 2018)

Reception specifically in America has been tracked for its literary legacy by David Smith (1966) and more recently in public life by Galen Johnson (2011). Contemporary reception is the area of my own ongoing research (Draycott 2020), developing in support of an upper undergraduate Bible and Theology elective seminar. The most pertinent missiological treatments are the overview article by David Dixon (2012) and the landmark monograph *The Portable Bunyan* by Isabel Hofmeyr (2004), while specialist articles track the missionary translation efforts of *The Pilgrim's Progress* into Chinese, Korean, Japanese, Armeno-Turkish, and Arabic among others.

Evangelicals have confronted their own issues, internally

and externally, in relation to gender. The internal biblical, hermeneutic and theological debates between egalitarians and complementarians are well documented (Pierce 2005, Grudem and Piper 2012, Lee-Barnewall 2016), as are increasingly vocal concerns about the global plight of women (Storkey 2018). Historical and sociological work on those gender matters among evangelicals that also transfer across to family issues is addressed in such sociological and historical work as Gallagher (2003), R. Marie Griffiths (2000), Bowler (2018), Emily Suzanne Johnson (2019), and Dowland (2015). One way to summarize this research would be to recognize that 'the revolution in gender roles in recent decades has affected Conservative Christianity [… which has not been] merely reactionary, in simple opposition to modernity, but is, rather, sometimes selective and adaptive.' (Douglas, 2016, p.10) This adaptation is in view in the case study examples of *The Pilgrim's Progress*'s reception.

Gender in The Pilgrim's Progress originals

Within a year of the first edition, John Bunyan edited *The Pilgrim's Progress* to include, among others, episodes where Christian is seen attempting to bring his family with him on pilgrimage, and lamenting their absence when questioned later. While allegorical, Bunyan's narrative realism made the abandonment of wife and children a problematic feature. (Bunyan wrote from prison, where many other non-conformist preaching men were committed apart from their families for the gospel, but this contextual appreciation for his original audience is soon lost). It takes the much less-celebrated second part of *The Pilgrim's Progress*, published in 1684, for Christiana and her companion Mercie to follow Christian on his journey.

Women in *The Pilgrim's Progress* Part I are, portrayed positively in Discretion, Prudence, Piety, and Charity, who welcome Christian to the Palace Beautiful and represent the local church. Ambiguously we have unbelieving Christiana who mocks her husband's religious awakening and is left behind. Otherwise women are negatively reported by men as symbols of temptation—Faithful reports being tempted by Wanton (compared to the entrapping Potiphar's wife besetting Joseph), then by Old Adam's offer of his daughters Lust of the Flesh, Lust of the Eyes, and Pride of Life, or as the "whores" of Vanity Fair. (Bunyan 2003: 11-12, 47-48, 69, 70, 86). In Part II Christiana and her friend Mercie set off in gender-defying and physically perilous adventure but are soon chaperoned by strong men. It is suggested that Bunyan underscores their sexual vulnerability when at the outset of their journey they are set upon, "We will make Women of you for ever"—attempted rape is here in view. (Bunyan 2003: 184, Keeble 1996). Christiana's four sons are, without much ado, married to godly women in the more domestic settings of Gaius's Inn and Mnason's house in Vanity. The young Much-afraid is rescued from Doubting Castle to join the pilgrimaging company of misfits under the guardianship of the more valiant male pilgrims and their escort (Bunyan 2003: 251, 258, 262-264) Madam Bubble, the "Mistriss of the World," a "witch" offering "her body, her purse and her bed," is the tempter of Mr. Stand-Fast – "whoever lay their eyes on her Beauty, are counted the enemies of God" (Bunyan 2003: 280-281). Depending on how you read Part II, the good news has become more obviously good news not just for men but also for women, even if only so long as these women are framed by and enabled by male protection, and even as female temptation in the form of seductive sexuality endures. Otherwise, Christiana and Mercie contribute substantially to the allegorical force of depicting Christian good works of charity in care of the poor – surely for all Christians but perhaps safely left to women's work while men speak and fight the good fight.

Reception Case Study 1: The Pilgrim's Progress movie (2019)

Director Robert Fernandez and Executive Producer Steven Cleary promote their 2019 Pilgrim's Progress movie as donor-supported missionary enterprise. I saw the movie in a local theater during their limited-time national cinema release over Easter weekend, 2019. Their goal is to enable missions personnel to have free access to the movie, with a translation enterprise that aims at 100 languages. At the time of writing the movie is already dubbed into multiple languages, including Mandarin, Farsi, Bengali, Korean, Nepali, Tamil and Urdu. As those familiar with the US evangelical landscape know, a production effort that names one of its chief backers as the American Family Association is certainly not setting out to push a progressive secular feminist agenda. Although the movie necessarily has to cut some of Bunyan's narrative content and the lengthy didactic conversations to produce an appealing entertainment experience, Fernandez respectfully keeps the gentle welcome of the women of Palace Beautiful, as well as the comically assertive Giant Diffidence, wife of Giant Despair. The singular, if potentially fraught, gain for female representation in a male-dominant narrative is in making the Interpreter female. Voiced by celebrated singer and hymn-writer Kristyn Getty, this character who instructs Christian early in his journey is taken

most often to allegorically represent the Holy Spirit. A winsome Northern Irish accent may not be enough to assuage the concern of some who take the feminization of the Spirit to be doctrinally problematic.[4] A godhead divided to satisfy competing sectional gender interests will remind some of the populist novel *The Shack* (Young 2007)—which interestingly the late Eugene Peterson commended with these words: "This book has the potential to do for our generation what John Bunyan's Pilgrim's Progress did for his. It's that good!"[5] If this inclusion of a female character were to prove a problem among the theologically conservative, and for an understanding of the Triune God among non-Christians, it is not clear that the gender-switching of the allegorical figure representing the Spirit would be a straightforward gain for women in this missional reception artifact. One other instance of gender-switching is the celestial Shining Ones who visit Christian at different moments of his journey. The movie represents these as shining men or women. Again, it could be noted that giving non-human celestial beings human appearance is a theological misstep, but it may be a better one made in favor of both sexes inclusively rather than exclusively for either male or female. It is a 'she' 'Shining One' who delivers Christian and Hopeful from the Flatterer's net toward the end of their journey rather than Bunyan's 'he' (Bunyan 2003: 128). This gender-switching provides a connection to the second artifact, a graphic novel.

Reception Case Study 2: The Pilgrim's Progress Graphic Novel

Staying with technologically accomplished graphic art, the graphic novel of *The Pilgrim's Progress* was created by Lee Tung and Jonny Wong (2011) in Hong Kong.[6] It is published in the US by Kingstone Comics, presented by its founder and owner and former children's pastor, Revd Art Arturis, "as a way to explain the Scriptural truth to kids as well as provide some healthy entertainment."[7] The graphic novel fits well with Kingstone's offerings of comics versions of the entire Bible, as well the suffering of early church martyrs or the life of Martin Luther. Over two volumes, the graphic novel has space to stick faithfully to the serial encounters that Bunyan's Christian and his companions have on their journey. The dialogue is adapted from Bunyan's 17th-century English, but the message is told with a good degree of fidelity, with frequent allusion to Scripture. Again here, cuts are made to Bunyan's long homiletical expositions of doctrine that fill out conversations in the original. We also have another move of gender-switching to bolster the female presence in the text. Significantly, it is Christian's second companion, Hopeful, a major narrative character with whom he reaches the Celestial City, who is portrayed as a woman. This is a major presence, first appearing on page 49, and then continuously through pages 60-147, thus 60% of Volume 2. Yet, it must be noted that this female presence significantly is a young woman or girl. Doe-eyed, with waist-length braided brown hair, and a buttoned-up, collared, short-sleeved pink dress, Hopeful is drawn in strict contrast with other women of the narrative (the buttoned-up redeemed brides of Beulah land excepted, 128). These other women then are again of Vanity Fair, or the male pilgrim's temptations: all portrayed as young adult women with uncovered shoulders and low necklines (15-16, 19, 40-43). Thus the artists infer that pious Christianity is best embodied by the sexually undeveloped female in the shadow of the vigorously masculine, square-jawed man. Without a rendition of Part II with wife and mother Christiana, women as opposed to girls are visually problematic to the male disciple, and thus representatively to the female disciple too. Yet, curiously, as with the movie, again the delivering Shining One after the Flatterer's entrapment is clearly a womanly angel (112-114) whose full-length dress does cover her shoulders as she wields her whip!

Reception Case Study 3: The Pilgrim's Progress Musical

The Flatterer incident does not make it into the musical theater production of *The Pilgrim's Progress* at the outreach community LifeHouse Theater, so the gender of the Shining One is not a factor. Located in Redlands, California, at the edges of the freeway-facilitated LA sprawl, LifeHouse describes itself as a "faith-based theater guided by historic Judeo-Christian perspectives and values." For 25 years it has stayed committed to "producing dynamic, dramatic experiences championing the moral imagination as informed by Judeo-Christian traditions."[8] Celebrating its 25th silver anniversary season in 2018-2019, an original musical production of "Pilgrim's Progress" was performed from March 30-April 28, 2019, reprising runs at the Theater in 2005 and 2008.[9] I was able to attend the penultimate matinee performance in April 2019.

The script and score were originally written by a local Professor of Anatomy at the Seventh-Day Adventist Loma Linda University School of Medicine, Dr. Kenneth Wright (2005), with subsequent additions by Wayne R. Scott. Each character wears their allegorical label around their neck with foot-wide identifying cardboard name plaques hung by string, dispensed from the narrator's bag as they

appear on stage and play their part. The cast, reflecting the demographic realities of location, is wonderfully diverse. More could be noted, but focusing on gender, this telling of *The Pilgrim's Progress* Part I is significantly able to even pass the Bechdel test by incorporating an interwoven boiled-down version of Part II. Alison Bechdel famously proposed that a movie achieved some significant measure of representation of women when i) there are at least two women characters ii) who talk to each other iii) about something other than a man.[10] That this is not a conversation between Christiana and Mercie, as Bunyan's sequel would warrant, is another telling adaptation as we shall see.

The ensemble cast vigorously dancing and singing across the stage feature strong men and women. Obstinate is delightfully played by a black woman in a case of gender-switching. Giant Diffidence does a firm comic turn bossing around her husband. But as noted, the most important aspect of female presence comes as Wright has Christiana embark on her journey with her children (a boy and two girls versus Bunyan's four boys) as Christian is mid-way through

> "A functioning anthropological account of humans created in the image of God, male and female tell us of equal worth before our Creator. The distortions and violations in the fallen ways in which men and women relate fill Scripture."

his, so that she and the children all reach the City at the end of the play. Their journeys then run concurrently in a time-lagged fashion. In terms of contextualization in an age of women's empowerment, the more prosaic and invincible path achieved by Great-Heart's sword in Bunyan's original Part II is here achieved by the sheer force of character of a Mom putting up with three children on a long journey. Christiana simply brushes aside Mr. Worldly Wiseman with an abrupt "Aw, shut up!" One last gender transformation, and a significant marker of evangelical distinctives, is how that in place of Mercie accompanying Christiana from the City of Destruction, Faithful preaches the gospel not only to Hopeful but also to a woman wearing red, identified only as 'Prostitute'. Her redemption, however, causes her name to change to 'Forgiven'. Admittedly, Bunyan notes succinctly that Vanity Fair is a place of "Lusts, Pleasures, and Delights of all sorts, such as Whores, Bauds, Wives, Husbands…." (Bunyan 2003: 86), but no such character exists in the original. So this is a fallen lady-in-red-turned-saint trope at play. All too easily this could pass for a moment depicting female sexuality as evil. Importantly, this musical portrayal gives Prostitute/Forgiven a song that testifies to strength in bearing with the abuse she has received from those who should have loved her when young. This does not necessarily undo but arguably qualifies the impression that comes from this interpolation of a character that is not from the original as a gesture toward evangelical insecurity around female sexuality.

Reception Case Study 4: The World in Lights's "Letter from a Bedford Jail"—Pilgrim's Progress Concept Album

This insecurity is also manifest in an aural rather than visual adaptation. This last reception artifact is the contemporary folk/soft rock concept album *Letter from a Bedford Jail* (2016) performed by husband and wife duo Joel Herbert and Danni Rocca, joined by Corey Robinson in lead vocals, 'The World in Lights'. Available for streaming, the album is accompanied online by lyrics connected by a narrative linking the tracks into a telling of Part I of *The Pilgrim's Progress*.[11] Merging both female and male lead vocals on different tracks, the pilgrims' singing personae are not uniformly male. So, for example 'Wilderness'[12] opens the album in Rocca's female vocals, looking for a way to be saved, whereas the following song 'The Gate'[13] is driven by Herbert's male vocals, setting out for the gate in fleeing the wrath to come. While this sharing speaks to mutuality and empowerment,[14] the song expressing the pilgrim's battle with the devil, 'Apollyon,'[15] is a description of the psychological battle of temptation by a female, 'Her beauty brilliant and her eyes were bright'. It is sung by the male lead vocal. Whereas for Bunyan Apollyon is a foul, non-human creature, referred to as 'he' who declares himself 'Prince,' here 'he' is a woman behind whose guise demons lurk, 'The great seductress turned the fiercest of monsters'. The danger of female sexuality as devilish temptation is again on display. Yet, the complexity of gender representation is again indicated in the final track, sung by Herbert 'Finally Home,'[16] where femininity is ascribed to the pilgrim church of Christ as 'bride' attaining her celestial home.

Should Missiologists Care?

I have pointed to ways in which greater female representation in these adaptations of *The Pilgrim's Progress*,

three visual and one aural, reform gender both positively and negatively. All four case studies depict women as problematic lures into sin, while also upping the female representation positively that was lacking, at least in Bunyan's Part I, by gender-switching and creating new female roles. Some of anxieties that Bunyan displays in his narrative are colored in the hues of the early twenty-first century, but otherwise may not have changed much or may even be exacerbated in the adaptations. The male gaze may indeed be stronger in these adaptations for our conflicted times. My position is that that the standing of *The Pilgrim's Progress* in evangelical Christian missions, evangelism, and discipleship mean all should be thought of as missional. The question to ask now is whether evangelical missiologists, as opposed to feminist activists, should care about gender?

"And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her." (Matthew 26:13, Mark 14:9) 'In Memory of Her' becomes the title of Elisabeth Schüssler Fiorenza's (1983) feminist reading of the NT and early church tradition because it can appear that the memory of a woman is not preserved in the proclamation of the gospel. A predominantly male-led Christian church and missionary movement, whose voice is articulated predominantly by men, does not do well historically at preserving the recognition of women in telling the good news. Evangelical missiologists do not need feminist theology or cultural theory to guide their discernment. A functioning anthropological account of humans created in the image of God, male and female tell us of equal worth before our Creator. The distortions and violations in the fallen ways in which men and women relate fill Scripture. Perhaps David's objectifying (ab)use of Bathsheba stands out, or the serial abandonment of the Samaritan woman at the well, but Sarah, Hagar, Tamar, alongside Lot's daughters, stand out in Genesis alone.

The gospel of Matthew names Rahab and Ruth, and identifies the wife of Uriah (not the wife of David), in Jesus' genealogy as it tells of Mary's faithfulness. Yet Israel's spiritual failures labeled as 'whoredom' can so easily turn upon the female taken to be the 'whore' rather than those men and women who do the 'whoring' (Hosea). Conflation of Mary Magdalene with the woman from Jesus's anointing gives the church a legacy of viewing women as dangerously sexual (Scott 2008), conflation of the Pauline weaker vessel with the deception of Eve that makes women the breeding ground of sin (1 Timothy 2:14), and the experiential weaknesses of the powerful autobiographical voice of Augustine that problematizes sexual desire (Augustine, Confessions VIII.26-30), all add up to a theological objectification of woman. Lastly, even allegorical readings of the Song of Songs reify sexual love to become that between the Church and Christ, rendering the fecund bearer of the human sexually reproductive condition a fleshly distraction from spiritual reality. Jump forward to today and we recognize that the world in which twenty-first century Christians engage mission in America, the West, and globally, is one where the technology that allows these Pilgrim's Progress artifacts to be produced is also the world where the internet harbors Incel hate groups, objectifying pornography, and social media influencers with their digitally enhanced (read: disembodied) appearances.

This is the context where the Everyman framing of *The Pilgrim's Progress* inherited from Medieval morality plays poses problems for reception. While ostensibly pointing to the good news of following Jesus, this imitation of Christ in his humanity, rather than his masculinity, is obscured in an Everyman tradition lived out without the liberative accents of the biblical gospel for women. While mission calls hearers to follow and imitate Jesus, where exemplary spiritual classics pile up the male roster of saints, however qualified as allegorical in *The Pilgrim's Progress*, then identification and representation of women in the kingdom is in danger of being overlooked. Now visual and aural culture has to find ways to represent femininity within the scripts of our day.

That evangelicals have largely failed to appreciate Bunyan's Part II while lauding Part I as a spiritual classic is indicative of an approach to mission shaped by strong Reformation doctrines of justification by grace through faith alone under the authority of Scripture, but neglectful of 'the memory of her'. In some ways it should be clear that this inheritance is being challenged in the greater place given to women in *The Pilgrim's Progress* CGI movie, LifeHouse Theater's production, Kingstone's gender-switching for Faithful, and Rocca and Herbert's vocal partnership. I enjoy a lot about all of these reception artifacts. There is much that testifies to the grace of the gospel. And yes, necessarily, that testimony is flawed, as undoubtedly was Bunyan's.

Summary

My female students, when invited to create their own reflective allegories, have no problem assuming the name Christian, as opposed to feeling they should self-identify as Christianas. Christian as adjective is not gender exclusive. No adaptation has to my knowledge yet made Christian a woman, not even revisionary progressive

Christian adaptations (Case (2014) makes the gender switch with Faithful who becomes a lesbian). For a striking contemporary counterexample which shows adaptations taking a more conservative line I can point to Choi's (2019) Korean 3-volume graphic novel as faithful entirely to Bunyan's original gender schema. For example, compared to the Lee and Tong (2011) graphic novel, Choi's *Vanity Fair* scenes do not parade female flesh, but are overwhelmingly male in keeping with Bunyan's named characters (Vol.2: 134-186); there is no gender-switching for any human characters; Faithful's temptresses, Wanton and the three proffered daughters all sport bare shoulders (Vol.2: 62-63, 66). We have recognized the dilemmas visual artists face in depicting the Shining Ones–Choi (2019) seems to cover all his bases in this one gender-tweaking example – although barely representative of women, metaphysically. The Shining Ones at the cross where Christian's burden is loosed appear male at Cross (vol 1:156-159) but the Shining One providing relief at the Flatterer's net (Vol 3:104-107) is female. And the angel greeters from the Celestial City are very mildly gendered in long dress and androgynously long haired (vol 3:185-191, 197-212).

Some while ago Sally Gallagher argued, on gender relations, that contemporary evangelicals were "neither merely reacting against a "secular" culture nor simply accommodating themselves to it" (2003, xi). Rather, evangelicals draw on a cultural tool kit informed by their tradition, including—I would argue—their spiritual classics like *The Pilgrim's Progress*, to engage the task of living in a fallen contemporary world of gender inequity. In an increasingly multi-media missions age, the tool kit seems, in these case studies, to both challenge and to a greater or lesser extent, be shaped by, the world's assumption of a male gaze in representation and objectification of women.

Contemporary retellings of *The Pilgrim's Progress* across multiple media express biblical convictions about sin and salvation that subtly change the way in which Bunyan set out his allegory when focusing on gender. This is not meant to expose a dereliction in reception, but rather stand as evidence of contextualization. If this is the fate of a spiritual classic to which adapters are seeking to be faithful in conveying a gospel message, it follows that the same will be at work in other missionary translation efforts of texts, from scripture to tracts and apologetics. It is to be expected that, however much of an adaptable universal allegory *The Pilgrim's Progress* is, its expression will necessarily be colored by reception sensibilities as it is rendered into any concrete local cultural expression. Thus, the local, Southern California musical production emphasized gender dynamics in a manner different to that of the graphic novel, the folk album, and the movie, but they all in some way manifest early 21st-century Western and possibly specifically American post-industrial concerns and gender anxieties, making these faithful communicators to their audience but then also not necessarily to every other potential audience. As always with any missionary communication, fidelity is tested in two directions, in relation to the gospel and its Scriptural testimony, and in relation to the contemporary audience. In the cases examined this two-way direction is maintained with the important complication that the medium of the Christian message, *The Pilgrim's Progress*, is itself a culturally-located product of historical imagination for its time, adding another point of translation. If the two-way direction has a multi-point test for translation and adaptation formally in this instance, this reflection on *The Pilgrim's Progress* also exemplifies the multi-point test of missionary communication that must consider the biases of the adapter and not just the reception culture's norms in visual, dramatic, and sonic elements for appropriate gospel witness.

Endnotes

1. Of recent editions of *The Pilgrim's Progress*, Oxford (2003), Penguin (2008), Norton (2009a) have both parts, while Crossway (2009b), Desiring God (2014), B&H (2017), Thomas Nelson (2019) publish only Part I, although note too that Banner of Truth (2018) and Tyndale (2016) have both parts.

2. The notion of the 'Male Gaze' originated with Mulvey (1999). After treating medieval morality plays, the narration pivots to reference *The Pilgrim's Progress* as the first English novel featuring a 'default man'. 'The Everywoman' Episode 1, presented by Sarah Hall, on BBC Radio 4, BBC Radio iPlayer (From 4:44 min) https://www.bbc.co.uk/programmes/m000h8gq (accessed July 2nd 2020)

3. https://www.sermonaudio.com/sermons.asp?keyword=Pilgrim%27s+Progress (accessed June 3rd 2020)

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9. © Copyright MMV by Kenneth R. Wright/ Wayne R. Scott - LifeHouse Productions, Inc. All rights reserved.

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12.© 2016 Written by Dani Rocca.

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The Global Crisis of Unemployment in an Age of Automation and Artificial Intelligence:

Missiological Implications of the Fourth Industrial Revolution

Daniel Topf

At the 2019 World Economic Forum in Davos (January 22-25, 2019), global leaders discussed current issues and future trends, among them the impact the Fourth Industrial Revolution will have on how people live and work. Already in 2016, Klaus Schwab, the founder of the World Economic Forum, had written the volume *The Fourth Industrial Revolution* to demonstrate how innovative technologies (such as nanotechnology, robotics, and genetic engineering) will profoundly alter people's lives in the near future.[1] One of the concerns discussed at Davos were the implications the Fourth Industrial Revolution might have on the global labor market, considering advanced technologies of automation and artificial intelligence will make countless jobs disappear.

> *"To be missional in a post-Christian world, Christians need to be relevant, and in order to be relevant in today's soiety, believers need to engage with the cutting-edge technologies that are increasingly shaping people's lives."*

Christians who care about the future of humanity must understand the characteristics and implications of the Fourth Industrial Revolution if they want to be part of the conversations which will dominate the public discourse in the twenty-first century. To be missional in a post-Christian world, Christians need to be relevant, and in order to be relevant in today's society, believers need to engage with the cutting-edge technologies that are increasingly shaping people's lives. These

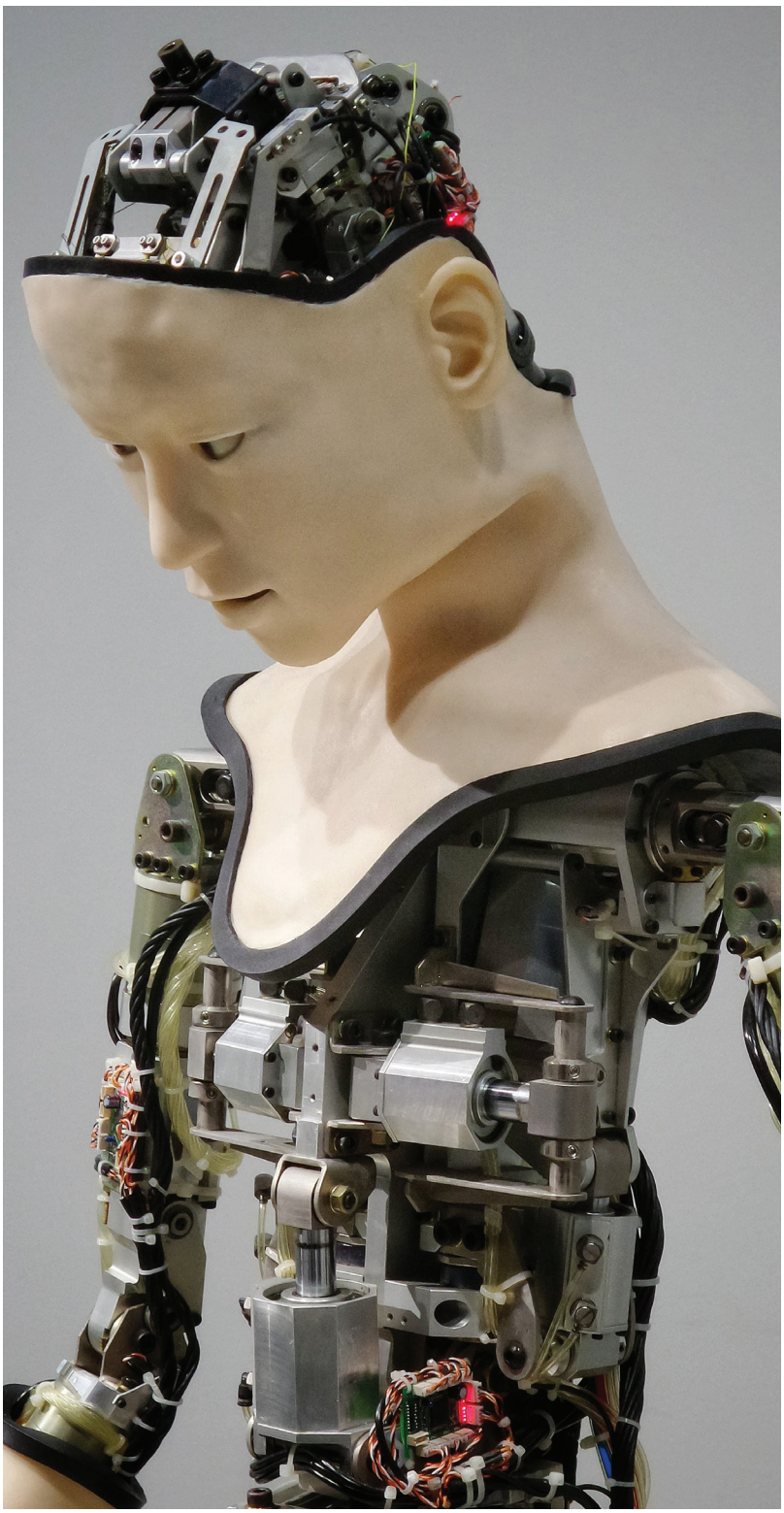

Photo by Franck V. on Unsplash

technological innovations are supposed to enhance the quality of life, but they often create unforeseen side-effects and disruptions as well. One of the disruptive consequences of the Fourth Industrial Revolution will be how it affects people's jobs, and it is quite possible that a global crisis of unemployment lies ahead as robots and autonomous machines will perform tasks in faster and more reliable ways than any human ever could.[2]

While the Fourth Industrial Revolution will affect both blue-collar and white-collar workers in developed countries, people in developing countries will be hit even harder, since their governments do not have the social systems in place to help people transition to new kinds of jobs. In addition, as robots will take care of an increasing range of products and services, developing countries may lose their current competitive advantage of lower labor costs, thereby threatening the modest wealth gains they were able to achieve in recent years. Consequently, the crisis of unemployment will create other challenges as well, such as aggravating the already existing global crisis of migration.

In this paper, I begin by describing some of the characteristics of the Fourth Industrial Revolution. I then address several missiological issues related to the Fourth Industrial Revolution, raising a few theological, sociological, and economic questions like: From God's perspective, what is the nature and the purpose of work? As part of the *missio Dei*, how can Christians get involved in educational endeavors that will prepare people to cope with the rapidly changing environment of the Fourth Industrial Revolution? What does economic development look like in a context that is increasingly defined by technological innovation? My goal is to describe some of the challenges the Fourth Industrial Revolution will bring about and to present initial answers to these questions, so that missionary efforts in the twenty-first century will be able to respond to the global crisis of unemployment that may lie ahead.

The Future Has Already Begun: Describing the Fourth Industrial Revolution

The Fourth Industrial Revolution is a term used to describe a historical development based on technological innovations with significant socio-economic implications. Historically speaking, the first Industrial Revolution began in the late eighteenth century (with innovations like the steam engine), the second level of industrialization happened in the nineteenth century (primarily through the introduction of electricity), and a third major shift occurred in the second half of the twentieth century with the arrival of computers.[3] Now, in the twenty-first century, humanity is facing what has become known as Industry 4.0 or the Fourth Industrial Revolution, which will alter how physical goods, digital products, and humans interact with each other.

Technological Characteristics of the Fourth Industrial Revolution

The Fourth Industrial Revolution is primarily driven by technological innovation, which is transpiring at a faster rate than ever before in human history. These innovative technologies that are already changing the way people live and work include biotechnology, nanotechnology, advanced robotics, 3D printing, the Internet of Things (IoT), Artificial Intelligence (AI), Virtual Reality (VR), neurotechnology, material science, data mining, blockchain technologies, and quantum computing.[4]

What changes will these new technologies bring about? To begin with, the Fourth Industrial Revolution will change manufacturing and how physical goods are being produced. In the twenty-first century, production will increasingly be characterized by the "smart factory," a manufacturing facility of the future in which every product and every machine are communicating with each other, thereby optimizing production processes and achieving new levels of efficiency and quality management.5 The complete value chain will be revolutionized, beginning with the specific requirements of the customer or consumer. Instead of simply making mass products, companies will increasingly offer highly specialized and customized items, as technology will enable manufacturers to respond to changing consumption patterns in real-time.

Similarly, the inter-connected technologies of the twenty-first century will also revolutionize the world of services. For example, Virtual Reality will enhance people's experiences in the areas of training, education, and entertainment, while blockchain technologies will bring changes to any field that relies on the processing of sensitive data, including accounting, banking, and legal services.6 Another sector which will see significant innovation and improvement is health care.7 Doctors will be able to use AI to scan and analyze vast amounts of data, thereby improving their ability to correctly diagnose a patient's condition.[8] In addition, specialized robots will be able to conduct highly complex surgeries, and biotechnology will lead to a whole new range of treatment options.[9]

In order to facilitate these innovative ways of offering products and services, countries will need to upgrade their infrastructure. One specific example currently under discussion is the transition from 4G to 5G, the

next generation in telecommunication technologies. 5G will dramatically increase speed and bandwidth for wireless communication, which will be a crucial condition for enabling technologies like the Internet of Things and autonomous vehicles.[10] As John O'Malley, a spokesperson for Verizon, explains, "Through a combination of high speeds, massive bandwidth and super low latency, 5G will allow for improvements in AR [Augmented Reality], VR, robotics, cloud gaming, immersive education, healthcare and more."[11] To process these large amounts of data, 5G will require building new antennae as well as small-cell solutions, especially in highly populated urban areas.[12] Some people are concerned this dense network of large and small cell towers will lead to health hazards, such as cancer.[13] Others point to security risks and issues related to privacy, especially considering that other technologies related to the Fourth Industrial Revolution also raise a host of ethical questions.[14] In the following, however, I will focus on the socio-economic consequences of this new era, particularly as it relates to the risk of job loss and unemployment.

Socio-Economic Implications of the Fourth Industrial Revolution

While the challenges related to automation and AI are many, "the largest concern for countries experiencing the Fourth Industrial Revolution will be its impact on job displacement."[15] Some studies estimate as many as fifty percent of currently available jobs may disappear in the coming years.[16] By contrast, those who are more optimistic about the impact of technological developments point to the new jobs the Fourth Industrial Revolution will bring about. At this point, nobody can predict with any certainty how many traditional jobs will disappear and how many new jobs will be created in the next few decades.[17] However, one thing seems certain: as technological innovation will continue at a breathtaking speed, humans will need to adapt and find ways to cope with an unprecedented degree of change.

Beginning with the steam engine, technological innovations—as a matter of course—have caused disruptions in the labor market. However, in previous times, there always remained a large number of tasks only humans could perform. In the Fourth Industrial Revolution, this will no longer be the case. As Shuo-Yan Chou explains,

> It is no longer true that tasks requiring perception, dexterity, and flexibility can only be carried out by humans. The equivalence of human senses and nervous systems in today's smart systems fosters their abilities to perceive, learn, and perform complex tasks requiring more than just physical precision and strength. Smart systems can already easily and effectively interface and interact with customers, making jobs that originally required skilled workers to interface with IT or physical systems no longer necessary. Smart systems can also work together collaboratively and proactively without human intervention or coordination. These changes will threaten a considerable portion of our workforce, which relies on and is comfortable performing the work that machines used to be incapable of doing.[18]

For both nations and individuals, unemployment is a major problem. On the national level, high unemployment leads to an economic crisis because unemployed people consume less, pay less taxes, and may need public assistance in order to survive. Unemployment is also a severe crisis for the individual experiencing it because, besides the loss of income, the loss of a job can also mean the loss of one's social network and sense of self-esteem. Consequently, both politicians and psychologists will be concerned about how to deal with the "useless class" the Fourth Industrial Revolution will bring about.[19] One solution that has been suggested is to offer a Universal Basic Income (UBI), to make sure everybody's basic needs in society are met.[20] However, UBI only provides for people's physical needs; it does not provide a source of meaning which is essential for human beings to flourish.

In addition, as the Israeli historian and philosopher Yuval Noah Harari recognizes, UBI would only be an option for developed countries, when it is developing countries who would need it the most:

> When people speak about universal basic support—whether in the shape of income or services—they usually mean national basic support. Until now, all UBI initiatives have been strictly national or municipal.…The problem with such national and municipal schemes, however, is that the main victims of automation may not live in Finland, Ontario, Livorno, or Amsterdam. Globalization has made people in one country utterly dependent on markets in other countries, but automation might unravel large parts of this global trade network with disastrous consequences for the weakest links. In the twentieth century, developing countries lacking natural resources made economic progress mainly by selling the cheap labor of their unskilled workers. . . . Yet with the rise of AI, robots, and 3-D printers, cheap unskilled labor will become far less important.[21]

In the future, consumers may prefer localized

products—not only because of shorter lead times but also because less transportation means less impact on the environment. In addition, in an age of rising nationalism, governments will increasingly want to protect their borders and their markets.[22] In such an environment, the pathway to prosperity China and South Korea took in creating an export-oriented economy may not be a viable option anymore for nations who want to climb out of poverty in the twenty-first century. In these countries, unemployment may become a major problem. Large numbers of unemployed people will, in turn, cause a whole set of challenges on a global scale, such as streams of migrations that will bring about refugee crises as a constant reality.[23] How the body of Christ responds to these challenges will be one of the defining tasks for global missions in the twenty-first century.

Missiological Implications of the Fourth Industrial Revolution

As outlined above, unprecedented levels of unemployment may result in creating severe crises on a global scale, affecting both blue-collar and white-collar workers. In the following, I highlight two priorities regarding how Christians might respond to these challenges in their efforts to participate in the *missio Dei* in today's context in relevant ways: (I) prioritize the creation of income, and (II) contribute to job creation and the modernization of education.

Prioritize the Creation of Income

Traditionally, most Christians interested in development have been involved in some form of wealth redistribution while placing less of an emphasis on wealth creation.[24] Many churches run or support a soup kitchen or food pantry (for the distribution of food), and a host of mission agencies organize short-term trips during which people can volunteer their time and skills (and distribute toys to orphans, for example). But are activities like these actually transforming the lives of the poor? This is not a question of good intentions; certainly, Christians are doing these things because they want to follow Jesus more faithfully, feeling a genuine love for people who are less fortunate and who are struggling. However, as Steve Corbett and Brian Fikkert famously state in their book *When Helping Hurts*, "good intentions are not enough. It is possible to hurt poor people, and ourselves, in the process of trying to help them."[25]

Of course, not only churches and mission agencies focus on various forms of giving to the poor. On a larger scale, foreign aid is channeled from wealthy nations to the governments of developing countries, and non-governmental organizations (NGOs) of various sizes are also having a considerable impact. However, in recent years, this kind of aid has come under fire, notably by the economist Dambisa Moyo in her bestselling book Dead Aid (2009).[26] Moyo's main argument is that foreign aid breeds corruption among the governing elites of poor nations, thereby only creating more poverty. And even if aid is given directly to a suffering population, this can still bring about negative side effects, such as destroying local businesses and creating dependency.[27]

Considering the many potential pitfalls when engaging in various forms of aid, what can be done to help the poor in a manner that is both biblical and beneficial? A good starting point would be to begin by listening to the poor themselves, instead of imposing Western concepts on them regarding what they supposedly need and want. An important milestone in hearing the voice of the poor was achieved in the year 2000 when the World Bank released the report *Voices of the Poor: Can Anyone Hear Us*.[28] For this report, 60,000 poor men and women were asked what they identified as the most promising path to leave poverty behind.[29] The two top answers given were "self-employment or business" and "income from wages or salaries."30 In other words, the best way to move out of poverty is to have a job—whether this means being self-employed or being employed by somebody else.[31]

> *"Traditionally, most Christians interested in development have been involved in some form of wealth redistribution while placing less emphasis on wealth creation."*

Consequently, rather than thinking about ways to distribute food, clothes, toys (or any other item) among the poor, Christians interested in development and empowerment need to recognize that what people primarily need is a stable source of income. Once they have income, people can then make their own decisions and buy whatever they and their children need (and contribute to the local economy in the process). The priority of job creation, especially to promote well-being in developing countries, is also emphasized in several more

recent studies. For instance, an article by Forbes India emphasizes, "there is no bigger challenge than to create jobs," and "that the challenge is not just in creating jobs but also creating productive jobs."[32] Similarly, Axel van Trotsenburg, a vice president with the World Bank, writes, "job creation will be the key factor for developing countries to reduce poverty, improve people's lives, and reach the Sustainable Development Goals by 2030."[33]

The model missionaries of the nineteenth century were often medical doctors by profession: David Livingstone (1813–1873) and Hudson Taylor (1832–1905) come to mind.[34] Providing medical care was a priority for missionaries from the West because they wanted to make a difference and alleviate suffering in the various mission fields they were serving in. In the twenty-first century, however, missionaries will need technological skills in order to make a difference, ideally paired with an entrepreneurial spirit, so that they can engage in job creation.

Job Creation and the Importance of Education

If having a stable and well-paying job is the most reliable way for people to step out of poverty, then missionaries of the twenty-first century need not only to contribute to job creation but also help people to upgrade their qualifications so that they will be able to compete on the labor market. However, what kind of jobs will be available in the future? Agriculture often employs the largest number of people in developing countries, but the potential for creating new jobs in this sector of the economy is extremely limited. A shift toward manufacturing has helped countries like South Korea and China to lift people out of poverty, but the possibilities in this sector are limited as well because "manufacturing, which has driven economic growth in many countries, is changing with new technologies and shifting patterns of globalization. While some industries remain feasible entry points for low-skill employment, technological innovations could cause substantial job losses."[35] Consequently, van Trotsenburg argues, "it is essential to harness the technological innovation and entrepreneurship that the digital age has unleashed" and to strengthen the service sector as the main area in which job creation will take place in the years to come.[36]

To prepare young people in both developing and developed countries for the Fourth Industrial Revolution, Christians need to multiply their efforts in providing innovative opportunities for education on all levels. Helping students engage with technology in creative and responsible ways is so essential that this already needs to be part of the curriculum in primary and secondary education.37 In tertiary education, it will be vital to offer majors like biotechnology, cybersecurity, and robotics in order to empower young people to find jobs in growing and promising sectors of the economy. A liberal arts education in the environment of a Christian college will continue to be significant as well, fostering skills and qualities like creativity, problem-solving, critical thinking, and collaboration—all skills that will be essential for people to thrive in the era of the Fourth Industrial Revolution.38

Historically, missionaries and ministers have done excellent work in teaching, in passing on knowledge. This work needs to continue. However, besides building schools and running liberal arts colleges, Christians will also need to get involved in the creation of new knowledge because, as Perry L. Glanzer and Joel Carpenter conclude in their authoritative book *Christian Higher Education* (2014), without research universities, "the ecosystem of Christian higher education is incomplete and perhaps not sustainable."[39] To be missional in the twenty-first century, Christians will need to invest in their own research universities, so that, by participating in the creation of knowledge, they will also provide platforms for the creation of new jobs that can lift people out of poverty.

> ***Christians need to be part of the conversations that will be relevant in the Forth Industrial Revolution, which includes discussions about what it means to be truly human and about the nature of work.***

Christians need to be part of the conversations that will be relevant in the Fourth Industrial Revolution, which includes discussions about what it means to be truly human and about the nature of work. As future job opportunities become more unstable and unpredictable, Christians have the opportunity to provide stability to individuals and societies by affirming the unique and intrinsic value people have. Theologically speaking, the dignity of every human person is based on the *imago Dei*, and no advance in AI or robotics will be able to change that.[40] In addition to

affirming the image of God in every person, Christians can also empower people by inviting them to live *coram Deo*—to constantly live in the presence of God and to the glory of God.[41] Within such a comprehensive framework, people will be able to find meaning and significance, independently of whether they are currently employed, unemployed, underemployed, going back to school, volunteering, raising children, or doing any other kind of work.

Conclusion

In this paper, I have argued that the Fourth Industrial Revolution is a major development that will also profoundly impact how Christians do missions in the twenty-first century. It appears new technologies like biotechnology and robotics will bring about considerable advances, particularly in the realm of medicine. However, increased levels of automation and artificial intelligence will also destroy large numbers of traditional jobs, affecting both blue-collar workers and white-collar workers, thereby creating a potentially unprecedented crisis of unemployment. This crisis of unemployment will affect all nations but developing countries will be hit even harder than developed countries, thereby intensifying the current migration crisis as people without opportunity and hope will look for a better life elsewhere.

How are Christians to respond to this crisis of our time? I am proposing a paradigm shift in missions, one that moves from wealth redistribution to wealth creation. In order to create wealth, it is essential to invest in job creation, preferably the kind of jobs that offer benefits and payments above the minimum wage. These kinds of jobs will be offered primarily in technology-based industries and in the service sector. The missionaries of the future will therefore have to look for ways how they can make a contribution in these strategic areas. In addition, churches and mission agencies are well-established to contribute in the area of education, one of the traditional strengths of missions in many countries around the world. More investments in education are needed, particularly in the kind of innovative education that will prepare young people to thrive within the challenging context of the Fourth Industrial Revolution. However, even with the best possible education, there may be times when people face periods of unemployment and transition in their lives. It is therefore essential that Christians in their missional efforts help people to see their intrinsic value, independently of their current status in society or their ability to earn income. Theologians and missiologists will need to develop a theology of work, one that gives people a sense of dignity and purpose in every season of their life. As people recognize the *imago Dei* in themselves and their fellow human beings, as they learn to live *coram Deo*, they will then be empowered to find meaningful work and to participate in the coming kingdom of God—even in an age of intelligent robots and algorithms which, in many ways, will be superior to us.

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Justice, Work, and the Missional Reorientation of Vocational Theology

Eric Robinson

There is an ongoing crisis of injustice in the global workplace. These challenges are far reaching, ranging from sweatshops, to modern day slavery, to child labor and poverty. The people of God will undoubtedly find themselves in the midst of these crises, sometimes even as the very victims of injustice. The church, in both its gathering and in its scattering in the world, is called to witness to God's peace and justice in the world, pursuing the vision of Christ's kingdom, which often takes it to places where people are suffering. This essay will consider the response of God's people, both individually and collectively, to these crises in light of vocational theology.

The concept of vocation has a rich history of theological reflection, one which can speak directly to how believers respond to injustices in the workplace. While at times reflection on vocation has leaned towards over-spiritualization of calling as being primarily to the ordained ministry, the reflection of Martin Luther and the Reformers tended to overemphasize vocational spheres as part of the created order. Each of these broad approaches offer important insight into God's calling, but neither on its own sparks the theological impetus for positive social change. What is needed is a theological re-envisioning of vocation, rooted in *missio Dei* and drawing from the strength of both views, which drives God's people to greater faithfulness as they witness to the light of Jesus Christ in the world. This essay will further consider the concept of vocation as a response to global employment crises and offer some concrete ways believers can respond.

The Monastic Understanding of Vocation

The unique witness of monasticism is important to the history of the church and to any theological reflection on vocation. Greg Peters, author of *The Monkhood of All Believers*, suggests three ways the monastics have enriched the church: "first, prayer; second, work, a kind of which

is accomplished particularly well by monastics; and third, self-denial, as found in Jesus's command to take up our cross" (2018, 2-3).

Notice that there is a strong emphasis on spiritual disciplines, which will undergird the monastic understanding of vocation, as Peters says: "The vocation of all Christians, both monastic and non-monastic, is holiness, and the liturgy aids in the fulfillment of this vocation. In fact, the liturgy is the primary arena for living out that vocation to the fullest" (107).

There are two important things to note here. First, the monastics understood vocation in spiritual terms. Vocation begins with the call to follow Jesus, and this call is nurtured in the life of the church. Second, for the monastics, the best way to live out one's call to follow Jesus is either to embrace a monastic lifestyle as a monk, or to find and nurture one's holiness through the church. This gave significant spiritual power to the institution of the church. In addition, in its practical usage, the word vocation referred to those called to be monks or ordained priests, effectively limiting the application of our first vocation of knowing God to a call to be cloistered from the world. Luther would challenge the monastic understanding with an emphasis on ordinary work in the world as a high calling from God.

Luther and Vocation

One might consider Martin Luther's understanding of vocation through three important lenses: the priesthood of believers, creation, and its related outworking through the three estates. All theological reflection includes contextual consideration, along with reflection on Scripture, which for Luther was rooted in the ecclesial and political climate of the 16th century. Some theologians in Luther's time pushed what is known as the two-kingdoms doctrine, as Jordan Ballor explains: "[The two-kingdoms doctrine] distinguishes the kingdom of God and the kingdom of humanity. Some versions...tend to restrict legitimate vocations to those in the ecclesial or religious sphere" (2017, 326). Luther's reflections can be looked at as a response to the more extreme versions of the two-kingdoms doctrine, "beginning the process of bringing the concept of vocation out of a specifically ecclesiastical sphere and into the entirety of human existence" (326).

Essential to Luther's broadening of vocation was his understanding of the priesthood of all believers, in which he "boldly attacked the accepted idea that only the work of priests and bishops is a spiritual calling" (Nadasdy 2016, 51). Rather than a sharp dichotomy between the work of priests as spiritual and all other work as secular, Luther held that "God works through both clergy and laity to accomplish his purposes" (51). For Luther, the distinction between laity and the ordained ministry was primarily that of office, where "both pastor and laity have a calling through which God works...our High priest has called every Christian to a life of service and sacrifice as priests" (51-52). Importantly, Luther broadened and gave a spiritual impetus to the Christian's ordinary work in the world.

In addition, Luther's elevation of ordinary work is rooted in the doctrine of creation. In reflecting on Genesis 1, Timothy Keller notes that "we are given specific work to do because we are made in God's image...we are called to stand in for God here in the world, exercising stewardship over the rest of creation in his place as his vice-regents" (2016, 48). Work and human dignity are closely tied together, and "all kinds of work have dignity" (49). This once again affirms the Protestant broadening of vocation and illustrates its close theological tie to human work. All work, in this understanding of vocation, is an essential part of one's call from God.

> ***"One of the essential Scriptures undergirding Luther's understanding of vocation is 1 Corinthians 7:20—"Let every man abide in the same calling wherein he was called" (KJV).***

For Luther, one's calling primarily takes place within different vocational realms, which are also rooted in his context, as Ballor explains: "Luther, picking up on classical and medieval models of social thought, discussed the family, church, and government as 'estates,' institutions of society within which human beings live and flourish" (2017, 327). It is within these different realms and societal structures that one has an opportunity to serve both God and most importantly, neighbor (Nadasdy 2016, 51).

One of the essential Scriptures undergirding Luther's understanding of vocation is 1 Corinthians 7:20—"Let every man abide in the same calling wherein he was called" (KJV). Timothy Keller notes an important translational choice Luther makes and the reason behind it: "Luther translated the word 'calling' in these verses as *Beruf* in German, the word for 'occupation,' and

mounted a polemic against the view of vocation prevalent in the medieval church" (2016, 68). Importantly, Luther's translation broadens the understanding of vocation beyond the ordained ministry. It is important to note, however, that Luther also directly equates vocation ("calling") with work ("occupation"), and in the context of Paul's words, suggests a stability and fixedness to one's work. Douglas Rutt notes that for Luther, vocation "is the calling that every Christian has, not only to worship God, but also, and even principally, to serve the neighbor in the station of life where the believer is found" (2016, 142). Scott Waalkes suggests that by his interpretation and understanding of vocation, Luther "starts later Christians down the path of thinking that everyone has a *Beruf*—a station, social role estate or occupation that gave one a holy calling from God. Your mission to serve God could be found in obeying Christ in your *Beruf*, your job or career or social position" (2015, 138-139).

Critiquing Luther's View

While we can acknowledge the good of understanding work as part of God's call and the importance of serving Christ faithfully in the context in which one finds himself, an important critique can be raised in response to Luther's understanding of vocation.[1] If one is to remain in their calling or vocation (interpreted as the vocational spheres in which one finds oneself, including work), and work is part of the created order, then this leaves questionable theological justification for one to actively work for justice in the workplace, or could leave one feeling "stuck" in an unhealthy situation because it is God's call. What, for example, is a woman supposed to do if she finds herself in an abusive family situation or an employee is subject to dangerous working conditions with no safety net and scarce pay? Is a child to remain on the assembly line because it is God's call? The point is not to suggest that there are easy answers in these situations. There are complex economic and sociological factors, as well as issues of injustice and vulnerability present in these situations which must be considered in the process of vocational discernment. The issue is a theology of vocation which leaves minimal room for vocational freedom.

This concern is further heightened when considered in light of the Reformers' commitment to vocational spheres as part of natural law. Waalkes writes that "God's creation thus provides an authority structure rooted in creation or natural law and governed by common grace, authorizing our callings and providing boundaries for them" (2015, 140). Waalkes further notes the sharp contrast between the medieval and Luther's understanding of vocation: "The active life began to be valued over the contemplative life. Whereas Aristotle and Aquinas found contemplation of the divine being to be the highest good, Calvin's followers found obedient action to divine commands or natural laws to be the highest good" (140).

One might question whether the Reformers' overturning of medieval understandings of vocation precipitated an unwarranted elevation of social and vocational spheres to the realm of the divine order, or in short, the direct equation of vocation with work. Waalkes suggests two pointed critiques of this shift, one theological, and the other social, which are worthy of consideration. He writes that Luther's commitment to a natural theology focused view of vocation risks secularity, "making it entirely possible to carry out our work without an explicit attention to the distinctly cross centered work of Jesus Christ, without any explicit grounding in the distinct person of Jesus, or without any participation in the body of Christ" (141). While Luther and Calvin could never have imagined any work or sphere of life being lived without God, their elevation of ordinary work, when juxtaposed alongside later Enlightenment philosophy, risked this very thing. Waalkes further roots his theological critique Christologically, arguing that the very work of Jesus on the cross "[unsettled] natural arrangements" in his crucifixion by the political and religious authorities, demonstrating a "disjuncture between divine and human authority" and "[called] into question our view of human authority structures as grounded solely in Creation and common grace" (142).

> *"While Luther and Calvin could never have imagined any work or sphere of life being lived without God, their elevation of ordinary work, when juxtaposed alongside the Enlightenment philosophy, risked this very thing."*

He continues with an important social and ethical critique, writing that "equating social stations with callings could baptize unjust social, political, and economic structures as part of God's will" (141). This leaves little theological room for critiquing larger systems of injustice and "reduces the Christian faith to practicing interpersonal ethics within these unjust structures, without challenging

them" (141). As a pointed example, do we tell someone toiling in a sweatshop to treat her co-workers well, all the while ignoring the dehumanizing conditions under which she works? Not only does making one's social station and calling equivalent give little justification for change, it can also work actively against it. Waalkes writes that rooting vocation so strongly in natural theology, or "alleged universal laws of nature accessible to all," supports "a deep impulse to conserve existing social structures" (141). He concludes that "if authority structures like slavery or the assembly line are rooted in Creation, then overturning them looks like a challenge to the authority of God" and "submission to authority becomes 'obedience to the divine order'" (141).

Missio Dei and Vocation

Where does this critique of Luther's understanding of vocation leave the people of God in the face of injustice in the realm of work? Are we to disregard his view in a return to the medieval understanding which deemphasized ordinary work as a primary realm in which one can serve God? I offer that there is a way forward, which builds upon the strengths of the monastic and Luther's understandings, while finding a critical connection point in *missio Dei* theology.

Missio Dei theology offers a transformative paradigm for the church's understanding of mission. In emphasizing God as the agent of mission, it effectively relocates mission from a primarily human driven endeavor, to a divine one. A parallel critique might be made of both Luther's and the monastic understanding of vocation. While monasticism emphasizes one's call to know God in Christ, as noted earlier, this call is primarily nurtured through the institution of the church and related spiritual practices. The Reformers, on the other hand, rooted vocation in one's ordinary service of neighbor in the world. In short, both the monastic and Luther's understandings risked rooting vocation somewhere other than in God. The danger, of course, is that human institutions, whether it be the workplace or the church, are subject to corruption and sin, and both at times may work directly against God's calling and vocation. This identifies the critical need to reorient the locus of vocation to the God who in His vocation condescends to humanity, namely away from our mission to God's mission.

While very little theological literature connects vocation specifically to *missio Dei*, it is helpful to note a place where vocation is specifically connected to Trinitarian language. Greg Peters, in his earlier referenced book, notes, referencing the work of Balthasar, that "any Christian doctrine of vocation is rooted in the gospel since our calling as Christians...is an invitation to participate with God as full members of his creation. God invites, and we respond" (2018, 174). He writes further that "this calling is, in the first instance, a trinitarian one since we are invited to participate in the life of the Trinity, and only secondarily is it connected to the church. It is vertical before it is horizontal in that our vocation to be Christian believers comes before our individual vocations to life within the world and the church" (174).

Peters rightly roots vocation in God, reminding the Christian that knowing God is of utmost importance and central to her vocation, and that knowing God constitutes participation in the life of the Trinity. However, and this is important for an undivided understanding of Christian witness, there is still a stark dichotomy suggested between the spiritual life as participation in God's being, and one's life, work, and witness in the world. What *missio Dei* theology contends is that God's being as Trinity, and God's actions in and for the world, cannot be separated.[2] One's participation in the life of the Trinity is not simply a spiritual exercise, or not even a spiritual exercise which secondarily leads to witness in the world; it is a spiritual exercise as witness in the world, as participation in God's own being and action in and for the world.

Vocation, therefore, could be broadly defined as participation in the *missio Dei*, in God's vocation in and for the world. This is not to subsume vocational theology into *missio Dei*, but a recognition that when placed in the context of God's mission, calling in the world gains rich meaning and critical evaluation. Locating vocation in the realm of God's being and action prevents any human institution or human action from gaining ultimate status, while placing important emphasis on our vocational calling in the world. Further, it has important implications for how the people of God understand and respond to injustice in the workplace. This essay will look at one important theme of *missio Dei*

> ***"Locating vocation in the realm of God's being and action prevents any human institution or human action from gaining ultimate status, while placing important emphasis on our vocational calling in the world."***

theology, reconciliation, and consider its implications for seeking positive change in the context of work.

In his article on *missio Dei* theology, John Flett contends that reconciliation is part of God's being and God's action in and for the world in Jesus Christ: "In accomplishing the reconciliation of the world, God himself lives, which is to say, reconciliation is itself a completed act that, precisely in its completion, takes place. It is real as it occurs and in its occurrence, it attests to the reality of the reconciliation already real in Jesus Christ" (2016, 74).

Flett draws out two important things to remember about reconciliation. First, reconciliation is rooted and grounded in the person of Jesus Christ. There is no mission of God apart from the reconciling work God has done, and continues to do in and through Christ, and there is no vocational foundation for the believer apart from this reality. To this point, Peters writes that "Christ's vocation was to embrace the world on the cross so that it might come to be what it is in the will of God. Vocation, for the faithful, flows from our participation in Christ's vocation" (2018, 165).

> *"In grounding vocation in God's movement into a lost and broken world, one recognizes that while reconciliation is complete in Christ, it is also an ongoing process."*

Second, Flett reminds us of an important paradox in Christian theological understanding: Reconciliation is both complete in Jesus Christ and continuing to take place, and in the very act of taking place testifies to the completeness of reconciliation in Christ. Reconciliation, in this way, is both a completed and an ongoing work; the victory has been won, yet the battle still rages on. Christian witness is driven by a profound hope. While the world is broken, we believe that God is truly making all things new, and that this is assured because Jesus Christ has won the victory in and through the cross.

It is precisely this eschatological hope that the believer carries into the world, and as Marco Rotman notes, "[brings] goodness and restoration in the present, broken world, [which] however imperfect, has lasting value" (2017, 29). Christian vocation as participation in *missio Dei* moves the Christian into the broken places of the world, including people, organizations, and systems, bearing witness to God's reconciling work in Christ, constituting "an active commitment to justice, renewal, and restoration of human society and all of creation" (Rotman 2017, 29). Christ himself condescended into a world that was broken and lost, a world in need of forgiveness and reconciliation. Scott Waalkes describes an image of the "upside down kingdom," punctuating a vision of the radical nature of God's work in the world: "[This vision] helps motivate students to work against injustice within their workplaces by placing them in a larger narrative; not just the narrative of gradual 'redemption' or vague 'renewal' but of disruptive, surprising justice centered on the cross and empty tomb" (2015, 151). It is here that we find a critical point of connection which can inform our theology of vocation, especially as it relates to injustice in the workplace.

In grounding vocation in God's movement into a lost and broken world, one recognizes that while reconciliation is complete in Christ, it is also an ongoing process. The Christian must discern the places where people, organizations, and even systems commit practices which are opposed to God's mission in the world and harm people made in God's image. Christians cannot hold up as sacred any economic system, organization, or career, as all are subject to the searching light and justice of Jesus Christ.

Vocation, Mission and Workplace Injustice

The ethical stance of the Christian against injustice and on behalf of others is a witness to the Gospel because it locates witness in God's vocation, where God's heart reaches out to the oppressed, the poor and the broken. Vocation calls the believer to the places where not only God seems like He is obviously working, but the places where God seems entirely absent. If believers in Jesus are truly are the light of the world, this light must extend into the most challenging situations—to the sweatshop, to the factory with the child laborer, to the family struggling to eat because of low wages, to someone in a high-level position taking a risky stance for justice in an organization—and to seek change to the glory of Jesus Christ.

The church is set in the midst of the world; it is people living, working, befriending, and caring. It is people living in the midst of global crises, including injustice in the workplace; sometimes, as victims of injustice; other times, as friends and neighbors of those who have been victimized; and sometimes unfortunately, even as complicit with—or perpetrators of—injustices. The vocational identity of God's people, rooted in *missio Dei*, compels a response of compassion and work for justice, reconciliation and change.

While there are many forms this work of reconciliation can take, this essay will suggest three practical ways God's people can live out their vocational identity in response to the global crisis of injustice in the workplace.

First, it is important that believers take strong ethical stances in the context of work. This starts with a recognition that organizations and businesses are subject to brokenness as part of the world, and that this brokenness can lead to oppression and injustice. To this point, Waalkes writes that "a Gospel view [of vocation] is quite frankly realistic in saying that secular workplaces, societies, economies and states can be deeply broken and potentially oppressive...fallen humans run fallen institutions" (2015, 150). It is this recognition which prevents the believer from taking an overly optimistic or uncritical stance towards any human institution, including a business or organization.

> "Sometimes, the witness of the believer takes her beyond standing in solidarity with those in her workplace but extends to active work for broader change."

When the believer sees an injustice being carried out against a co-worker, or one in leadership sees unethical practices being committed, they are called to stand for truth and justice, exercising wisdom and discernment in how to do so. In short, the Christian is called to be a neighbor to those suffering injustices in the workplace. Further, the local church must stand as a safe place, supporting believers in this important witness in the world.

Sometimes, the witness of the believer takes her beyond standing in solidarity with those in her workplace but extends to active work for broader change. Again, a critical approach to vocation which recognizes the brokenness of institutions and systems is key. In response to Calvin's notion that "government and other social institutions are structures rooted in God-given 'creational norms," Waalkes writes that "institutions like our financial system or governments are human institutions, not structures deeply rooted in God's creating activity. They are not especially blessed. They are tolerable, but they are not the primary vehicles of the mission of God" (2015, 150). In other words, human institutions are subject to the brokenness of the Fall.

In light of this brokenness, often the most effective way to reform oppressive human institutions is through political action. With this in mind, the second practical way believers can respond is by supporting political and legislative change which advocates for more just working conditions and business practices. Legislation which works towards these ends can put a necessary restraint on evil and set in place social, economic, and political conditions under which work towards justice for all people can take place and under which people can thrive.

Finally, believers can create a positive embodiment of God's vocational vision of a more just world, through entrepreneurship and the creation of kingdom focused businesses. Christian entrepreneurs and business owners have a unique opportunity to embody and share in God's loving mission to the world, to practice justice in the world, and to shape their organizations around these ends. Further, supporting and equipping these Christians in the context of the local church is vital to the church's ministry.

The Business as Mission working group of the Lausanne Conference has done a significant amount of work in supporting entrepreneurs globally and raising awareness about the importance of kingdom-focused entrepreneurship. They argue in their report, "Biblical Foundations for Business as Mission," for example, that "business appears to be uniquely well situated...to create wealth" and "provide organized opportunities for meaningful and creative work" (Van Duzer, quoted in St. Hill 2013, 7). It is not primarily for the benefit of the owner but "it is a calling to transformational service for the common good. It is a calling on personal, institutional and structural levels to serve God and participate in his ministry of bettering the lives of others in multiple dimensions" (Wong and Rae, quoted in St. Hill 2013, 7). There is something significant about the opportunity that Kingdom-focused businesses present. While Christian ethical witness as an employee of an organization and work for broader political change are important, entrepreneurs have a unique opportunity to create and shape an organization which not only treats its employees, clients and stakeholders ethically, but can serve the purpose of making a difference for the kingdom in the broader world in which it interacts.

Conclusion: The Church Equips

This article has demonstrated that an understanding of vocation rooted in *missio Dei* places critical importance upon Christian witness in the context of work, as it relates to not only responding to injustice in the workplace but working towards a positive embodiment of God's vision for work. However, believers are not called to take on this

witness alone, which is why the local congregation stands as a crucial community where believers can be both equipped and supported in their ministry in the world. To this point, Dean Nadasdy contends that "an emphasis on vocation" reorients the church's mission towards a "centrifugal" model: "The church sends its members out as invited, equipped, and encouraged everyday disciples of Jesus Christ. They return again and again for the training and motivation that come with Word and Sacrament ministry" (2016, 56). This spiritual and community support is of vital importance and should include both explicit teaching about vocation and work, and opportunities for people to share and wrestle with the issues they face at work in light of Scripture.

Some church communities are working in intentional ways to make this a reality. For example, Redeemer Presbyterian Church has made "vocational discipleship" an important focus of its ministry (Keller 2016, 242). Keller describes the ministry this way: "Our faith and work ministry has sought to explore the power and promise of the Christian story to change, redeem, and renew every aspect of our work lives, our work relationships, and the world we touch through the work we do" (242). This intentional commitment to workplace ministry has led to over 1500 participants and 150 volunteers in about ten years (244).

Redeemer's ministry would grow into the creation of the Center for Faith and Work (247). Keller further describes the mission of CFW: "The mission is to equip, connect, and mobilize our church community in their vocational spheres toward gospel-centered transformation for the common [good]" (248). What Keller describes is a back-and-forth movement between the church gathered, where believers are equipped for vocational ministry, and the church scattered in and through their work. The importance of this cannot be emphasized enough. Gospel-centered ministry seeks to make disciples who are equipped to serve Christ in all of life, including in their work. Extending the vocational ministry of the church is an issue which will require further prayer, discernment, and study.

Conclusion

Rooted in an understanding of vocation as participation in the *missio Dei*, the people of God are called to witness to the reconciling love of Christ in the world and to demonstrate a positive vision of justice and fairness in the workplace. The local church, along with Christian organizations such as the Center for Faith and Work, play a vital role in equipping believers for this vital service and helping them navigate the process of vocational discernment and witness, especially in challenging situations involving workplace injustice. The church's commitment to strengthening vocational witness will require care, discernment, education, and study, and the commitment is worth it.

Endnotes

1. It is important to note that Luther's understanding of vocation influenced broader Protestant understandings. As one example, Luther influences Timothy Keller,'s view of vocation (see Every Good Endeavor, 68-74). While my critique will focus on Luther's viewpoint, many of these critiques will also apply to different Protestant ideas about vocation.

2. John Flett has written extensively about this point. See Flett, John G. 2014. "A theology of missio Dei." Theology in Scotland, 21(1): 69-78.

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Relational Language Acquisition:
The Foundation for Global Kingdom Language Learners

Enoch Wan and Karen Hedinger

The doctrine of the Trinity is unique to Christianity amidst religions in the world and we believe in a relational Deity of three-in-one. Christian "mission" that can be relationally defined as "a process by which Christians (individuals) and the Church (institution) continue on and carry out the *missio Dei*[1] of the Triune God ("mission") at both individual and institutional levels spiritually (saving souls) and socially (ushering in *shalom*[2]) for redemption, reconciliation, and transformation ("mission").[3] This paper is a sequel to earlier studies on relational faith and practice.[4]

Kingdom workers are to begin with acquiring new language and later its mastery for cross-cultural ministry ("CCM"). One of the keys to fruitful CCM is language competence for communication, evangelism, and discipleship cross-culturally. The purpose of this article is to propose a language acquisition foundation for global Kingdom workers that integrates "relational realism" with self-directed adult language learning. We are calling this foundation an "ecology" [i.e. an interconnected environment] because Relational Language Acquisition (RLA) is the context where various language learning approaches, methods, and techniques can be used.

> *"One of the keys to fruitful CCM is language competence for communication, evangelism, and discipleship cross-culturally."*

With all the material available about second language acquisition (SLA), RLA is necessary for three reasons. Firstly, most SLA approaches present specific skills and steps the language learner (LL) should take to become competent in the language. A relationship with God (i.e. the Author of all relationships, languages, and communication) is either neglected or mentioned in a devotional manner. RLA acknowledges that everything

Photo by Hannah Wright on Unsplash

about global Kingdom workers (i.e. who they are and what they do) depends on God: "For in him we live and move and have our being" (Acts 17:28 NIV). Relationship with Him is of upmost importance. Secondly, language learners can become proficient in the formal linguistics of the language yet never develop relationships with the people around them. This is especially a liability in a classroom setting. God calls us into relationship with Him and with others (John 13:34). Finally, many times second language learners gain a conversational level of proficiency and plateau because they can function at a minimally

acceptable level in the society. We believe this minimalist level of language acquisition can hinder their ability to engage in powerful, transformative, engaging relational conversation and the communication of deep spiritual truths from and about God and the Scriptures. RLA addresses these major points by proposing a foundation where vertical (relationship with God) and horizontal (with others) relationships are integrated and language learning are all interconnected as in an ecology.[5]

After defining some key terms, we will: 1) explain the RLA model, 2) discuss the vertical dimensions, 3) consider the horizontal dimension, 4) discuss pedagogical ramifications of RLA on SLA training, and 5) derive missiological implications of RLA.

Definition of Key Terms

Relationship. Relationship is the connectivity between personal Beings/beings through interaction. This includes the nature of the Beings/beings and the relational patterns between them.

The nature of a relationship between two or more Beings/beings is influenced by language, cultural patterns (norms), human universals (physical, spiritual, emotional, social needs), individual traits and characteristics, the biblical teaching on what constitutes appropriate relational interactions, biblical teaching on what lies outside of appropriate relational interactions, and the priority of vertical relationship over horizontal.[6] In summary, relationship includes relationship with God, with self,[7] and with others.

Integrated relational approach. An approach to Second Language Acquisition (SLA) that integrates the following elements: relational realism, relational pedagogy, intercultural self-directed adult learning/education, intercultural communication, SLA with pragmatics and applied linguistics and proper attitude.

Self-directed adult learning. Self-directed adult learning is a teaching approach that equips language learners to reflect on and evaluate their language learning, identify new areas where learning is needed, and find ways to accomplish that learning, taking the learning context into consideration. The learners are also able to motivate themselves to continue learning language and developing relationships.

Relational realism. Ontologically, "relational realism" is to be defined as "the systematic understanding that 'reality' is primarily based on the 'vertical relationship' between God and the created order and secondarily 'horizontal relationship' within the created order."[8] This term will be confined to the Christian, evangelical, Trinitarian point of view.

Relational Language Acquisition (RLA). RLA is the foundation to create a language acquisition environment, designed for global Kingdom workers, and has relational realism as its basis. The characteristics of RLA are relationship, attitude and motivation, knowledge, and skills. We identify it as an ecology because it does not presuppose any particular approach or method to language learning. Rather, it posits that language learning by nature is relational.

Language Learning Community (LLC). The strategic, intentional use of social relationships within a framework of experiential learning to provide a contextualized opportunity for language learners to facilitate language learning, relationship, and relational mission in themselves and others.[9]

CultureBound[10]. A not-for-profit training organization based out of the United States with the following purpose statement. "Our purpose is to equip Jesus' followers to effectively share His message in cultures and languages different than their own. And ultimately, our vision is a world teeming with people who carry the Gospel to the heart of an unfamiliar language and culture."

Relational Language Acquisition Model

Based on the definition of RLA listed above, the goal of RLA is "to encourage a growing relationship between God, LLs, and those who are in the learner's LLC, so through life on life interactions and through words they can show God's love and be Jesus' witnesses and ambassadors among the people to whom the Lord has sent them."

Emergence of the RLA model came from field experience beginning in 2016 and continuing to the present at multiple locations and multiple occasions: Panama (2016,)[11] Portland (July 2018,)[12] Kansas City (June 2019,)[13] Portland (July 2019,)[14] Portland (April 2020,)[15] Portland (June 2020.)[16]

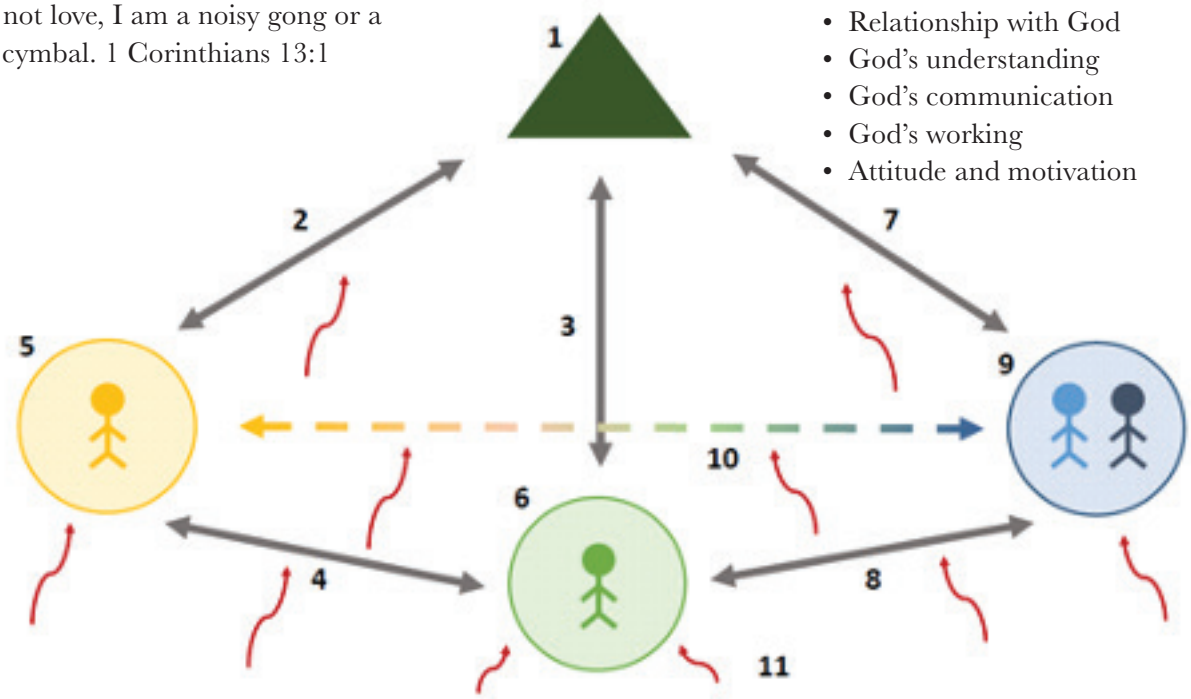
The model on page 25 illustrates the basic tenets and components of RLA. Based on the eleven patterns of Figure 1, we will begin with a discussion of the relational patterns within the Trinity (Pattern #1), for they are foundational for all subsequent relationships. Next, we will look at the relationship between God and the people represented in the model, (Patterns #2, #3, #7). This is the vertical dimension of relational realism. Finally, we will examine the relationships between the various people and angelic beings depicted in the model (Patterns #4, #5, #6, #8, #9, #10, #11), in light of relational

Figure 1. RLA Model

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 1 Corinthians 13:1

Elements in all relationships

- Relationship with God
- God's understanding
- God's communication
- God's working
- Attitude and motivation



Trainer/trainee

- God's relational values
- Relationship with course learning community
- Self-directed adult learning (employed)
- Communication theories (background)
- Intercultural communication (taught)
- Tools/Competencies (taught)
- Articulatory phonetics (taught)
- Linguistic theories (background)
- Experiential learning (employed)
- Methodologies (taught)
- Techniques (taught)

Trainee/Language Learning Community

- God's relational values
- Relationship with contextual Language Learning Community
- Self-directed learning (employed)
- Intercultural communication (employed)
- Tools/Competencies (employed)
- Articulatory phonetics (employed)
- Experiential learning (employed)
- Methodologies (employed)
- Techniques (employed)

realism. The following specific pedagogical elements will be discussed when needed to explain RLA's influence on them: self-directed adult learning, experiential learning, and methodologies. Specific pedagogical elements of the model that will not be considered in this article are communication theories, intercultural communication, tools/competencies, articulatory phonetics, and linguistic theories.

Relational Patterns within the Trinity

When considering a relational foundation to language acquisition that is first built on a relationship with the Triune God, we must begin where relationship begins, within the Godhead (Pattern #1). Relational realism recognizes that God the Father, Son, and Holy Spirit live in perfect, eternal relationship with one another (John 17:1-5; Gen. 1:1-2; John 1:1).

In his book, *Father, Son, and Holy Spirit*,[17] Bruce Ware has written a chapter titled, "Beholding the Wonder of the Triune God in Relational Community," in which he discusses the relationships between the personal Beings of the Trinity and how those patterns of relationship translate to the kind of relationships created beings should have with God and with each other. He states, "God

intends that his very nature—yes, this triune and eternal nature—be expressed in our human relationships."[18] Wan and Hedinger state the same idea this way:

> If we want to understand life, we must understand relationship. The starting point for that understanding is God who is Relational. He is One, and yet He is Three. We begin by looking at the relational patterns between the Father, the Son and the Spirit, seeking to understand God better, and seeking to understand which of His relational characteristics are meant to be a pattern for us.[19]

There are many qualities to the relationship between the personal Beings of the Trinity. The primary quality that the Bible emphasizes is their love for one another. Michael Reeves in his book *Delighting in the Trinity* describes the relationships in the Trinity in this way:

> This God simply will not fit into the mold of any other. For the Trinity is not some inessential add-on to God, some optional software that can be plugged into him. At bottom this God is different, for at bottom, he is not Creator, Ruler or even "God" in some abstract sense: he is the Father, loving and giving life to his Son in the fellowship of the Spirit. A God who is in himself love, who before all things could "never be anything but love."[20]

The Apostle John tells us in 1 John 4:8 that God is love. This brings us to the next set of relationships we wish to examine, that is, the vertical relationship between God and people, (Patterns #2, #3, #7).

Relationship between God and People (Vertical Dimension)

Patterns #2 and #3. As mentioned above, the Apostle John tells us that God is love. He goes on to describe our relationship with God because of His love. John says:

> And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them. This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us (1 John 4:16-19).

John wrote the passage above to believers including global Kingdom workers represented by the figures in ovals five and six in the model.

Jesus also taught His disciples many things about His relationship with Him. In John 15, He uses the metaphor of the vine (Jesus) and branches (His disciples) to describe the intimate connection between Him and His followers. He says, "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing," (John 15:5-9, italics mine).

We can see from the passages above that God is intimately involved in His followers' beings and lives. It is in this relationship that LLs receive their call, the ability, and the motivation to learn. It is in this relationship that God equips Kingdom workers with everything good that we may do his will (including providing knowledge, tools, and skills in language learning), working in us that which is pleasing in his sight, (for apart from him, we can do nothing,) (Hebrews 13:20-21 ESV). This interconnectedness is part of the ecological foundation of RLA.

God is not only directly involved in His disciples' lives; He is also engaged in the lives of unbelievers.

Pattern #7. When speaking to the Athenians in Acts 17, Paul tells them that God has given all mankind life and breath and everything (Acts 17:25). He goes on to say to these unbelievers, "In him we live and move and have our being" (Acts 17:27). God is not a disinterested party, though. In Romans 5:8 we read, "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." Peter also tells us, "The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance (2 Peter 3:9 ESV).

Summary of the Vertical Dimension of RLA[21]. How do these relationships correlate with language learning? The language trainers and LLs are vitally dependent on God as they work together learning "how to learn" a new language. God opens minds and hearts, of both trainers and learners together, to seek His wisdom and guidance. He walks with them through the process, even when it is difficult and frustrating. At the same time, He works in the people in the target language community, opening their hearts (Acts 16:14) to understanding who He is through the lives and even faltering words of His global Kingdom LLs.

Relationship between Global Kingdom LLs and Target Language Speakers (Horizontal Dimension)

In this section, wewill present biblical principles and specific pedagogical elements that apply to the patterns of relationship between people represented in the RLA

model. We will also briefly refer to what the Bible says about our interactions with angelic beings.

Biblical principles. As we have seen, God is love. Love governs and describes His relationship with people and should be the basis of Kingdom workers' relationship with others in motivation and operation. When asked which is the greatest commandment, Jesus replied, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matt. 22:37). He followed with, "And the second is like it: 'Love your neighbor as yourself" (Matt. 22:39). Later, Jesus gave His disciples a new command: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another" (John 13:34-35).

The New Testament writers describe various characteristics of divine love that believers should exhibit with each other and with unbelievers. These include

"

It does not matter how well people learn the target language. As competent as they may become, if they do not love, they are only making noise.

"

patience, kindness (1 Cor. 13:4), humility, gentleness, bearing with one another (Eph. 4:2), and laying down our lives for one another (1 John 3:15).

RLA's key verse is 1 Corinthians 13:1: "If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal." It does not matter how well people learn the target language. As competent as they may become, if they do not have love, they are only making noise.

In light of these biblical principles, how should the horizontal relationships in the RLA model be applied?

Patterns #4 and #6. The relationships between trainers and trainees (Pattern #4) in the training language learning community (Pattern #6) are between believers. They are already in the same Kingdom and family of God and have the Holy Spirit living and working in and through them. This allows them to interact with each other and God throughout the training and beyond. This includes spurring one another on towards love and good deeds (Hebrews 10:24) and encouraging each other in the Lord as they learn how to learn language.

Another important aspect of Pattern #6 is the LLs' understanding of who they are culturally and who they are as language learners. This kind of examination of self can happen culturally through the use of the CultureTree as described later in the article. Understanding themselves as a LL happens through the use of various tools including self-inventories such as learning styles inventories and objective assessment tests like the Modern Language Aptitude Test (MLAT). All of this information helps LLs to identify cultural and language learning predispositions as they move into a new culture and language.

In this three-way relationship (Patterns #2, #3, #4), the trainers instruct using principles of self-directed adult learning to help the trainees have tools to plan and carry out their language learning under the guidance of and facilitated by the Holy Spirit. The vertical relationship is integrated into every aspect of the self-directed learning, modeled by the trainers, and presented as the foundation of their learning, even as they use specific self-direct learning knowledge and skills that God equips them with in the training (Hebrews 13:20).

During the training, experiential learning is employed through implementation of knowledge and skills with language helpers. Before the actual training begins, trainers and trainees ask God to direct them to the language helpers He wants. (Even though trainees and helpers only meet a few times during the training, several trainees and helpers have remained in contact after the training.)

Trainees are also taught how to develop a language learning community as defined in Key Terms. LLs are encouraged to ask God to lead them to people who not only will assist them in learning the language but people with whom the LL can build a close enough relationship so that Christ is seen through the LL. The Lord knows whom He wants in the LL's language learning community.

In Patterns #5, #8, and #9, trainers and trainees are involved with believers and unbelievers. All of these relationships not only consider the vertical dimension, but also cultural dynamics.

Pattern #5. Pattern #5 shows that trainers are part of a cultural community. This includes cultural influences through acculturation, but it also comprises educational communities and professional language training communities. All three of these communities impact the trainers' values, cultural dimensions, pedagogy, and language training expectations. As trainers work with trainees from different cultural contexts, the trainers must take into consideration their own cultural contexts and

educational cultural elements such as teacher/student relationship, pedagogical expectations of learners, power distance, honor/shame, and collectivism/individualism, to name a few.

Patterns #8, #9 and #10. After the vertical dimension, which is the primary dimension, Patterns #8 and #9 are the most important horizontal relationships in the model. These are the relationships that are the global Kingdom workers' main focus, to build relationships with the local body of believers according to Jesus' new commandment and together with those believers be Jesus' witnesses/ambassadors through life and words to those who still do not know Him.

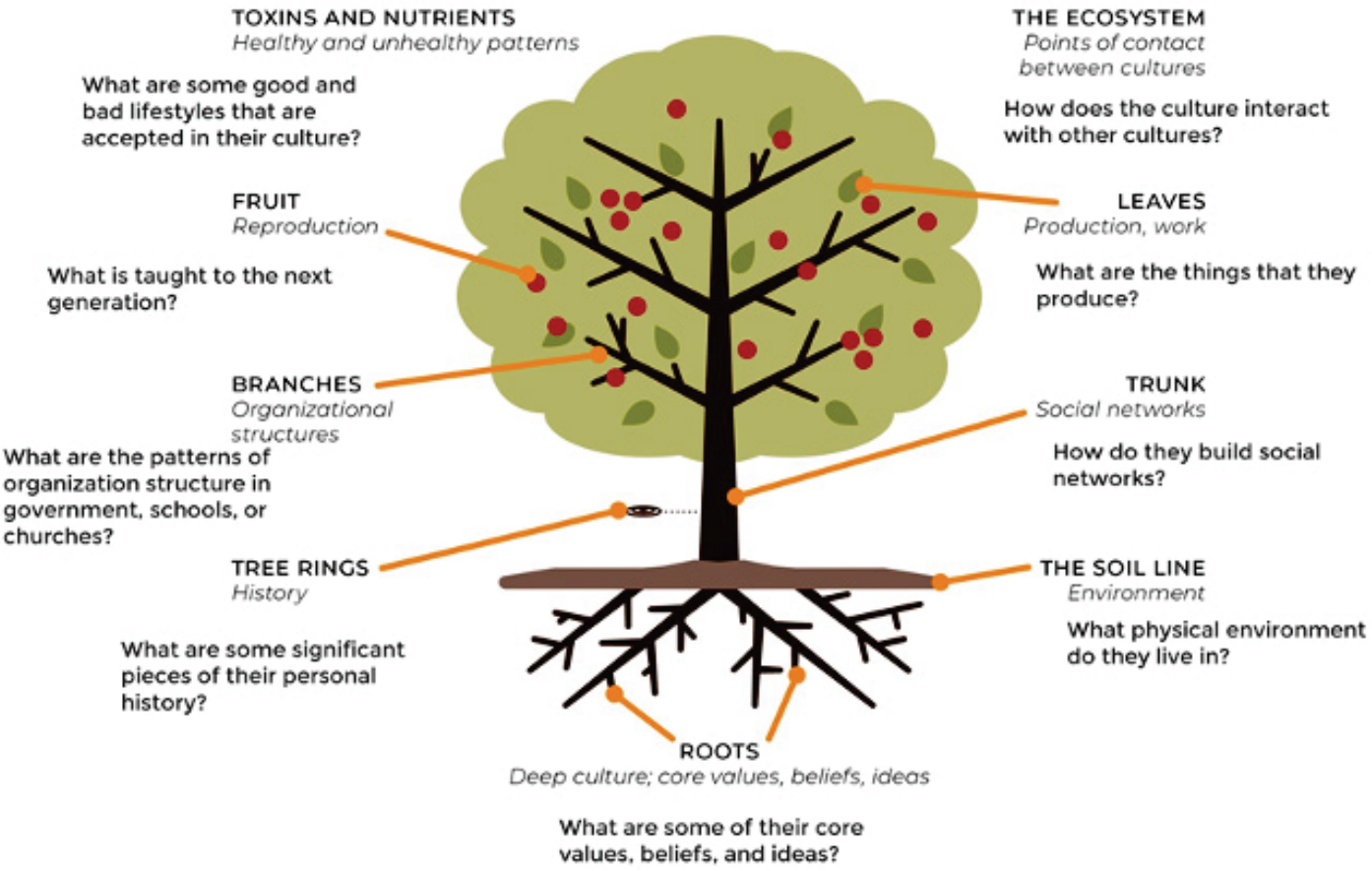
To love other believers and unbelievers in a new language and culture, trainees need to learn how to enculturate into the new cultural/language context. To help facilitate this enculturation, CultureBound, a training organization described in Key Terms, uses its model of the CultureTree.[22] This model allows the trainees to observe cultural dynamics in their new language and cultural context that, with the guidance of the Holy Spirit, can help LLs better understand the people to whom God has sent them, especially the people in their language learning community.

The CultureTree model (shown below) is also an effective tool for language learning. Trainees are encouraged to direct their language learning in such a way that they can discover more about the various cultural dynamics represented by the parts of the model. For instance, beginning language learners can learn through children's stories which often are based on cultural values that one generation wants to pass on to the next (fruit).

As seen in the RLA model, various aspects of learning are employed in the language learning process in relationship with the language learning community. Methodologies will be considered later in this article.

As LLs build relationships in the new cultural context, God's relational values should be the motivator and means by which LLs build relationship. As they are guided by the Spirit and intentionally observe and learn the various aspects of culture, they will more and more be able to live out God's relational values in an understandable way. As their language ability increases, LLs can talk with their brothers and sisters and unbelievers about God. Living life on life, being involved with people, and being able

Figure 2. CultureBound's CultureTree



to talk about God and Scriptural truths should motivate language learners to never stop advancing in their study of the language. They should endeavor to learn how to communicate on deeper and deeper levels with those who are part of their community and networks.

The trainer is involved with the trainees' language learning communities mostly through prayer (Pattern #10). As trainers prepare and teach, they are praying for the trainees and the people with whom they will build relationships, realizing that God already knows those people. The same prayers are lifted up during the training period. It is such an encouragement to know that God is leading and working in trainers, trainees, and target language speakers, all at the same time. This is nothing that purely human endeavors could ever accomplish. It is part of the language learning ecology and God's ecology.

This brings us to the final relationship depicted in the RLA model, the relational pattern between Satan, demons, and people.

Pattern #11. Up to this point, the focus has been on building healthy relationships, vertically between God and people, and horizontally between people. There is one other relationship to recognize, an unhealthy relationship between Satan, demons, people, and the ten prior relational patterns. Wan and Hedinger describe this relationship as such:

> There is one last relational element to consider: Scripture speaks to the question of how fallen spirit beings interact with God and with man. …There are relationships with evil and perverse beings. Demons and Satan are relational, but it is relationship from which followers of Jesus need to flee. As relationships with the Lord cause us to seek him and obey him, so our knowledge of the evil one should warn us to recognize his wiles and flee….Evil always seeks to disrupt the flow of relationships by lies, lawlessness, and murder. A scripturally appropriate relationship with evil beings will recognize them, and actively resist their schemes, depending on the Lord to rebuke them (Jude 9).[23]

Trainers and LLs need be aware of the spiritual warfare that Satan and his demons are waging or they will be caught off guard when attacked and easily allow relationships to be destroyed.

Summary of Horizontal Dimension of RLA. In this section, we have examined seven relational patterns that happen on the horizontal dimension of the RLA model. To foster healthy relationships between the various people represented in the model, trainers and LLs must be deliberate. They need to understand themselves and learn to understand others so they can build genuine relationships with speakers of the target language, especially people in their language learning community. Healthy relationships include God's relational values lived in a culturally appropriate manner and requires the LLs to truly live life with target language speakers.

The goal of RLA for global Kingdom workers is to encourage a growing relationship between God, LLs, and those who are in the learner's LLC so through life and words they can show God's love and be Jesus's witnesses and ambassadors among the people to whom the Lord has sent them. This goal should motivate LLs to excel in their competence in the language, always striving to learn more and communicate better and more deeply with the target language speakers with whom God brings them in contact.

Pedagogical Ramifications of RLA on SLA Training

RLA as a model is foundational to language acquisition for global Kingdom workers that has as its goal a growing, dependent relationship with God and the building of relationships with people from other languages and cultures through life-long language learning. This foundation is supported by Scripture as seen throughout this article.

The need to learn language from the people in their cultural context is supported by secular and Christian anthropologists such as Bronislaw Malinowski, Edward T. Hall, Dell Hymes, and James Spradley, amongst others.

RLA is foundational and the model can be integrated with various approaches and methodologies of language acquisition, e.g. communicative competence as proposed by Canale and Swain,[24] an approach which is used in other language acquisition programs. Communicative Language Teaching[25] is another approach that can integrate RLA as a foundation.

Several linguists and language acquisition specialists have developed specific programs (see five samples listed below) that encourage learning language from the target language speakers and can be integrated with RLA, e.g.

- Becoming Bilingual by Larson and Smalley[26]
- Barefoot Language Learning by Larson[27]
- Language Acquisition Made Practical (LAMP)[28]
- Whole World Guide to Language Learning[29]
- Growing Participator Approach (GPA)[30]

With all of these methods, LLs can build relationships with people who become part of their language learning community.

In addition to approaches and programs, RLA can be employed in a variety of language learning settings. Those

Figure 3. Relational Paradigm & Popular Missiological Paradigm[34]

#	(A) **Relational Paradigm** Great Commandment + Great Commission	(B) **Popular Missiological Paradigm** (Great Commission)
1.	BEING: vertically God works **in us** ➔	DOING: horizontally God works **through us**
2.	PERSONHOOD: Christians being **in Christ** ➔	PERFORMANCE: Christians doing **for Christ**
3.	MESSENGER: saved/shepherd/sent **by Him** ➔	METHOD: making disciples **for him**
4.	WITNESSING: by life & living (**to serve**) ➔	WINNING: strategize to win the lost (**to save**)
5.	VERTICAL: Triune God & His own ➔	HORIZONTAL: enterprising & managerial
6.	RELATIONAL: vertical + horizontal ➔	FUNCTIONAL/PROGRAMATIC: (vertical) horizontal
7.	PROCESS: open-ended and unpredictable, convergence of tri-systems (i.e. theo-/angelic/human) without "excluded middle" ➔	PROGRAM: structured plan & procedure, lip service to vertical, secularized with "excluded middle"

who learn language in a classroom setting or with a tutor who supplies the curriculum, and those who create their own curriculum and work with a language helper can still develop relationships with target language speakers by developing a language learning community. What if a LL is learning language through a program on the internet? The LL can still seek out target language speakers with whom they can build relationship and learn and practice the language. They might be able to find target language speakers in a Meet Up[31] group in their area. There are also internet sites where LLs can take lesson from an instructor[32] or just talk with people in the target language,[33] both ways of learning language through relationship and being salt and light in the process (Matthew 5:13-16).

Missiological Implications of RLA

God calls His people into the ministry of reconciliation and has called them to be ambassadors of Christ (2 Cor. 5:16-20). He has called some to be global Kingdom workers sent to people with a different language and culture, requiring the global worker to learn both. It is God who calls, who equips, and who works in these workers to become His ambassadors. This requires the global worker to become a culture and language learner. Using RLA with whichever methodology is available and beneficial to the LL allows the worker to build relationships with people in the new culture, especially by building a language learning community. It enables them to demonstrate God's love through life and words, and in sync with the Spirit, introduce people to Jesus.

RLA is based on the relational definition of "mission" (see Introduction) which is different from popular view of equating it with "the Great Commission" (with favorite texts: Mt 24:14; 28:19-20; Acts 1:8) to be fulfilled by "making disciples" of all nations. RLA is built on the foundation of the Relational Paradigm as shown in the comparative table above.

From the table we can list out the characteristics of the Relational Paradigm in summary format:

- Relational paradigm is sequential: from A ➔ B.
- It is processual: from the left column ➔ to the right column; not programmatically obsessed with outcomes of the right column. It is not formulaic nor merely pragmatic of the right column.
- It is to be integrative: with both A and B.

In RLA, all participants and the entire process of language acquisition (though not making disciples –"doing") are engaging in "mission" (beginning with seven rows of the left column of Figure 3), i.e. witnessing by personhood – "being." RLA is therefore foundational for global kingdom language learners, regardless of which of the five language acquisition programs listed above is employed.

Conclusion

RLA as a model provides a foundational language learning ecology for global Kingdom LL. The foundation is relationship: first, relationship with God vertically, and

second, relationship with others horizontally. In this article, we have presented RLA as a model with eleven relational patterns. We have also briefly mentioned the pedagogical elements (i.e. self-directed adult learning, experiential learning, and methodologies) and missiological implications.

Endnotes

1. *Missio Dei* is "the Triune God pressing Himself out thus showing forth His nature of love, communion, commission (sending) and glory," see 1

2. "Shalom" is the context of total wellness in which created humanity can reach his/her full potential and properly respond to God and his message relationally (Jer 29:7; 1 Tim 2:1-5).

3. Enoch Wan, "'Mission' and '*Missio Dei*': Response to Charles Van Engen's 'Mission Defined and Described'," in *MissionShift: Global Mission Issues in the Third Millennium*, ed. David J. Hesselgrave and Ed Stetzer (Nashville: B & H Publishing Group, Nashville, 2010), 41-50.

4. Sample works on "relational paradigm" are as follows:
Enoch Wan, "The Paradigm of 'relational realism'," *Occasional Bulletin*, Vol. 19, No. 2, 2006.
_____, "Relational Theology and Relational Missiology," *Occasional Bulletin*, EMS, Vol. 21, No. 1 (Winter 2007).
_____, "Relational Tree," Published in "Relational Study" www.GlobalMissiology.org, Jan. 2011
@ http://ojs.globalmissiology.org/index.php/english/article/view/451
_____, "Beyond 'Sola Gratia' (Grace Alone): A guest post by Enoch Wan" *The Exchange* (CT's Blog Forum) October 23, 2014.
https://www.christianitytoday.com/edstetzer/2014/october/beyond-sola-gratia-grace-alone.html
_____, "A Warm, but Empty Voice? Reflections on Face-to-Face Interactions." *Evangel-vision*. December 2, 2013
@https://evangelvision.wordpress.com/2013/12/02/a-warm-but-empty-voice-reflections-on-face-to-face-interactions/
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_____, "A Missio-Relational Reading of Romans," Evangelical Missiological Society *Occasional Bulletin*,
_____& Narry Santos, "Missio-relational Reading of Mark," Evangelical Missiological Society *Occasional Bulletin*, Volume 24, #2 - Spring, 2011.
_____& Mark Hedinger, *Relational Missionary Training: Theology, Theory & Practice* (Skyforest, Calif.: Urban Loft Publishers, 2017)
_____, "A Reflection on the 'Great Commission' and 'Christian Mission: Definition, Meaning and Practice." In Enoch Wan & John Wang (eds.) *A New Missional Era*. (in Chinese). CA: San Bruno, Gospel Operation International for Chinese Christians. 2019: Chapter 2.

5. *Cambridge Dictionary* definition of ecology: "the relationship of living things to their environment and to each other, or the scientific study of this" "ECOLOGY | Definition in the *Cambridge English Dictionary*," accessed June 7, 2020, https://dictionary.cambridge.org/us/dictionary/english/ecology.

6. Unpublished material from manuscript entitled *Boundary Crossings for Intercultural Ministry* by Enoch Wan and Mark Hedinger.

7. "INTRAPERSONAL | Definition in the *Cambridge English Dictionary*," accessed September 15, 2019, https://dictionary.cambridge.org/us/dictionary/english/intrapersonal.

8. Enoch Wan, "The Paradigm of 'Relational Realism,'" *Occasional Bulletin* Vol. 19, No. 2 (2006): 1, https://www.westernseminary.edu/files/documents/faculty/wan/Relational%20realism-EMS-OB-Spring2006.pdf.

9. Jon Raibley unpublished IE709 power point presentation.

10. @ https://culturebound.org/

11. "Relational aspect of language acquisition" first introduced in "language acquisition" in Spanish collaborating with Panamanian mission agency.

12. "First language acquisition seminar" where "relational realism" is introduced and every chapter began with Scripture to remind us of relationship.

13. "Importance of relationship in language learning" introduced in language assessment at mission agency headquarters.

14. Emphasis on "building relationships in language learning" from the beginning of the training and referred to throughout the training.

15. Custom training where "Language Learning Community" first introduced as intentional way of building relationships in language learning process

16. Complete RLA model put into practice. Introduction of Language Learning Community in Language Course.

17. Bruce A. Ware, *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance* (Wheaton, Ill: Crossway, 2005).

18. Ibid., 132.

19. Enoch Wan and Mark Hedinger, *Relational Missionary Training: Theology, Theory & Practice* (Skyforest, Calif.: Urban Loft Publishers, 2017), 19.

20. Reeves, Michael. *Delighting in the Trinity*. Downers Grove: IVP Academic, 2012, p. 38

21. The Triune God is actively at work in our Christian life 24/7. Historically prior to Pentecost, Jesus "opened the eyes" of the two on the road to Emmaus and "open the hearts" of the eleven disciples so that they could understand (Luke 14:31, 45). Post-Pentecost, the Holy Spirit illuminates Christians and grant them understanding (John 14:26; 16:13-16; Eph 1:18; 2Cor 3:17-18; Heb 6:4). Due to the vertical relational reality ('For in him we live and move and have our being.' - Acts 17:28), we are not to neglect the vertical dimension in Christian motivation and operation, including RLA.

22. See upcoming article in the July 2020 edition of *Global Missiology*.

23. Enoch Wan and Mark Hedinger, *Relational Missionary Training: Theology, Theory & Practice* (Skyforest, Calif.: Urban Loft Publishers, 2017), 45–46.

24. M. Canale and M. Swain, "Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing," *Applied Linguistics* Vol. 1, No. 1 (January 1, 1980): 1–47, accessed November 21, 2018, https://academic.oup.com/applij/article-lookup/doi/10.1093/applin/I.1.1.

25. See Chapter 5 of Richards, Jack C, and Theodore S Rodgers. *Approaches and Methods in Language Teaching*. Cambridge: Cambridge University Press, 2017.83-107.

26. Donald N Larson and William A Smalley, *Becoming Bilingual: A Guide to Language Learning* (Lanham, Md.: University Press of America, 1984).

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31. Meet Up groups. https://www.meetup.com/

32. Italki. https://www.italki.com/

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By Prayer to the Nations

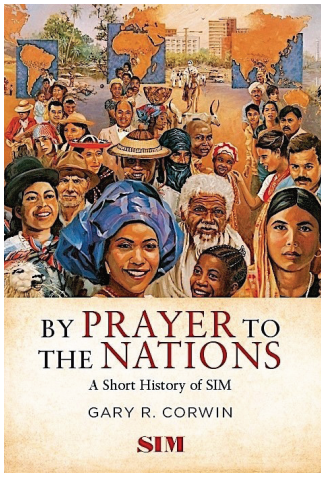
By Gary R. Corwin. Grand Rapids, MI. Credo House Publishers: 2018. 478 pgs. Includes a 35-page Appendix, Select Biography of SIM-Related Sources, and an Index of helpful subjects.

Reviewed By Don C. Fanning, *Assistant Executive Director of the Spanish Master of Ministry degree at Piedmont International University and Seminary, and Catalyst for CPM with East West Ministries in Latin America.*

Anyone interested in understanding SIM (formerly Sudan Interior Mission, now Serving In Mission) or the faith missionary movement in the twentieth century should read *By Prayer to the Nations*. This is an excellent and well-researched journal and history of how a 120-year old mission agency evolved from pioneer missionaries to a multi-national global team of over 4,000 multicultural, multiethnic servants laboring together in more than 70 countries. That journey encompassed multiple agency mergers, surviving the eruption of divisive issues (i.e., fundamentalism vs. evangelicalism), the self-analysis necessary to face colonial paternalism and racism, while incorporating indigenous policies and other paradigm shifts in missions.

> “SIM’s story is a testimony to God’s clear leadings and the abundant grace demonstrated by many strong leaders committed to work together to reach the least reached peoples for the Savior.”

SIM’s story is a testimony to God’s clear leadings and the abundant grace demonstrated by many strong leaders committed to work together to reach the least reached peoples for the Savior. This is a history for anyone wanting to understand modern missions.



The book begins by laying out the twelve core values of SIM that have guided their thoughts and strategies through the decades of vision and hardships. The opening chapters relate the heroic commitment of the first missionaries of SIM to the most difficult and dangerous regions of Africa during the final years of the 19th century through WWI. How they faced fatal malaria, fanatical Muslims, and resistant colonial governments to grant them permits to expand into new territories is an inspiration to contemporary missions.

Two motifs that permeate the thinking of SIM are the Keswick “full surrender” of the deeper life movement and the premillennial return of Christ. Since His return is imminent, there’s an urgent need to complete the Great Commission before He returns, if not to speed His return to set up His coming kingdom. The second motif led to focusing on the least reached of the world’s peoples. Thus, new personnel were directed to unreached people groups and mergers were aligned to combine resources and personnel. Missionaries with complementary skill sets also served in holistic, humanitarian ministries to open the hearts of resistant peoples. How all this happened is detailed in a country by country journal.

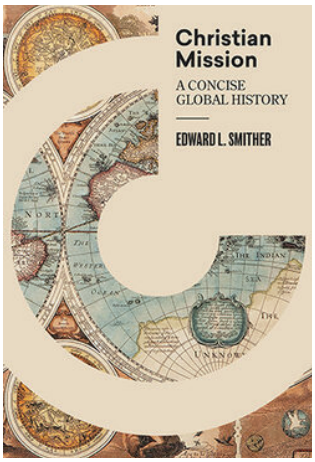
As a myriad of humanitarian and technical skills were utilized to better the life of believers and allow the presence of missionaries, it became easy to lose a sense of overall direction. Priorities then turned full circle to focus on evangelizing the remaining difficult and dangerous unreached and least reached people groups.

That is the final challenge given to the reader and to all engaged in the SIM vision for finding and reaching the most neglected and unreached of the world today. Dr. Joshua Bogunjoko, SIM International Director, offers that renewed challenge in the Epilogue. He became the first non-Western and first African leader of SIM in 2013. No mission agency more faithfully lives out their slogan, “From everywhere, to everywhere,” than does SIM as detailed in *By Prayer to the Nations*.

Christian Mission:
A Concise Global History

By Edward L. Smither. Bellingham, WA: Lexham Press. 2019. xxi, 202 pp. $26.99; hard bound. ISBN 978-1-68359-240-2.

Reviewed by Roger E. Hedlund, *PhD, Chief Editor, Oxford Encyclopaedia of South Asian Christianity (2012), taught missiology at Union Biblical Seminary, Yavatmal/Pune, 1974-78, and at Serampore College, Kolkata, 1994-97.*



Christian Mission: A Concise Global History by Edward L. Smither is an excellent teaching tool and textbook on the history of Christian mission from the first century to the present, intended for a Protestant Evangelical audience, focusing mainly on Protestant missions. Smither (PhD, University of Wales; PhD University of Pretoria) is Academic Dean and Professor of Intercultural Studies at Columbia International University.

The Introduction informs us that America's first cross-cultural missionary was George Liele (c. 1750—1820), a former slave who sold himself as an indentured servant in order to carry the gospel to Jamaica where today a Baptist denomination of 337 congregations and 40,000 believers "is indebted to the work of this bivocational church planter who came to their land as a missionary because he was fleeing slavery in his own" (xiii).

Chapter one, "Mission in the Early Church," gives special attention to the conversion of Constantine in the fourth century and the beginnings of Christendom. Christianity flourished most strongly in North Africa (21). Ireland was evangelized by Patrick (c. 389-c. 461), and Ireland became a hub for reaching other parts of Europe (24-25). The Bible was translated into Latin, Coptic, Gothic, Syriac, Ethiopic, Armenian, and other languages (45-46).

Chapter two traces mission in the Medieval Church, featuring the monastic Dominicans and Franciscans, who embraced poverty and preached the gospel. This was the era of the barbaric Vikings who pillaged coastal monasteries of Europe, but also the start of conversion among my pagan ancestors in Scandinavia (57). The Crusades were a dark blot on Christian history in which thousands of Christians, Muslims and Jews lost their lives because "the church allowed the political aims of the state to overtake its mission" (63). During this horrendous disaster, the stellar example of Francis of Assisi (1182-1226) and his Friars Minor sought to "imitate Christ through voluntary poverty, preaching, and caring for the poor" (64).

"Mission in the Early Modern Church," chapter three, from 1500 to 1800 was part of the age of discovery when Spain and Portugal expanded their empires through conquest. Evangelism was to bring the New World under Christendom (76). Ignatius Loyola (1491-1556) in 1534 organized a covenanted community to serve the pope, who in 1540 officially recognized the Society of Jesus as a monastic order (78). Francis Xavier arrived in Goa in 1542 to minister to Portuguese expatriates in India, and to Indian people such as the Tamil pearl fisher Parava caste of whom thousands were baptized (80). The Italian Jesuit Roberto de Nobili (1577-1656) ministered for 42 years among the Tamils at Madurai. Having mastered the Tamil, Telugu, and Sanskrit languages, he engaged Hindu intellectuals (81).

Protestant mission first appears when King Frederick IV of Denmark commissioned Halle-trained German Lutheran pietists Bartholomäus Ziegenbalg and Heinrich Plütschau to the Danish colony of Tranquebar in South India in 1705. In 1732 the Moravian Church sent missionaries from Hernhutt as cross-cultural artisans and carpenters to the East and West Indies, Greenland, North America, Suriname, and South Africa (95-96).

In chapter four, "The Great Century of Christian Mission" (1800-1900), Protestant mission came into its own with the initiatives of William Carey (1761-1834) and the emergence of Protestant mission societies. Illustrious pioneers included Henry Martyn, Alexander Duff, John Scudder, Robert Morrison, Karl Gutzlaff, James Hudson Taylor, Lottie Moon, Kanzo Uchimura, John Nevius, Adoniram and Ann Judson, Samuel Zwemer, Samuel Ajayi Crowther, Mary Slessor, David Livingstone, Robert Moffat, Timothy Dwight, and many others. "The missionary vocation found official recognition among Protestants during the nineteenth century" (137).

Chapter five, "The Global Century of Christian Mission" (1900-2000), saw innovations in mission, beginning with the Edinburgh World Missionary Conference, convened in Scotland in 1910. Kenneth Cragg furthered the work of Samuel Zwemer in the Muslim world. Indigenous African prophet-evangelist William Wadé Harris baptized some one hundred thousand West Africans (160). The modern Pentecostal movement spread and grew rapidly. Korea became home of some of the world's largest churches. The second half of the century became the post-colonial era of missions, as the colonies of various European countries became independent countries. Missionary to India Donald McGavran pioneered the church growth movement. Ralph Winter elaborated the priority of unreached peoples by founding the U.S. Center for World Mission. The Southern Baptist International Mission Board totally restructured their agency in light of that priority (168-169). Significant new agencies include World Vision, Food for the Hungry, Operation Mobilization, Youth with a Mission, Mission Aviation Fellowship, Campus Crusade for Christ, InterVarsity Christian Fellowship, among others.

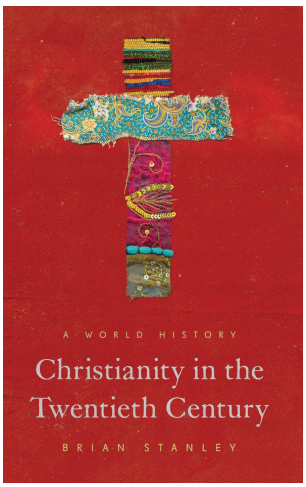
Chapter six, "Mission from the Majority World," highlights the reality that "the Global South church now sends the majority of missionaries to the nations" (179). This is a century of global migrations: students, businesspeople, and refugees (182). Korea is a major base for sending missionaries (184). In India the India Missions Association by 2009 included a network of 220 mission agencies and more than 50,000 Indian missionaries (186). Large numbers of diaspora believers migrate to various locations for work where they adapt well to animistic and folk religious contexts and participate in mission (194).

To summarize, although Smither's book is a concise global history, it is indeed an exemplary text for classroom use.

Christianity in the Twentieth Century:
A World History

By Brian Stanley. Princeton, NJ & Woodstock, Oxfordshire: Princeton University Press, 2018

Reviewed by Robert L. Gallagher, *Professor Emeritus of Intercultural Studies, Wheaton College Graduate School.*



Brian Stanley (Professor of World Christianity at the University of Edinburgh) in Christianity in the Twentieth Century unfolds the global transformation of the Christian faith in a century of extreme historical complexity battered by world wars, multiple genocides, triumphant nationalism, hostile communism, and unprecedented world migration. The book demonstrates through global narratives how our faith altered from a religion dominated by Europe to the multicultural reality of today as it interacted with the changing social, political, and cultural milieu, whereby "Christianity became more truly a world religion than ever before" (11).

Stanley's detailed analysis of the evolution of contemporary Christianity is delivered through fifteen major themes each supported by geographic case studies. Reminiscent of David J. Bosch's rich scholarship in Transforming Mission, Stanley packs every paragraph with such exquisite detail that it makes me ponder as to how one scholar could have such an encyclopedic understanding of modern history. In reading the chapters, I inevitably came across subjects that I was somewhat familiar with, only to find that Stanley had dug so much deeper, and with such precision that I found myself tottering perilously over a chasm of ideas that made me dizzy with both questions and insights.

Within fifteen chapters (and over 400 pages), Brian Stanley deals with a wide canvas of global motifs such as the First World War, nationalism, conversion expansion, persecution, the ecumenical movement, genocides, Islamic faith, liberation theology, compassion-justice ministries, world Pentecostalism, Orthodox Christianity, and global migration.

I will choose the first and third chapters to give examples of the author's methodology. In chapter one, Stanley using

a wide brush paints five implications of the First World War on the emerging characteristics of the Christian religion, demonstrating his argument by considering the British and American church. Chapter three begins with an introductory reason concerning the numerical expansion of the church. He then teases out his claim by examining three early twentieth-century African prophets (Garrick Sokari Braide, William Wadé Harris, and Simon Kimbangu), together with revival movements of Melanesia in the western Pacific.

As members of the Evangelical Missiological Society (EMS) it would behoove us to ponder Stanley's meditation on the rise of evangelicalism and missions highlighted in the chapter, "That the world may believe." This chapter begins with the sentence, "Christianity is a missionary religion." The section establishes the guiding forces that fashioned the association between evangelical Christianity and missions, supported by an exposition of how the Catholic and Protestant churches formulated their mission theologies in the last four decades of the twentieth century. Special attention is devoted to the Second Vatican Council (1962-65), the secular assembly of the World Council of Churches at Uppsala in 1968, and the 1974 Lausanne Congress, which embraced the radical voices of Latin Americans René Padilla, Samuel Escobar, and Orlando Costas.

We are our history, whether we realize it or not. Unless we have some knowledge of the shaping influences on missions and evangelicalism, our future direction will proceed with cautious hesitancy. Through Stanley's impeccable scholarship, God could nudge our EMS forward by an awareness of how we have traveled the road. As scholar practitioners, *Christianity in the Twentieth Century* could help move us towards our godly destination at the beginning of the new millennium. A wise people should learn from their mistakes and successes, but also from the mistakes and successes of others.

Stanley's twentieth century themes that have shaped Christianity do not stop influencing our faith simply because the clock turned from one century to another. Surely, these motifs must continue their effect into the next historical era. Should we not learn from history to be prepared for the future that God is unfolding? Could the Lord prod us towards what is evolving by what has gone on before in our broken world? As Brian Stanley challenges, "The problem that the twentieth century poses to the Christian mind is not the apparent resurgence of human propensity for atrocity, but rather the seeming theological inadequacy of much of the Christian response" (2). The question remains, will we continue living in this inadequacy?

Missional Pilgrim's Progress in Memory of Her
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