

Providing a global writers' roundtable to speak into the challenges of world mission today.

# Connections

*The Journal of the WEA Missions Commission*

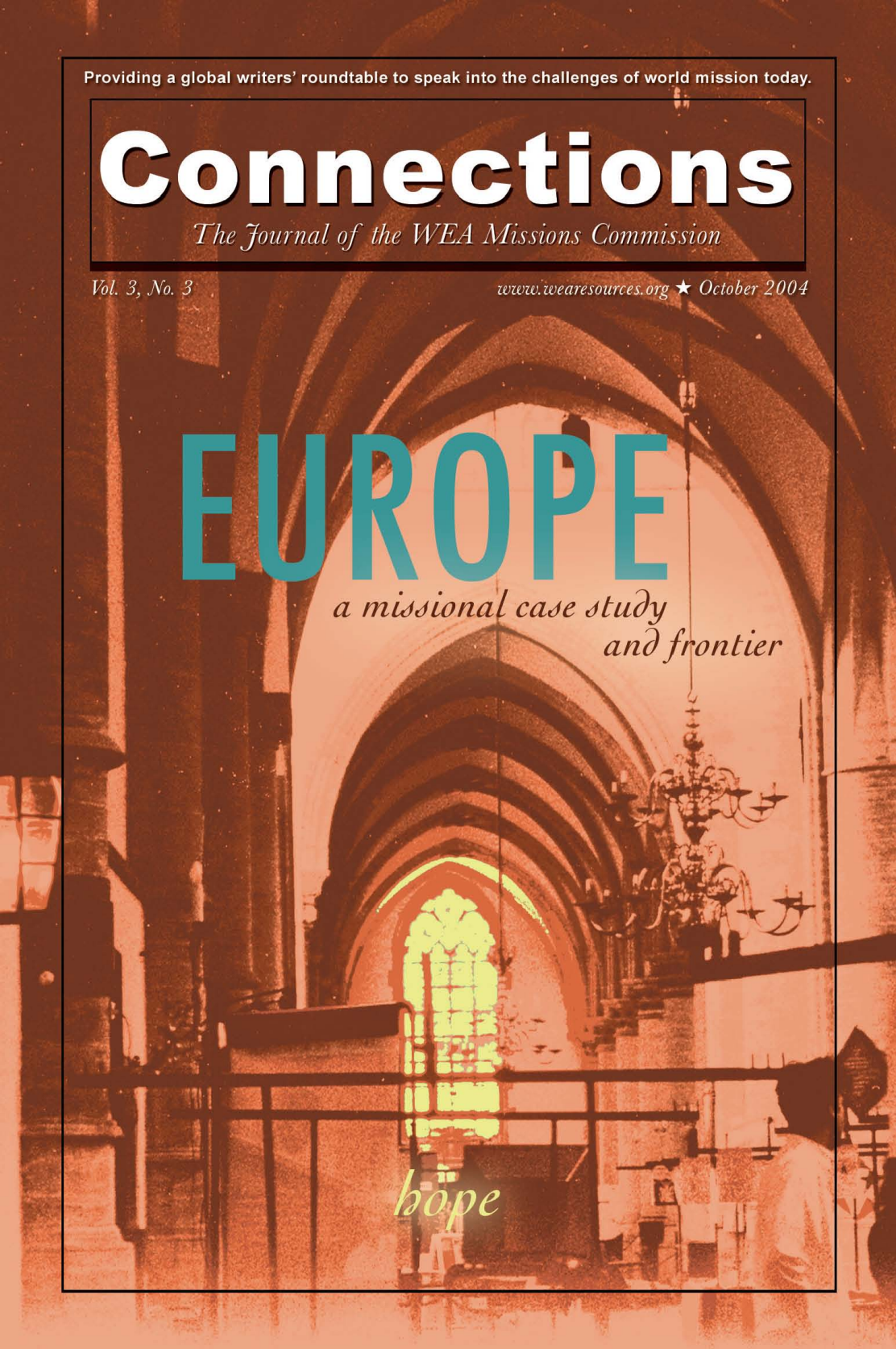
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# EUROPE

*a missional case study  
and frontier*

*hope*



# Connections

October 2004

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WEA Missions Commission  
# 1-300/118, Arul colony,  
ECIL post,  
Hyderabad - 500062.  
A. P., INDIA  
www.globalmission.org

Dr. William D. Taylor  
Editor

Dr. K Rajendran  
Consulting Editor

Evan Riffie  
Managing Editor

Sam Arackal  
Production Coordinator

Jarin Tadych  
Design Coordinator

October 2004

Dear *Connections* Reader,



***Connections: The Journal of the WEA Missions Commission***

provides a global writers' roundtable to speak into the challenges of world mission today. There is no other publication like it, and we humbly recognize God's favour upon us to this point. We have been privileged to print articles by emerging writers who would have no other forum to share their concerns. Geared to the global reflective practitioners of our world, *Connections* attempts to "read" issues and concerns from an international perspective. It is designed for thoughtful missionaries and for church mission pastors, for mission agencies leaders, and for libraries of theological schools and missionary training programs.

Since *Connections* began its publishing life in October 2002, we have distributed over 3000 free copies per issue during an extended trial period. This is part of our service to the global mission movement. However, due to the costs of publishing, this will be the last issue for our "trial" subscribers. If you have not paid or renewed a *Connections* subscription, this will be your last issue.

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Thank you,

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# From the Heart and Mind of the Editor

by William D. Taylor

As you read this 7<sup>th</sup> issue, rejoice in God's provision for *Connections* as a writers roundtable on mission issues, a forum for the reflective practitioners

As you read this 7<sup>th</sup> issue, rejoice in God's provision for *Connections* as a writers roundtable on mission issues, a forum for the reflective practitioners.

I began jotting these thoughts down mid-August at 11,000 metres above the South China Sea, en route from Kuala Lumpur, Hong Kong, Taipei, Los Angeles and finally to my home and family. During June-July, I was privileged to visit New Zealand and Australia, and you will read the reports by Gordon Stanley and Phil Douglas of their national mission forum. The August trip led me to three countries, five events and fifteen key people—all encounters that provided value-added dimension to the historic and future work of the WEA Missions Commission. They invited me to listen, learn, pray, speak, and to serve with my Asian colleagues.

**August 1-9, Korea:** speaking at "Mission Korea" the Urbana-style student missions convention held every two years at a university. My responsibility was to speak in a plenary to the 4,500 students ('Barriers to global mission and how to overcome them'), plus a follow-up Q/A session; then a morning talk to the 300 missionaries and mission leaders ('Strengths and weaknesses of the Korean mission movement'). I was helped by insight from ten colleagues from around the world, three of them Koreans.

Korea also brought rich conversations with my dear friend and former MC chair, David Tai-Woong Lee and his gracious wife, Hunbok—listening, growing, praying, grateful for the 21 years of friendship that started when I was faculty of Trinity Evangelical Divinity School in the USA and David was finishing up his missiology doctorate. It was a privilege to spend time with younger mission leaders, Steve Moon and Min-Young Jung.

**August 9-14, Singapore:** two of our global missiology teams (a total of 18 people) meeting over four days (hosted by Trinity Theological College) to hammer out the contents and authors of two new books. One team was led by Malaysian OMF



missiologist, Kang San Tan, focusing on religious pluralism; the other led by Norwegian Tormod Engelsviken, focusing on missional ecclesiology. Our missiology teams are coordinated by the gifted and peripatetic Rose Dowsett, OMFer based in Glasgow, Scotland. These books will be the first to deal with these subjects from a truly global perspective—and that's our specialty.

Singapore also brought more rich personal times with Dane Birger Nygaard, Missions Commission Associate and roommate at TTC, David Lee again, Stanley Davies (UK), K Rajendran (India), and Andre de Winne of the Singapore Centre for Evangelism and Missions.

One evening, hosted by the leadership of OMF, we observed Hudson Taylor's personal Bible, with the famous note hand written in the top margin of his Bible, 'Prayed for twenty four willing and skillful labourers at Brighton, June 25, 1865'. We also gazed at the original CIM register of missionaries categories which gave their name, arrival date, place of origin, age, previous occupation, Chinese name, furlough or left field), returned, marriage (to whom, date, place), retirement/death/ departure from field. It was moving to see how many of that early generation of missionaries to China died young.

**August 14-18, Malaysia:** participating in the national launch of a new mission body, the Malaysian Mission Network. For 2 ½ days some 70 leaders from churches, agencies, schools, mobilizers and missionaries met south of Kuala Lumpur to pray, listen, discuss, structure, nominate and dedicate the new MMN. My role: listen and learn, dialogue and

then speak on worldwide models and issues of national mission movements. Dr. Hwa Yung, Malaysian theologian and educator (sharing his time between Singapore and Malaysia) was the other main speaker. It was fascinating to see how the two of us, who had no prior knowledge of what the other would say, shared four sessions of iron sharpening iron. I felt like I stood in a birthing room, witnessing the arrival of a new national missional baby, asking God for health in DNA, birth and its early childhood.

More rich personal times with Philip Chang (Missions Commission Associate, broker and leader of Malaysian Interserve), Alex Lim (friend and businessman with a heart for the world), Hwa Yung, and Bob Lopez (Missions Commission Associate) of the Philippine Mission Association who was present as another resource for the MMN.

### **The focus of this issue on Europe**

We must see Europe anew as the far western end of Asia; an historic centre of Christianity for centuries, now wrongly called 'Christian' by too many; a neo pagan, secular, multi-religion, post-modern continent in need of a new evangelization; a continent growing with immigrants. We read of a Europe whose people raise valid questions about truth and Christianity—its claims and viability; whose Christians ask hard questions about what it means to be the missional people of God.

So we asked some of our European colleagues to write, and they did. This issue becomes an appetizer, challenging presuppositions about how to classify a

continent spiritually, an invitation to re-think Europe. Regretfully it did not fit the limited architecture of the 10/40 Window, and too many wrote it off. We need new metaphors to understand our entire world.

**Two final items**

We welcome Kees van der Wilden to the staff of the Missions Commission. Read this brief report for a glimpse of this multi-faceted servant.

Finally, as this issue goes to press in September, the Missions Commission Global Leadership Team will have met in

The Netherlands to re-envision and re-focus the Missions Commission. God convened these nineteen key women and men to a strategic summit as the culmination of almost a full year of dreaming, praying and asking the Spirit for boldness and wisdom. The outcomes introduce a broader vision, a new architecture, a new name, and new relationship to our historic parent body, World Evangelical Alliance. The February 2005 issue of *Connections* will give a complete report of this event.

Meanwhile, fruitful reading to all of you, our fellow reflective practitioners.



William Taylor is the Executive Director of the Missions Commissions, World Evangelical Alliance. Born in Latin America, he and his wife, Yvonne, served there for 17 years before a move to the USA. He is the father of three adult GenXers born in Guatemala. Send letters to the Editor at [connections@globalmission.org](mailto:connections@globalmission.org)

# Europe, an Authentic Less-Reached Mission Field: A Perspective from the TwoThirds World

by K. Rajendran

Patrick Johnston in *Operation World* mentions that the last 250 years have been years of worldwide advance for the gospel but, conversely, decline in Europe.\* The colonial spirit of the European advance into the world and the awakening of the Church in the past 250 years have opened up the doors for the Gospel in the entire world while the followers of Christ dwindled in Europe. How do we understand the obedience to the Great Commission in this context?

## Some reflections

First, what is God doing, and how can we orient and energize the Christians who are migrating to Europe? The globalised world has transported people across borders in unprecedented numbers and for various reasons—the new workers, the refugees, the immigrants (legal and otherwise) and others who pour into Europe. Countless numbers of Two Thirds world Christians have moved into these nations.

Second, what is God doing in terms of intentional tent-makers and other missionaries coming from the Two Thirds world to Europe?

We face a problem with funding, for many of the Two Thirds sending bases are unable to support their missionaries to Europe. Is this an invitation for European

international missions to revise their policies of recruitment of missionaries from the newer sending nations? Older sending and receiving churches/agencies must come to term with new ways of internationalizing their teams. The weaker economic countries could raise a proportion of the fund while the rest comes from a common pool from the stronger economic nations. Agreements could be made between the missions, missions associations and the churches from both sending and receiving nations.

How can we encourage the tent makers in different parts of the European world? Could the Chinese and Indian medical and IT professionals be equipped to become pro-active players in their new countries? They could become tent-making church planters able to nurture believers of new churches, while at the same time linking with established European ministries to avoid confusion and duplication.

So is God challenging us to rethink the old styled mission mentalities?

Third, this is an invitation for us all to rethink the traditional understanding of the church. Could the church, the called out people of God, meet in houses instead of the buildings and cathedrals with their ordained clergy? I suspect that across Europe many new followers of Christ, especially from the middle upper classes and intellectuals, might respond more to worship Christ in informal settings.



Many of the tent-making medical, IT and other professionals work with and relate to a many middle and upper class sectors in Europe. It is important that missionaries not just work among the fringes of the societies—a principle that must be applied across the world.

### **A case study of Daniel, a Korean in London.**

Daniel and his family ended up living in the well-to-do suburbs of London. There was no vibrant church and they found it difficult to penetrate that particular posh community. So Daniel and his wife, with their previous experience and zeal, began visiting British homes in the neighborhood, starting conversations and offering appropriate literature to read. Eventually a congregation of Christians began to gather in a local school. The new body of believers felt comfortable meeting there and they became a thriving place of worship where a number of people committed their lives to follow Christ. This is but one example of how non-Western Christians make an impact in Europe. Such ventures must be supported with encouragement and without bias.

### **Seeking to identify felt needs of Europeans**

When Western missions and churches speak about the ‘felt-needs’ of the people’s of the world, they too often refer to poverty of the people, especially if they

have some kind of guilt about the Two-Third world, but there are many other felt needs in any community. How can we all aware of Europe’s needs as we reach out into the society and present solutions in Christ. We will find some very thoughtful articles in this issue to help us understand Europe better.

The New-Age, a mixture of paganism and aspects of Hinduism and Buddhism sweep across the European world. Many naive people respond to it because of their desperate and unidentified ‘felt-need’ to fill their spiritual vacuum. Even when people claim to be atheistic, there is a deep longing for spirituality. In these cases, Christians from the East and Global South have much to offer and they must be encouraged to do so.

### **As we read this new issue of *Connections***

Let us talk together about Europe as an authentic less-reached mission field. We must creatively think how to meet the spiritual needs of the Europeans with the Gospel in new ways beyond our older and narrow perceptions. We must partner with established missional bodies in Europe. May God give us the boldness to try new things and innovatively engage the Christians migrating to Europe in all categories—to reach both the Europeans as well as the newer populations flooding into Europe who profess non-Christian religions.



K Rajendran is the General Secretary of the India Missions Association and the Chair of World Evangelical Alliance Missions Commission Global Leadership Team. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

### **Endnote**

\**Operation World* CD. Introduction on Europe.

# Welcome, Kees van der Wilden, to the MC Staff!

**K**ees began his work as a staff member of the Missions Commission in July 2004. We asked him a few questions so our readers can capture a profile of our new colleague and his gracious wife, Els.

**Kees, give us a bit of your personal background, marriage and ministry. What does Els do?**

**My dream is to see the day when we no longer speak of “North” and “South” or “Old Sending” and “New Sending”, but just about the united work done from the one Body of Christ to the glory of God**

I was born June 26, 1953. During my first year of medical school I met Els who also studied there. During that year Els became a Christian and through her testimony, after one and a half years, I became a Christian in July, 1978. Not long after that great moment we agreed not to meet each other for one week and to seek the Lord’s will for our lives. After that week we compared what the Lord had told us and our journal entries were almost identical.

For both of us, mission had high priority. On March 1, 1979 we were married. Els finished her medical studies and became a physician. I became a tutor in radiology, and in 1985 we left for Kenya as missionaries. Els was in charge of a hospital and established a Primary Health Care Evangelism project in the region. I taught at the Bible school of the mission agency as well as to bush church leaders. I also learned to fly there and became the mission agency pilot. After seven years we were privileged to hand over the work to Kenyans and returned to the Netherlands.

Back in our country, Els decided to be a professional in the secular world, using her position to be a witness in the Dutch health structures. This is a very challenging calling due to the liberal view in the Netherlands, for instance, on abortion and euthanasia. At present Els is in charge of a department of a large health insurance company.

I continued in missions, and soon began became financial director and later general director for TEMA/MISSION, an agency organizing tri-annual European youth mission conferences. These are similar to Urbana in the USA, Mission Korea in Korea and Commission 2004 for Eastern

and South Africa. In 1996 I became the director for EZA, the Dutch Evangelical Missionary Alliance. Thus I came in contact with the Missions Commission, and my first consultation was on missionary attrition, held at All Nations Christian College, April 1996.

### **What are the prime memories that stick in your mind from the Kenya years?**

Several come to mind; I mention a few. First, the great eagerness of the Kenyan Christians to learn more from God's Word; the tremendous joy of the people at the presentation of the Gospel of John in the tribal language; the numerous things God taught me in these years, especially on trusting Him; and finally the very real spiritual warfare taking place.

### **What are the prime memories from your years at EZA?**

I have had the privilege of serving Dutch missionaries through EZA, and also consulting with the churches on mission policies and preparation of their missionaries. It was great to establish a national Member Care network, and to see the growing desire of agencies to engage in co-operation and partnership. It was painful to have to release employees due to EZA's financial crisis.

### **What led you to sense that God was leading you out of EZA and to the MC?**

This was a process. Through EZA, I gradually became aware of how God is building His church worldwide. It is wonderful to see the global churches come into existence and assume responsibility to become mission sending

churches. I increasingly desired to offer my skills to this international missionary movement.

Another factor was my contact with the MC. I attended all the conferences (Vancouver in 1997 and 2003; Iguazu in 1999; Port Dickson in 2001) and every time I was impressed by the commitment of the delegates to know each other and to work together. The publications that came as a result of these meetings are impressive. To serve with the MC National Mission Movement track excited me more about global co-operation within the Body of Christ.

Prayer and discussions with Bill, as well as a realization that after eight years I had come to the end of my work with EZA, led to clarity that with joy I should offer my services to the MC.

### **What are a couple of differences between these two roles?**

The greatest difference is to be suddenly confronted with working in a "virtual office". Having your colleagues working from Austin, Seattle and Sao Paolo, London, Seoul, Hyderabad and many other locations means that communication is through e-mail and a few times by telephone. Working alone from my house requires another kind of self discipline.

Another difference is the type of work. I no longer manage the daily running of EZA. Now I work more as a "reflective practitioner", facing all kind of missiological issues from different parts of the world. My work perspective certainly broadened!

**What would be some of your dreams of the MC and your role—in Europe, Africa and worldwide?**

My dream for the MC is that we become the serving body for the worldwide missionary movement—by listening to the grassroots; gathering information on developments worldwide; providing consultations and sharing this information through publications and the Internet; encouraging co-operation between the diverse, scattered members of our global missionary movement; and helping to establish and strengthen national missionary movements.

In general, I want to serve in whatever

way that matches the God-given skills. In Europe I will assist, as requested, the Eastern and Southern European countries as they build their missionary movements. My work in Kenya and visits to other African countries have given me compassion for this very complicated continent and I want to serve in some way.

My dream is to see the day when we no longer speak of “North” and “South” or “Old Sending” and “New Sending”, but just about the united work done from the one Body of Christ to the glory of God.

**Kees can be reached at  
[connections@globalmission.org](mailto:connections@globalmission.org)**



**Kees and Els van der Wilden**

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<p><b>Crisis and Hope in Latin America: An Evangelical Perspective</b> Emilio A. Núñez and William D. Taylor. William Carey Library, 1996.</p>	○	○	⊗	○	○	○	○	⊗
<p><b>Doing Member Care Well: Perspectives and Practices from Around the World</b> Kelly O'Donnell. William Carey Library, 2002.</p>	○	○	⊗	○	○	○	○	⊗
<p><b>Establishing Missionary Training: A Manual for Programme Developers</b> Robert Ferris, Editor. William Carey Library, 1995.</p>	○	○	○	○	○	○	○	⊗
<p><b>Internationalising Missionary Training: A Global Perspective</b> William David Taylor, Editor. William Carey Library, 1991.</p>	○	○	○	○	○	○	○	⊗
<p><b>Kingdom Partnerships for Synergy in Missions</b> William David Taylor, Editor. William Carey Library, 1994.</p>	○	○	○	○	○	○	○	⊗
<p><b>Global Missiology for the 21st Century: The Iguassu Dialogue</b> William David Taylor, Editor. William Carey Library, 2000.</p>	⊗	⊗	⊗	○	○	○	○	⊗
<p><b>Preparing to Serve: Training for Cross-Cultural Mission</b> David Harley, Editor. William Carey Library, 1995.</p>	⊗	⊗	○	○	○	○	○	⊗
<p><b>Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition</b> William D. Taylor, Editor. William Carey Library, 1997.</p>	⊗	⊗	⊗	○	○	○	○	⊗

**Send Me! Your Journey to the Nations**

Stephen Hoke and William Taylor, Editors, William Carey Library, 1999.

**One World or Many: The Impact of Globalisation on World Mission**

Richard Tiplady, Editor. 2003.

**Training for Cross-Cultural Ministries,**

Occasional bulletin of the International Missionary Training Fellowship, Jonathan Lewis, Editor. Electronic version only.

**Tuning God's New Instruments:  
A Handbook for Missions From the Two-Thirds World**

Denis Lane, WEF and OMF, 1990.

**Working Your Way to the Nations:  
A Guide to Effective Tentmaking**

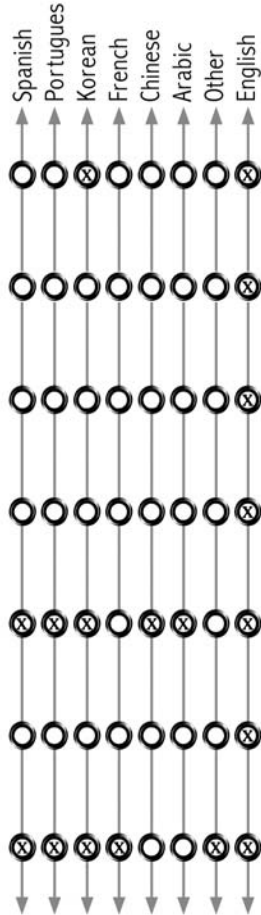
Revised Edition; Jonathan Lewis, Editor. 1996, Inter-Varsity Press.

**World Directory of Missionary Training Centres**

Raymond V.J. Windsor, Editor., 1994.

**World Mission: An Analysis of the World Christian Movement**

Jonathan Lewis Editor, William Carey Library, 1999.



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# Mission to Europe: Troublesome, Challenge or Blessing?

by Kees van der Wilden

**Some two thousand years ago two things coincided: God answered the urgent prayer of a European, understanding the need for the message of hope; God used the eagerness of a man, Paul, to preach this message in this new arena**

“During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.” After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.” (Acts 16:9,10)

Some two thousand years ago two things coincided: God answered the urgent prayer of a European, understanding the need for the message of hope; God used the eagerness of a man, Paul, to preach this message in this new arena.

The gospel of Jesus Christ entered Europe. As Jeff Fountain<sup>1</sup> describes it: ‘At the end of the first millennium almost all European people at least had heard about the Gospel’. The new hope inspired through this new faith resulted in values and an attitude that during the following ages was called ‘European’ and considered to be ‘common sense’. Depending upon the measure of acceptance of this new hope, their collective existence changed.

This hope was the only reason making Europe into ‘Europe’, strong, self-confident, so clearly different from her Eastern roots. As explained by Leslie Newbigin<sup>2</sup> and meanwhile copied by several other writers: ‘Europe is the only continental region that in fact is no continent at all! It just is the western peninsula of the European – Asian land mass’.

Our European ancestors entered this peninsula from the East. They spoke languages like Greek, Celtic, Germanic and Baltic-Slavic, all belonging to the Indo-European language family. Their philosophical ideas, myths, legends, gods and goddesses could be seen as the extension of Asian thought, mainly from India<sup>3</sup>

The gospel brought a massive paradigm shift in the European worldview. They became alienated from their Eastern roots and formed their own culture with its distinctive characteristics in trade, politics, arts and rules and regulations concerning social welfare. Aware of their strength and drive for bigger markets, they discovered unknown parts of the world and an extended Christendom resulted in the expansion of European

thought to many parts of the world. Countries like England, France, Holland, Portugal, Belgium, Italy, Germany and Spain colonised the world. In many cases the result was regrettable, as history has taught us. On the other hand, from the 19<sup>th</sup> century this global expansion extended the gospel as a message of hope to those who still had no availability of God's word.

At the threshold of the third millennium however Europe has become *post-Christian*, *post-communistic* and *post-modern*. Still, against better judgment, they believe in their own power and supremacy in the world. Spiritually 'Christian' Europe has 'more than other continents intentionally pushed aside the knowledge of God and thus has become a destitute mission field.'<sup>4</sup> The result of this decision is becoming painfully clear in European society. Nationalism grows in the present Europe in spite of the so-called European unity, unemployment, sexual exploitation, devaluation of ethical and moral values and a widening gap between rich and poor. We see mushrooming interest in Eastern religions, many times embedded in all kinds of New Age philosophies. Are we returning to our roots again. Or, as stated by Newbigin: if Europe loses the Bible, again it will become a part of Asia.<sup>5</sup>

But: thanks to God, He still (or again?) hears the cry of the 'Macedonian man'. He is faithful and offers ways to help Europe rediscover His message of hope. That is what Mission to Europe is about.

## **Mission to Europe**

There are several reasons why for decades so many people from other continents have moved into Europe: economic motivation; the invitation by receiving countries to grow their

workforce. But others come driven by health crises, oppression and torture.

Interregional transfers occur mainly from South to North; 'migratory movements generally arise from the existence of prior links between sending and receiving countries based on colonization, political influence, trade investment, and cultural ties'.<sup>6</sup> This "South to North migration" is not expected to end soon. It will continue and probably even increase in size. There are two causes for this growth. First is the strong population growth in developing countries. Paul Kennedy stated that '95% of the global population growth in the first quarter of the 21<sup>st</sup> century will take place in developing countries'.<sup>7</sup> Millions of them will try to move North for a better living. Secondly, history repeats itself for Europe will invite them to come as labourers.

Europe faces a serious demographical problem. On the one hand there is a minimal, sometimes even negative, birth growth in most West-European countries, on the other hand you see a growing size of retirees that need to be cared for through the taxes paid by the younger working class. Different from the influx that we saw during the fifties of the last century is that this workforce now will come from countries that have a strong evangelical, charismatic population. For example: Spain is asking Latin Americans to join the Spanish Army, and, according to Peter Drucker 'Germany will have to import one million immigrants of working age each year simply to maintain its workforce.' Many of them do come from Christian background.

Imagine: African Christians are increasing at a rate of 23,000 new Christians a day (or 8.5 million a year), while churches in Europe and North America lose an estimated 6,000 church members a day.<sup>8</sup>

When these Africans immigrate into Europe, in the first place they form their own cultural churches. These are strong churches, for even less religious immigrants tend to strengthen their religious heritage while in the host country. The result is the growth in strength and size of immigrant churches contrasted by a decreasing autochthon church. Frustration will rear its jealous face from the autochthon church.

A very encouraging development among the immigrant churches is that they no longer are only interested in their own cultural group, but increasingly become aware of their witnessing responsibility to their host country. In the Netherlands for instance a group of about 12 African churches started GATE: the Gift from Africa To Europe. This initiative is supported by the AEA (African Evangelical Alliance) who in their gratefulness they say: 'In the past centuries you came to us to preach the gospel, now we are here with the desire assisting you to evangelize your own people.'

Alongside the immigrant churches we also observe the arrival of non-European missionaries to Europe, people with a clear calling, sent by their churches to bring the gospel into secularized Europe.

As the centre of gravity in mission moves to the South we need to consider other missiological characteristics. The new face of global and missionary Christianity shows relative poverty and powerlessness. This emanates from contexts of religious plurality where Christianity has historically been a minority faith, a persecuted religion, or simply one among others. These factors

have serious implications for the effectiveness of its 'missionaries.' They may have much to offer the church in the West as it grapples with issues of identity and relevance in the face of emerging secularism and new religious pluralism. However, while the younger movements coming to Europe have much more to offer, we wonder whether the European churches are ready to accept the offer?

It is obvious that the majority of churches in Europe are not ready yet to receive missionaries from many other cultures. When it comes to sending from these churches, priorities are either local or 'far away' activities and many times only one of the two. Support for missionaries will only be available if there is a consistent relationship with the church. How then will the 'foreigners' be received, who says they are called into an evangelistic task in

**It is obvious that the majority of churches in Europe are not ready yet to receive missionaries from many other cultures**

Europe? Besides, many churches ask themselves: 'If Europe really is a mission field, shouldn't we solve this problem ourselves?' If this is so, I wonder why we Europeans still send missionaries to other continents where there are mature and very lively, dynamic churches? Do we have the impression that they can not solve their problem? Is it pride or just too troublesome to appreciate the missional arrival of our non-European brethren?

Let's be fair. We have to deal with our pride; it also is troublesome. As non-European missionaries enter all over Europe, how can we expect the local church to know what to do? A European approach is needed to enable the local churches to get involved in this new aspect of global mission. That too appears to be less easy than said.

While for the MTV audience and European soccer fans national borders no longer count, churches still have difficulty to find each other and discuss matters of mutual interest. The reason for this omission lies, as mentioned by Jeff Fountain, in the treaty of Westfalen of 1648 where it was stated that ‘the belief of the prince is the belief of the state.’ Fountain continues: ‘This resulted in vision for the church leadership that did not exceed the borders of that state. Unfortunately, even after 350 years, this attitude still seems to be of relevance for many European Protestant churches. Even now there hardly is any structural relationship between churches European wide.’” A combined effort is needed to bring about needed change. It is good to see that networks like the European Evangelical Alliance (EEA), the European Evangelical Missionary Alliance (EEMA), Hope or Europe (HfE) have taken up the gauntlet and do their utmost to encourage European-wide co-operation.

When contact between the non-European missionary and the local church is made, the challenge to work together only starts, a challenge for both parties. Moses Alagbe, director of GATE, wrote me not long ago: ‘I will like to appreciate your persistency in championing our cause as missionaries in Europe and all you have done till this stage. I pray that the Lord will continue to be with you, that all the efforts will not be in vain’. It is the cry of a brother who almost feels defeated in his eagerness to work together with European churches.

On the other hand the European local church faces quite some difference in ‘church culture’ when welcoming the non-European missionary. When people cross borders they bring their ideas, beliefs and religious practices with them. In contrast to European-style linear structures, the emerging non-Western movement is ‘cellular, travels along pre-existing social relations, rests on charismatic leadership, communicates in songs and signals, and understands the human person in his or her relationship to community.’<sup>10</sup> So the European church is confronted with charismatic focus in worship, and a relational culture where time limitations do not count. Added to this a much more holistic approach to theology is practiced, contrasted with the ‘either or principle’ between gospel preaching and social work that the

European church is accustomed to. Beyond that we encounter new leadership practices that are either hierarchical or ‘led by the Spirit’.

**Another stumbling block in co-operation is European governmental policy in issuing visa to non-Europeans, as well as the lack of insight regarding the current consequences of non-European immigrants**

Another stumbling block in co-operation is European governmental policy in issuing visa to non-Europeans, as well as the lack of insight regarding the current consequences of non-European immigrants. A Dutch newspaper wrote in July 2004: ‘As per July 9 the rental agreement of a venue where 11 migrant churches were worshipping in Amsterdam has been terminated as it was needed for a business purpose. When this quarter of the city was built, the building plan was based on a secularised society without a need for church buildings. At

present this quarter holds 20,000 Christians worshipping in gymnasiums, garages and homes.’

God calls our colleagues to Europe in obedience to the Lord’s command to be a witness in Jerusalem, Judea, Samaria and to the ends of the earth. That is what we have to accept and personally I would say we should accept with gratitude and gladness. One thing is certain: a missionary movement is often a history-making force, and these new movements will help define the face and future of global Christianity, and now again in Europe.

### **Engaging a Code of best Practice**

It is important to realise that around the world, many missionaries are sent or even send themselves without reference to the receiving regions. This concept of the ‘lone-ranger missionary’ roving to and fro without reference to a home base or the new local church must be challenged if innovative global partnerships are to be created.

‘I remember when I was in the south of Spain and met an Argentinean selling sweets to children on the beach. He had been in Spain for seven years, surviving on the prayer support of his home church and the money he made from his sweet stall. In all his time he had never connected with the local churches, but was still active in sharing his faith. It is people like him whom I hope will benefit from this Code.’ These are my own words when I started speaking with the EEMA leadership about the need for a joint European approach to welcome non-European missionaries into Europe. We did not want again to set the older conditions we lived with for long, but to positive offer guidelines for all those involved in the sending and receiving

process. EEMA wholeheartedly accepted the suggestion to make ‘Mission to Europe’ one of its projects. The WEA-MC also got involved in order to obtain information from the key leaders of the sending continents as well.<sup>11</sup> After all, it should be the wider body of Christ that finds its shape in local church community, national agencies, movements and training institutions that must also hold responsibility for the way in which a person is prepared for and ultimately supported in mission. These entities have been consulted during the formulating process of the Code and will continue to be approached for advice in the future. Let’s ‘globalise’ the Body of Christ and together prepare and support the non-European missionaries in obeying his call for this spiritual needy continent of Europe.

### **Some Conclusions**

- Mission to Europe from the rest of the world is, in spite of the challenges and problems, a blessing. It shows the faithfulness of God that He has not forgotten Europe. It also shows His provision.
- European churches are encouraged to engage in this mission effort, out of gratitude to God, whose mission it is. They should engage also out of compassion for Europe, and last but not least, out of respect for our non-European brethren who show the willingness to come over and help.
- Creative field-based training is undoubtedly needed, and not only for the missionary before departure from the home country and at arrival in Europe, also for the pastor and other leadership of the receiving church.
- Local European churches should start to co-operate with immigrant churches in their neighbourhood. It will be a blessing for both in spite of the difficulties they

probably encounter as they begin co-operating.

- Both the National and Regional Mission Movements should play a role in the communication process in helping the missionary to arrive at his or her European church.

- All of us involved should not hesitate to make use of the skills, insights, wisdom, knowledge of God and experience within the whole Body of Christ to enable Christians to obey God's calling. Let His

Kingdom come, His will be done in heaven, Europe and in whole the earth.

I finalise with a statement of a brother who is intensely involved in the realization of the Code. He says: 'Christians from Africa, Asia Latin and North America do not have miracle answers, but they can bring valuable experiences, gifts, skills and new insights, which can empower new forms of mission across Europe'<sup>12</sup>



Kees van der Wilden, born in 1953. In 2004 he became a staff member of the WEA-MC. Before that he worked as director with the Dutch Evangelical Missionary Alliance (EZA). Before EZA he served for 5 years with TEMA / MISSION and prior to TEMA for almost 7 years, together with his wife Els, as missionary in Kenya. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

## Endnotes

<sup>1</sup> Jeff Fountain, European director YWAM. 'Leven als volk van Hoop, geloof, hoop en visie in de 21e eeuw'. (Living as people of hope, faith, hope and vision in de 21st century) p57

<sup>2</sup> Lesslie Newbigin (1909-1998) speaking about the topic of mission within Western society

<sup>3</sup> See (i) p53

<sup>4</sup> See (i) p26

<sup>5</sup> See (ii)

<sup>6</sup> IBMR, Vol 27, No 4 October 2003.

'Migration and Mission: Some implications for the 21

<sup>st</sup> century church', Jehu J Hanciles, a Sierra Leonean, Associate Professor of Mission History and Globalization, Fuller Theological Seminary, Pasadena, California

<sup>7</sup> Paul Kennedy, *Preparing for the 21<sup>st</sup> century* (New York: Vintage books, 1993) p.24

<sup>8</sup> See (vi)

<sup>9</sup> See (i) p21

<sup>10</sup> See (vi)

<sup>11</sup> The current draft-version of the Code will be presented during the annual joint meeting of EEA and EEMA, October 2004 in Athens. From that moment onwards implementation of the Code can take place. But the Code is meant to invite a dynamic dialogue, open for changes or revision if necessary. Also a website will be opened for Q&A and reactions.

<sup>12</sup> Martin Thomas, working with CMS, London and one of the 5 members of the steering group that prepares and works on the Code; Samuel Cueva, pastor, Peruvian and living in London; Moses Alagbe working with GATE, Nigerian and living near Amsterdam; Paolo Pasqual, member of the missions commission of the Portuguese EA; and Kees van der Wilden.



# Living as People of Hope

by Jeff Fountain

*The story of Jesus has been the single greatest influence in shaping Europe's past. Why should we not expect it to be the single greatest influence in shaping Europe's future?*

**T**his is the bold and unconventional notion of 'Living as People of Hope', a book of grand themes with practical and local application relevant to much of the western world. Primarily the book aims to offer biblical reasons for hope for Europe, our lands and our towns and cities.

**The Story of Jesus has been the single greatest influence in shaping Europe's past. Why should we not expect it to be the single greatest influence in shaping Europe's future**

Part one sketches the challenging situation of Europe at the start of the new millennium.

Part two responds to the question: how can we recover faith, hope and vision for the future?

The following is based on excerpts from Part One.

WHILE TRAVELLING to the Balkans in the summer of 1999, I had a bizarre and provocative encounter with a woman named Danica whose worldview was very different from my own. Frankly, she 'rattled my cage'.

If men are from Mars and women from Venus, well, this woman seemed to be from Pluto! Describing herself as a 'pagan, Jungian, feminist, archetypal psychotherapist', Danica was urbane, articulate, sophisticated, well-read and self-assured. Yet she was deadly serious about everything she was telling me: about the Mother Goddess, a golden age of matriarchy free from gender-bias, and Europe's pagan substream in history. What sort of woman was she? What sort of mystic, fringe movement did she represent?

And what I was doing listening to her gobble-de-gook?! Maybe I should politely excuse myself from this conversation, I wondered. I was out of familiar territory and should play safe. Danica was challenging some of my deepest beliefs about God and reality. Besides, evangelical mission leaders didn't usually meet in hotels with pagan feminists, did they?

This encounter, which I describe in several chapters, led to our discovery of an underground labyrinth in Budapest. We embarked together on a journey together through the different

phases of European history in those subterranean corridors, phases representing the basic worldviews that Europeans had adopted and then discarded in turn: animism, theism and materialism.

In so doing, Danica opened my eyes to realise that our journey towards tomorrow's Europe may well be a turbulent ride - *back* to the future.

Tomorrow's Europe will be shaped by the basic beliefs of tomorrow's Europeans. Max Weber's dictum, '*ideas have consequences*', implies that lifestyle flows out of worldview. Our ideas about ultimate reality, about God, nature, the supernatural, human personhood, our origins and the afterlife, all shape our lifestyle, our priorities, our values, our morals and our relationships, all are products of our worldview.

What belief systems *could* shape tomorrow's Europe? In broad categories, the options are surprisingly few. In fact, we Europeans have already dabbled in virtually all of them. What are these options? And how have they shaped Europe over the past 2000 years? What options are we Europeans likely to choose for the immediate future? What sort of Europe could result from these options?

### **Vacuum**

Over twenty years ago, Francis Schaeffer warned his audience at the Amsterdam Free University, 'If we fail to root western society back into biblical values, the easy days for Christianity are over.' I still feel the sense of foreboding with which those

words struck me, for I was sitting in that lecture theatre.

In the early nineties, euphoria and optimism still lingered in Europe after the fall of communism when Sir Fred Catherwood described Europe as 'a house swept clean'. This veteran statesman of the British and European political scenes, a former vice-president of the European Parliament, was addressing fellow evangelical leaders on the first occasion of what has since become the annual New Europe Forum. The ominous implication of this Biblical phrase was not lost on his listeners. Not only did Europe face the promise of a new future free of communism; it also faced the prospect of 'seven other spirits' re-possessing the house. A spiritual vacuum could not be sustained.

### **Books**

In the months following my cage-rattling encounter in Budapest, exposing my unpreparedness to engage with pagan spirituality, I embarked on a reading programme of books new

and old.

The Bible itself assumed new currency as I realised in a fresh way how much God's self-revelation unfolded against an animistic, pagan background. No, God was not caught off guard by paganism. However new it may be for me or for the modern western Church, it was nothing new for the God of the Bible, the Lord of history.

Thomas Cahill's *Hinges of History* series reminded me of the role played by two monotheistic minorities, the Jews and the Irish Celts, in shaping Europe's values

**Not only did Europe face the promise of a new future free of communism; it also faced the prospect of 'seven other spirits' re-possessing the house**

and worldview as it emerged from polytheistic pagan cultures<sup>1</sup>. Celtic monks joyfully transmitted the good news from one pagan people to another, and evangelised much of medieval Europe. What attracted pagan Europeans to their message then? How could it happen again?

For the first time in my life, I began to read the Greek myths. As well as catching glimpses of what it would mean to live life in the belief that gods and goddesses controlled one's fate, I was fascinated to discover some parallels to the story of Jesus.

C. S. Lewis saw in pagan Greek classics communication bridges for the gospel of Jesus Christ. So a natural choice to read was *Till we have faces*, his 'pre-evangelistic' adaptation of the myth of Cupid and Psyche.

I returned with fresh motivation to Anton Wessels' *Europe: was it ever really Christian?*, a study not only of how Christianity had influenced the Graeco-Roman, Celtic and Germanic cultures of Europe; but also of how European Christianity had embraced many old pagan practices. David Burnett's *Dawning of the pagan moon*<sup>2</sup> had been sitting on my shelf unread for several years, until my return from Budapest. With whetted interest I read of how this book about modern pagan culture in Britain resulted from his meeting with a white witch on a BBC panel discussion.

Burnett set out to understand the beliefs and practices of the pagan community. He submitted his manuscript to some leading pagans for their comment. They said he was the first non-pagan who had really understood them. They asked if they could use his book themselves! Danica's beliefs were reflected in many

of these pages.

### Options

I found my dog-eared copy of Schaeffer's *He is there and he is not silent*, unopened for many years. At university I had struggled to find a framework to integrate my personal Christian faith and experience with my academic studies. Schaeffer's books had been lifesavers for me. In this modest volume, Schaeffer answered the basic philosophical questions of life with the biblical revelation of a personal, infinite God.

I read again Schaeffer's oft-repeated statement that, while there are many possible details, there were only very few answers to any of the great questions of life.

My thoughts drifted back to the labyrinth in Budapest. I imagined walking again through those corridors, reliving those worldviews that had shaped the lifestyles of earlier Europeans: animism, theism and materialism.

The options, while with variations, indeed were few: *Everything either had an impersonal or a personal beginning. Ultimate reality was either finite or infinite.*

### Reality Matrix

I began to visualise a matrix based on these two statements, with vertical and horizontal axes intersecting to create four quadrants: the *impersonal-finite*; the *impersonal-infinite*; the *personal-finite*; and the *personal-infinite*.

There you have it, I thought: four basic options. What worldviews did these four quadrants represent? What answers did they each give to life's basic question about meaning? About a moral framework for life?

## The Reality Matrix

<p style="text-align: center;"><b>Polytheism</b> <i>(Many gods)</i> Babylon Greece Rome Cells Vikings</p>	<p style="text-align: center;">Personal</p> <p style="text-align: center;"><b>Monotheism</b> <i>(One God)</i> Judaeo - Christian Islam</p>
<p style="text-align: center;"><b>Atheism</b> <i>(No gods or god)</i> Enlightenment Rationalism</p>	<p style="text-align: center;"><b>Pantheism</b> <i>(Everything is God)</i> Eastern</p> <p style="text-align: center;">Impersonal</p>

**The first option**, the personal-finite quadrant of *polytheism*: ‘a pantheon of gods and goddesses’. We are familiar with this option from biblical story backgrounds, for the deities of Babylon, Persia, Greece and Rome controlled the affairs of men and women.

This was Old Europe’s worldview, the view of reality shared with variations by the Celts, the Angles and Saxons, the Franks, the Slavs and the Vikings. Some of the days of the week are still named after such gods (Wednesday from *Woden*, Thursday from *Thor*, etc.).

The great dilemma with finite gods, however, is that they are not big enough. Plato, Schaeffer points out, understood the need for absolutes, or nothing has meaning. Without absolutes, no sufficient basis for morality exists. But the gods

were finite, and their behaviour reflected human foibles writ large.

The panoply of gods may answer the need for diversity, but cannot meet the need for unity. Some New Age teaching also belongs in this quadrant. Often however, New Agers tend to ‘mix-and-match’ between the personal-finite and the impersonal-infinite, between polytheism and pantheism. Danica on the one hand talked of personal dieties like Artemis/Diana, and a personal spirit guide, while on the other talked of a pantheistic Mother Goddess, spirit of the universe.

*Ultimate reality under polytheism is the spirit world.*

**The second option**, *monotheism*, is the view that ultimate reality is found in one personal-infinite Divine Being. The character and person of God is the moral absolute of the universe. The Triune Godhead answers both the need for unity and diversity.

Here we can find answers for the basic questions of meaning, significance and morals. Both men and women are made in God's image, and hence have a personal beginning, and infinite significance.

*Ultimate reality under monotheism is a Personality.*

**The third option** moves us into the impersonal-finite option, *materialism*: This is the option of atheism: there is no God nor gods. This is the option of rationalism, and of the secular society that had dominated the western world in the twentieth century, as a logical outcome of the Enlightenment.

But talk of meaning, significance and morals becomes meaningless when our starting point is impersonal, when humans can be reduced simply to 'slime plus time'. How do the particulars, individual objects or beings, have any meaning or significance? No answer has ever been given to that.

When materialistic westerners have talked about morals, they have been living off the memory of the Christian past, plucking the fruit of the fruit of the fruit of biblical values, as Schaeffer often expressed it. If we begin with the impersonal, we can only talk about preferences, but not rights and wrongs.

Only matter matters. Non-matter doesn't matter.

*Ultimate reality under atheism is physical matter.*

**The one remaining option** is that impersonal-infinite quadrant is that of

*pantheism*: 'everything is God'.

The ancient Eastern religions of Hinduism and Buddhism, as well as much New Age teaching, express this worldview. Schaeffer notes that the use of the root 'theism' in 'pantheism' falsely connotes a personal deity. He calls it 'pan-everything-ism'. The starting point is still impersonal, and thus can give no meaning or significance to the diversity of reality. Morals also have no meaning, as everything in 'pan-everything-ism' is finally equal.

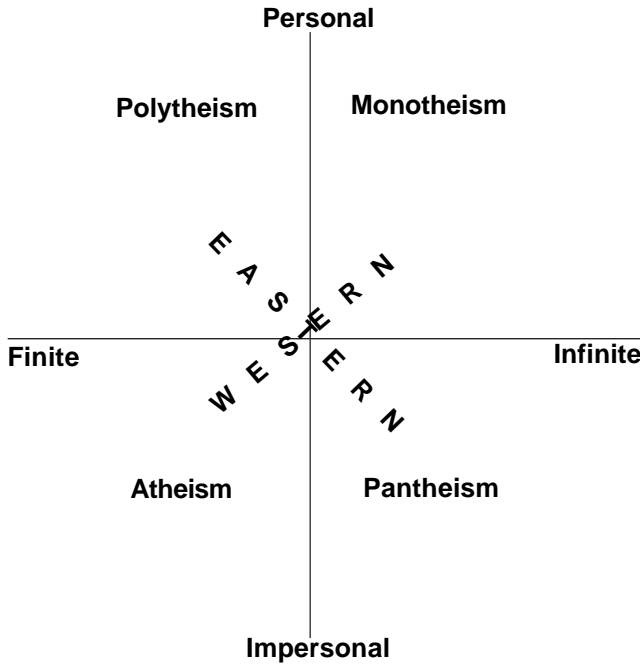
**If we begin with the impersonal, we can only talk about preferences, but not rights and wrongs**

When we start from the impersonal, we arrive quickly at the human dilemma: why should there be any meaning? Humankind is lost. Humankind remains a zero. Personality is reduced to the impersonal.

What ultimately matters under pantheism is feeling and consciousness. Whether through mind-bending drugs, meditation, spiritual ecstasy or sexual experience, objective reality is denied and experience and consciousness elevated.

*Ultimate reality under pantheism is consciousness.*

The polytheism/pantheism diagonal in the matrix represents the traditional eastern worldviews. We could lump these together, as New Agers themselves seem to do, and call the combined category *animism*, using that word in its broadest sense. We learnt earlier that this was the belief that the physical or natural world was 'animated' by the spiritual or supernatural world.



Correspondingly, we can note that the monotheism /atheism diagonal reflects the predominant western thought over recent centuries. This is the axis where we in the church have felt most at home. Most of the evangelistic efforts and apologetics of the European church have been directed towards the unbelieving materialist, attempting to prove the reality of the spiritual realm and of God.

Yet very little attention has been given to the 'eastern' diagonal in Europe. New pagans, like Danica, are not 'unbelievers'. They believe passionately in the spirit realm. Pagans are not unbelievers in the reality of the spirit world. They are not atheists. 'Signs and wonders' will not necessarily impress them about the spirit world any more than Pharoah's magicians were impressed by Moses - at least, in the initial stages! Somehow they need to be convinced of the truth of that spiritual reality.

This shift of perception of ultimate reality to the 'eastern diagonal' among Europeans will require major changes in the way we conduct our evangelism and engage with pagan spirituality.

The future of Europe will depend on which view of ultimate reality prevails as the twenty-first century unfolds. Europeans have most recently rejected the materialistic view of reality. That is what post-modernity is all about. Post-modern Europeans are open to spiritual reality. That leaves a choice between biblical spirituality or non-biblical spirituality, theism and animism. Which will it be?

Could it be that post-modern rejection of Enlightenment values may be leading us back to Pharoah's court and a confrontation between the God of Moses and the pagan gods of new age and new science?



## Ready or not?

Remember the Y2K scare? The question then was, are we ready for the new millennium? January 1 2000 has long since passed. But the question still remains: *Is our enterprise – the church – ready for the new millennium? Are we really ready for the major shifts happening in European and western society? Or will we remain stuck in a time warp, back in the twentieth century?*

In the light of everything we have said thus far, is there hope for Europe in the twenty-first century?

I believe there is. In Part Two of *Living as people of hope*, I posit ten imperatives for God's people to follow and apply that can help us recover faith, vision and hope for Europe tomorrow.

- *if we dare to* dream boldly about God's will for our town, our country, our continent of Europe;
- *if we dare to* be honest about the sins and mistakes in the church past and

present, rejecting the Wormtongues of pessimism and despair;

- *if we dare to* remember what God has done in the past, and look to see what God is up to today;

- *if we dare to* allow the fullness of the gospel of the Kingdom to radically change our lifestyle;

- *if we dare to* embrace and accept our responsibility for the future of our communities;

- *if we dare to* be open for changes in the church both biblical and relevant to twenty-first century culture;

- *if we dare to* begin working together – locally, nationally and over the borders – so that the church of Jesus Christ will be as 'an arrow sent out into the world to point the way to the future',

.....*then we will be living as people of hope.*

Go to <http://globalmission.org/wea/> to download *A Story of Hope for Europe* flash movie.



Jeff Fountain has been director for YOUTH WITH A MISSION EUROPE since 1990, and is one of the initiators of HOPE FOR EUROPE, an evangelical initiative promoting networks and platforms across Europe. Originally from New Zealand, he and his Dutch wife Romkje have three adult sons, and live in Heerde, the Netherlands. He authored the book *Living as People of Hope*, released in Holland this September 2004. Further information see [www.initiaal.nl](http://www.initiaal.nl). It is also available in Dutch: ISBN90-7431940-8. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

## Endnotes

<sup>1</sup>see 'The gifts of the Jews'; 'How the Irish saved civilisation' 'civilization'

<sup>2</sup>see 'Dawning of the pagan moon', Marc, Eastbourne, 199

# Europe, a Riddle Wrapped in an Enigma !

## The EEMA in the Context of a Changing Continent

by Cees Verharen

**This article attempts to give a broad overview of the background of Europe along with some of the challenges which European mission agencies today**

**T**he European Evangelical Missionary Alliance (EEMA) started in 1983 as a fellowship of Evangelical Missionary Alliances of North West European countries, with 500 mission agencies and 13,000 missionaries worldwide. Europe as a continent has been changing dramatically over the last century. The general view of Evangelicals worldwide of Europe as a ‘Christian’ continent has shifted to the general understanding of Europe being a major mission field.

The problem of generalizations is that they are only generally true. A closer look is necessary, but more confusion could come from reading this article. But maybe it will help the reader to slowly get a truer picture of the complex European reality. It is better to know that there are more pieces of the puzzle than thinking that you see the picture already.

This article attempts to give a broad overview of the background of Europe along with some of the challenges which European mission agencies today.

### **1. The first 19 centuries of Church and Mission History in Europe**

It is impossible to describe 2000 years of Christian history in a few paragraphs of introduction. Nevertheless it is impossible to really understand the challenge of mission from, in and to Europe in the 21<sup>st</sup> century without knowing something about her history, including the following:

The cultural context of the Apostle Paul and the powerful movement of Christian witness across the whole Roman Empire, using its communication systems and logistical structures while traveling from one multi-cultural and multi-lingual major city to the other.

The bands of Irish monks, who brought the gospel to resistant areas of Saxony and the Low Countries, who battled against heathen religions using forceful methods like cutting down holy oak-trees, and who were sometimes killed for doing it, like St. Bonifatius in Friesland.

The Roman Catholic Church and its doctrines, its power structures, its government seat in the Vatican and the work of the Holy Spirit who birthed the Reformation movement that wanted to bring the church back to Faith, Grace and Word only.

The French Revolution, declaring ‘Ni Dieu, ni maître’ (No God, no master) and two centuries of compulsory atheistic philosophy teaching in Roman Catholic primary and secondary schools in France.

The Enlightenment, the development of science, the evolution theory and the economic and social sciences, ultimately resulting in two opposing ideologies, capitalism and communism that tore Europe and the world apart for decades.

The rise of pietism, of faith missions and of renewal movements in State Churches bringing the richness of the Word and the Gospel back to the pulpit in many places and bringing the good news to many nations around the globe, with Count von Zinzendorf from Hernhut in Germany as one of its main leaders.

The failures, sins and mistakes of the Crusades; the deadly persecution of the Anabaptists by the Reformers; the use of worldly power and violence to promote Christian values; the deep rift between southern Roman Catholic, northern

Protestant and eastern Orthodox cultures; the colonial empires with their unfortunate mix of mission, merchandise and military; the atrocities of the Holocaust; and the love-hate relationship of Europe with the state of Israel.

## **2. From Theodor Herzl to the Edinburgh Centennial**

And how then can I describe the 20<sup>th</sup> Century of church and mission in Europe with very some broad strokes to paint the background of mission from, in and to Europe in the 21st century? Let me give some bullet points:

The pamphlet of Theodor Herzl, who called in 1896 for a new Jewish State was the start of a Jewish emancipation movement throughout Europe and gave oppressed Jewish communities hope that there would be a home-land for the Jewish people again. It also proved to be the beginning of the most gruesome disaster and crime that ever took place in European history.

The revival and holiness movements within the Lutheran Churches in all Scandinavian countries and the Baltic States in the beginning of the 20<sup>th</sup> century were very much aware of the need to reach out to the millions of who did not know Christ. They included in their vision and mission also the many Jewish people in Eastern Europe. One of the fruits of this was the birth of the European Christian Mission in Reval in 1904 (now Tallinn, Estonia).

Wales (1904) gave another impulse to those Northern European revival movements, and in The Netherlands

where Johannes de Heer translated and sang many songs by Moody and Sankey and others which had a long lasting influence even until today. Similarly 'Wales' influenced churches and movements in Germany and Switzerland.

Against the background of a changing and challenging world the 1910 Edinburgh Mission Conference was held. John Mott and others called to reach the whole world with the gospel in 'this generation'. Their vision was mission from Europe into the world. Edinburgh 1910 gave a strong impulse to Western faith missions and denominational missions. The high hopes of Edinburgh were soon broken.

World War I paralyzed the European Churches. Millions of young soldiers lost their lives as cannon-fodder in a desperately entrenched war in which new weapons developed by the new industries were tried and improved. The period after 'The Great War' was a politically tense time, with the USA Wall Street 1929 disaster resulting in even more unemployment, and huge economic problems in Europe. These consequently gave further rise of the powers of Stalin and Hitler who developed their godless ideologies to give new hope and sense of purpose to their people.

Shortly after the disasters of World War II, the World Council of Churches was founded Amsterdam in 1948 by the Dutch Reformed theologian Willem Visser 't Hooft, creating a new paradigm for churches world wide and giving hope to European churches. Mainline European churches entered a new challenging era. It was the first attempt to bring the gospel

to a world in need through a world wide Protestant fellowship and co-operation. It was an attempt also full of theological and political tensions but with vision and determination to bring together the variety of Protestant churches into a world wide movement.

In that same year of 1948 the State of Israel was founded with the moral and financial support from Europe and the USA. Western Europe was the scene of an enormous effort to restore society and industry with the financial aid of the Marshall Plan in a general atmosphere of expectation and hope. It was the time of the 'Wirtschaftswunder' (Economic Miracle) in Germany.

The Allied Forces (Russia, France, England and the USA) had divided Germany in four sectors, one of them being the Russian sector. Soon the ideological differences led to the building of the Berlin Wall and the Iron Curtain which closed off a large part of the continent for many decades. The Communist era lasted until 1989 when Soviet President Gorbachov gave in to Perestroika (freedom) and Glasnost (openness).

While the East-West rift began to develop, the first steps towards the European Union were taken: former enemies agreed to the European Community of Coal and Steel in 1956 in order to tie their economies together and in doing so preventing another war. The Benelux nations (Belgium, Netherlands, Luxemburg), Italy, Germany and France took that first initiative and are still strong driving forces behind the further

development of the EU. During the 40 years after that first initiative, 9 other nations joined and thus the European Economic Community developed and grew to become the European Union.

In May 2004 a group of 10 nations, mainly of the former East Block was accepted as new members and already another group of countries are knocking on the door in Brussels. Romania, Bulgaria and Croatia are hoping to join in 2007. Turkey also puts much pressure on the EU to be also regarded as a future candidate. with American George Bush as a strong advocate. But it places Europeans before a great dilemma: is the EU just a market or also a cultural sphere based on a common history and values? And where do those values then come from?

In 2010 the Centennial of 'Edinburgh' will be celebrated. A hundred years ago it was a call to reach the world with the Gospel from the West. What will be the call in 2010? What will be the situation of mission from, to and in Europe and how does this fit in world-wide developments of the evangelical church?

### **3. Anglo-American evangelicals and European ecumenicals**

#### ***The first wave of Mission to Europe***

During the years directly after WWII the first wave of mission to Europe began. Anglo American missions started working in Europe and they were warmly received as representatives of the nations that liberated Europe. With the help of Billy Graham, (the first fulltime Youth for Christ evangelist) YFC came to Europe; the Navigators began their ministry by

recruiting a young Dutch widow, Mrs Gien Karssen whose books were published in over 40 languages; Bob Evans and the Greater Europe Mission started bible schools in Germany, Sweden, France and other countries to train Europeans for Europe. The European Evangelistic Crusade began to support nationals in Spain, Portugal, Italy and Greece through the Canadian missionary George Brucks who came to The Netherlands and started European bases in Switzerland and The Netherlands. The European Christian Mission entered a new phase and developed various new strategic ministries in Southern and Eastern Europe, such as a radio ministry to Albania and Italy. Trans World Radio moved from Tangier (Northern Africa) to Europe. They took over the former Nazi radio transmitters in Monte Carlo and began their Europe-wide ministries from there.

These and many other Anglo American Mission societies were soon joined by European Christians who came alongside and who formed their own national sections, committees and mission agencies. These groups began to develop their own ministries, mostly in close connection with their parent-bodies, but they sometimes also developed independent ministries in their own right. The Swiss Mission Fellowship gave birth to its German counterpart, the German Missionary Fellowship (DMG) which started its unique ministry under the visionary leadership of Bruno Herm, who developed the principle of secondment of their missionaries to existing mission societies, thus avoiding duplication of field structures.

## ***Secularization***

During these years when Anglo-American Missions started working in Europe, secularization also begins to grow. The traditional churches in Europe began to lose many members. The Roman Catholic Church lost millions of adherents in France, Belgium, Netherlands and Germany and had to face the fact that there are hardly any new vocational clergy for the ministry. Lay people must take the roles of clergy in many parts of Europe, for the RC church is no longer able to function officially in many places. Anglican, Lutheran and Reformed State Churches suffered from liberal theology and millions decide not to be counted in any church statistics anymore. Many more stay on the religious register but are no longer active members, if they ever have been.

In the last two decades of the 20<sup>th</sup> Century, slowly but surely, foreign missions began to lose interest in West Europe; it was increasingly becoming a very hard field, with rich but indifferent people and very little results. The complex history and strong theological differences made it even more complicated to work in West Europe. East Europe was the area of the enemy and where the oppressed churches were. East Europe now needed to get priority attention. And the rest of the world was also waiting for the good news.

## ***Ecumenicals and Evangelicals***

The two new Protestant movements began to be each other's rivals. The evangelical movement strongly opposed the theological direction of the ecumenical movement with its compromising inter-religious dialogue

and its political bias. The ecumenical movement criticized the evangelical movement of being sectarian, separatist and pietistic, without an understanding of the changing power of the gospel of the contemporary world and only preaching an eternal hope and a new heaven.

Billy Graham called for a conference in 1966 in Berlin which resulted in a strongly articulated controversy between the two movements and sharp rifts in denominations and local churches. In 1974, he called another conference at Lausanne, resulting in the Lausanne Covenant and its emphasis on holistic mission. This was a major step forward for the world wide evangelical movement and an important building block in the dialogue with the ecumenical movement. Today in Europe, the influence of evangelicals in ecumenical churches is growing rapidly. Many young pastors in the Anglican Church, the Dutch Reformed Church and in Lutheran churches now are evangelicals.

Generally, the relationship between different evangelical and ecumenical churches and organizations is greatly improving, although in Germany and in Eastern Europe there is still a sense of uneasiness between the Pentecostals and the other churches.

## **4. A 'Christian' continent and a mission field at the same time!**

### ***A Christian continent without a soul***

The unique European experiment of building a community of former enemy nations across many different languages and cultures has only been possible

because of two factors: the very deep Christian roots of the continent and the Roman Catholic Christian values of the visionary politicians who took the first steps in this direction. But Europe has lost its soul. Now Evangelicals, Ecumenicals and Roman Catholics are concerned to give Europe its soul back. In May 2004 a large satellite convention took place from Stuttgart and was broadcast to over 150 cities drawing over 200,000 people with leading representatives from those three streams on the platform emphasizing that Europe must acknowledge in its constitution its Christian heritage and values. Regretfully, even tragically, the European Parliament decided not to.

### ***The Challenge of Old Europe***

Europe is only to a certain extent a Christian continent. Over 2000 years the influence of the gospel and its values has permeated the original culture rooted in Germanic and Nordic myths and gods and of the Celtic druids and the wiccans. The week-days are still called after the Sun, the Moon, Thor, Freya and other gods. These are roots that never have been completely extinguished and even now begin to grow again.

Everywhere in Europe, even in the smallest villages in rural France or Germany or Italy, you find chapels, churches and other places of worship with various kinds of historic, cultural, Christian symbols. It was the continent of the Holy Roman Empire. It is also still the continent where Christian holidays originate from, like Christmas, Holy Week, Ascension Day and Pentecost, All Souls Day and others. However, the democratic process in The Netherlands

(to give one example) would introduce multiple choice holidays, as Hindi and Muslims should be entitled to have their own holy days.

According to *Operation World*, Europe is a continent with a majority of Christians. Then, of course, the question arises by what definition one is called a follower of Christ! In many nations of Europe there would be less than 1% of the population evangelical. Hundreds of millions of civilized and relatively rich European citizens live without a personal understanding of the eternal hope of the Gospel and without answers for their lives today.

### ***The Challenge of the New Europeans***

After decades of being flooded by immigrants and refugees from all parts of the world, now the policy of 'Fortress Europe' is being applied. The doors are being closed and only restricted numbers are still being accepted. There is still a special situation with Italy and Spain having special bilateral agreements with Latin American nations. Thus Argentineans who can prove that they have Italian ancestry, even of three of four generations before them, can get an Italian passport immediately.

Now there are millions of poor new Europeans who are also without the gospel: the refugees, the guest workers, the illegal immigrants and the students from all over the world. But God is doing a new thing! Christians among those foreigners start their own churches, the Pakistanis in Oslo, the Ghanese in Amsterdam, the Egyptians in Milan, the Argentineans in Italy, the Arabs in Stockholm, the Romanians in Spain, the



Ukrainians in Portugal, the Nigerians in Ireland, the Iranians in Germany and they begin to reach out to their fellow country men.

A new dynamic between these immigrant churches and existing national denominations is starting to happen. A new kind of Christian fellowship is emerging in cities, with sharing of resources and new vision for mission in many places and in many ways. German missiologists are listening to Korean Christians starting German / Korean churches in several German cities. Spanish evangelical leaders are being challenged by the tens of thousands of Latin American evangelicals flooding their country. Portuguese churches asking themselves how to relate to over 100,000 Ukrainians in Lisbon City only. Swedish church leaders are in touch with Arab Christians in Stockholm and other Swedish cities.

In the 'Bijlmermeer' a high-rise suburb of Amsterdam, every Sunday morning 10,000 Christians attend 40 different churches of various nationalities meet in basements of underground parking lots. They outnumber the total of Dutch church-goers in the rest of the city of Amsterdam. Yet now not only new charismatic churches are planting churches, but also conservative, reformed denominations are beginning to capture the vision and the responsibility to bring the gospel back to that city!

### ***'Can these bones live?'***

National denominations and churches slowly begin to rise up to the challenge, overcoming organizational and liberal straight-jackets, gaining new inspiration

from evangelical and charismatic movements and applying new ideas and strategies. Some of these: 'Natural Church Growth' by the German Christian Schwarz, whose books are being translated into many other European languages; the Alpha Course from the United Kingdom; the Willow Creek Community Church of Bill Hybels in Chicago, USA and from the Saddleback Concept of 'The Purpose Driven Church'. It seems as though miracles start to happen. The 'Pro Christ' campaign held in March 2003, led by the Lutheran YMCA leader Ulrich Parzany managed to mobilize some 1,500 local churches in 15 European nations for a four day evangelistic satellite campaign, drawing 2 million people to local meetings.

Mission in Europe in the 21<sup>st</sup> Century is not mission in virgin territory. Looking at the Engels Evangelism Scale, the situation in many areas might be rated minus 10. Generally negative feelings regarding the church and Christianity characterize the population. This context requires preparation, understanding, patience, love and endurance. It is possible that God in His faithfulness is doing great things in this old 'Christian' continent which some call the new Dark Continent. Yet that is not a true and complete picture of the situation.

At the same time it is also true that the gospel, which came from the Middle East to Europe, went out from Europe again into the whole world. The modern mission movement, which started with pioneers like Count Zinzendorf and William Carey, was God's instrument to bring His Kingdom to many parts of the world. And the European mission movement still

contributes in a big way to world mission, but it has to find a response to the enormous changes that are taking place.

## **5. The European Evangelical Missionary Alliance (EEMA) – a new phase**

### ***Evangelical Alliance***

Before discussing the EEMA we first must look at the EA. The Evangelical Alliance in Europe (EA) started over 150 years ago. The Dutch EA say that they are the oldest EA in Europe, originating from the so-called ‘Reveil’ movement of the 18<sup>th</sup> Century. Nevertheless the official founding of the British EA took place earlier, at the end of the 19<sup>th</sup> century. Today there are Evangelical Alliances in over 30 European nations and one of the goals of the European Evangelical Alliance is that one day in all 45 nations of Europe there might be such a body. At present, initiatives are taking place in Slovenia towards such an EA that would bring together the extremely small but also very divided group of about 1000 evangelicals.

The EEA developed from a fellowship without a common agenda towards a much more pro-active and much more cohesive movement than it was 20 years ago, thanks to Gordon Showell- Rogers, its current General Secretary. The focus of an EA has always been the national spiritual situation whilst the focus of an EMA has always been on cross-cultural and international missions.

### ***Evangelical Missionary Alliances and Mission Councils***

Again, the picture in Europe is complex.

From Edinburgh 1910 a strong impulse for world mission was given. This impulse was translated differently in the various countries. In Scandinavia and in various other European countries, such as Germany, Switzerland and Netherlands it was an impulse for National Mission Councils, interdenominational, ecumenical bodies that became related to the World Council of Churches Mission Committee. In Britain, the former Evangelical Missionary Alliance (now Global Connections) as an umbrella of evangelical faith missions grew significantly. In other parts of Europe it was only after the Berlin Conference in 1966 that Evangelical mission alliances were formed, such as in Germany and Netherlands (1973).

### ***The European Evangelical Missionary Alliance***

In 1983 the General Secretary of the Bible and Medical Mission Fellowship (BMMF, later called Interserve), Arthur Pont, took the initiative to organize a round table for Evangelical Missionary Alliances from Europe. Stanley Davies, from the British EMA (later Global Connections) has served as the secretary of this meeting from the beginning until 2003. (A brief history of these 20 years is available upon request.)

In the course of the past 20 years, the EEMA has written up a ‘Memorandum of Association’. It defines the membership of the EEMA as national alliances of evangelical mission organizations. The current 12 members from North West Europe demonstrate the varied picture.

Norway: NORME (Norwegian Council for Mission and Evangelism	One Body representing an 'EA', an 'EMA', an ecumenical council and an ecumenical mission council, the Lausanne committee	No other umbrella organisations. Partner to receive State development money	Also related to ecumenical bodies worldwide
<b>Sweden:</b> Swedish Mission Council	Similar to Norway, except that recently an EA was the Lausanne committee	No other Umbrella organisations. Partner to receive State development money	Also related to ecumenical bodies worldwide
<b>Finland:</b> Finnish Mission Council	A separate EA	No other Umbrella Mission organisations	
<b>Denmark:</b> Danish Mission Council	A separate EA	No other Umbrella Mission organisations	Also related to ecumenical bodies worldwide
<b>Iceland:</b> Icelandic Lutheran Mission			Linked to EEMA only
<b>UK:</b> Global Connections	A separate EA	A separate Mission Council	Linked to EEMA only
<b>Holland:</b> Evangelische	A separate EA	A separate Dutch Mission Council	Linked to EEMA only
<b>Germany:</b> Allianz Evangelikaler Mission (D)	A separate EA	A separate German Mission Council. A separate Pentecostal and Charismatic Mission Council	Linked to EEMA only
<b>Switzerland:</b> Allianz Evangelischer Mission	A separate EA with a Partnership Agreement	A separate Swiss Mission Council. A Iso for French and German speaking	Linked to EEMA only

<b>EEMA Member</b>	<b>Structure</b>	<b>Other National Missionary Bodies</b>	<b>Comment</b>
Austria: Austria Evangelikaler Missionen (A)	A separate EA		Linked to EEMA only
<b>France:</b> Federation Missionaries Evangeliques Francophone (FMEF)	A separate EA and other umbrella bodies		Linked to EEMA only
<b>Portugal:</b> Portuguese Evangelical Alliance Mission- Council	The Missions Commissions was set up by the PEA as an integral part		Linked to EEMA only

These twelve national mission movements are now the members of the EEMA. They represent around 500 agencies and 13,000 missionaries worldwide. The largest group is from the UK.(with 200 agencies and 5,800 missionaries) and the smallest being from Iceland (with 1 council and 6 missionaries).

Slowly the EEMA is developing from a fellowship to a pro-active group, beginning to understand that the changes in Europe affect all of its partners in similar ways and that there are many things to learn together and share with one another.

### ***The vision of the EEMA and a common agenda***

A vision for the future of EEMA was written up in consultation with its members and agreed in December 2003:

*Our vision is that the EEMA becomes an alliance of national mission movements and missionary task forces of all countries of Europe, working closely together with the EEA and other networks to mobilize the church and to further the Kingdom of God in Europe and in the world.*

Sharing this vision calls the fellowship of the EEMA to begin changing into a partnership that works together towards this vision. A common agenda for the EEMA for the coming years begins to crystallize, with:

### *Clarification of relationships*

One aspect clearly coming from this vision statement is that the EEMA must begin to clarify its relationship with the European Evangelical Alliance. The complex reality of the EEMA requires a careful consideration of how the way forward could look like. Certainly, the recent step of the Portuguese Evangelical

Alliance has been very encouraging and may point the way. When new missionary movements arise in countries that have been mainly mission fields but now begin to send workers it seems logical that a mission commission should start under the national EA. There are other networks in Europe that EEMA must clarify.

One of these is the 'Hope for Europe' movement, an influential movement under the visionary leadership of the Dutch/ New Zealander Jeff Fountain. He has creatively encouraged a process to network specialist ministries across Europe in a post-modern, non-hierarchical and broad interdenominational way across organizations, countries and cultures. The EEA, EEMA and 'Hope for Europe' clearly complement each other and in October 2004 in Athens these three groups have their parallel annual with shared plenary sessions. More needs to be done to define our European partnership together.

### *Sharing Resources*

How can EEMA members learn from each other more and share resources?

1. Is there a way for other members of the EEMA to participate in the Academy for World mission in Korntal, Germany? The German EMA and the Swiss EMA work together in this vital school, but ways to broaden its services to other EEMA members as well can be explored.

2. The Dutch EZA has a good missionary insurance department. Would there be a way to make this available to other EEMA members?

3. How can the European churches be

challenged in a more united and visionary way for world mission by developing a strategy and resources together?

4. How can we generate more co-operation between European mission movements result in more financial aid from the EU for HIV and development programmes of evangelical agencies?

### *Mobilizing new candidates for World Mission*

Each of Europe's 500 mission agency has its recruitment policies and also there will be some national strategies. Until recently, the pan-European TEMA-Mission Congress allowed many members to wholeheartedly participate. Now this organization has gone into bankruptcy. The question where there could be another strategy together to mobilize young people for world mission. Is there a way to develop a new common approach in Europe?

### *Developing a European strategy together*

The EEMA is an umbrella for national missionary movement having a global vision. Nevertheless, Europe is also our mission field. How do we approach this situation together with EEA and Hope for Europe?

### **Issues needing attention and networks beginning to develop as we serve together:**

**1. New Missionary Movements:** One great surprise and joy in Europe today is the rise of new missionary movements in countries that long have been seen as mission fields only. From Portugal, 62 missionaries have been sent out into

international situations. From Italy several new initiatives came off the ground: Italian churches are supporting social projects in South East Asia, and from Austria, Hungary, Romania and Poland, missionaries have been sent out to work with agencies like Wycliffe Bible Translators and Interserve. The young and small evangelical churches that were planted many years ago by evangelical mission societies are now beginning to take up the responsibility to participate in world mission themselves. They are evangelizing not only locally but rejoicing in their active role to bring the Kingdom farther away.

The EEMA wants to encourage these developments and offer a space for fellowship, learning and sharing resources. These changes are beginning to be seen and it is a joy to see the EEMA vision becoming reality. How we can work together better in the future to stimulate similar developments in other countries in an adventure that we are now starting to experience?

**2. Mission to Europe:** The first wave of Mission to Europe after WWII has now been followed by the second wave. The first wave was mainly Anglo-American missionaries, now the church in other continents, from Latin America, Asia and Africa sends its missionaries to Europe. We estimate that 1000 missionaries from Latin America are ministering in Europe today. Another suggests that 400 Korean missionaries are working in Germany alone. It is a blessing to see God raise up this new missionary movement to Europe.

At the same time it is clear that often there is too little co-ordination, and not good

enough preparation, which results in failure and disappointment. Also, from the European side there is still limited understanding on how to welcome and receive missionaries that come to help us. It is for this reason that two years ago – at the Hope 21 Congress in Budapest 2002 – the process began to create a ‘Code of Best Practice for Mission to Europe’, a title that is still under discussion. These guidelines are meant to help both sending churches in other continents as well as on the European receiving end. Kees van der Wilden, now on the staff of the WEA-MC will be involved in promoting and implementing this ‘Code’.

**3. Ministry to Muslims in Europe:** In 1992 the Eurom conference took place to provide a place where missionaries and leaders could meet to share and discuss developments in Europe regarding ministry among Muslims. This was a helpful experience but it did not result in a pan-European network. The situation in Europe now calls strongly for such a network of missionaries and missions working among Muslims in Europe.

**4. Member Care Europe:** In May 2005 the Fifth Pan-European Member Care conference will take place in Rehe, Germany. In the area of Member Care, networking among EEMA members and their agencies is the strongest. Many specialist ministries and resources are being made available to each other, not just on a national basis, but also on a European level.

**5. European Church Planting Roundtable:** The response to the DAWN movement proposals in Europe was varied. In some countries there was an

initial positive reaction but in others there was strong rejection. In East Europe, the Saturation Church Planting movement has functioned quite well. Nevertheless there was not been an attempt yet to organize a European Church Planting Roundtable that would convene leadership of international church planting missions in Europe to share experiences, to compare strategies, to map out activities and to explore ways of encouraging each other. However, in December 2004 the first meeting of this group will take place in Kornthal, Germany.

**6. Networks and task forces:** EEMA is in touch with various other networks: ESMA (Evangelical Students Missionary Association), TIE (Tentmakers International Exchange), the China-Europe connection (encouraging the evangelization of the Chinese in Europe), and EEAA (European Evangelical

Accrediting Association-with some 30 Bible Colleges and Theological Training Centers as members). EEMA also suggests some new initiatives, such as a Turkey Platform, as we consider new opportunities for mission in Turkey now that the country is applying for EU membership.

### **Drawing to a conclusion: partners in a global task**

European churches and organizations still want to be and can be partners in the global task. The global task clearly includes Europe itself again. Together with the world wide Church, we form a global 'back to Jerusalem' movement. That is where we expect the Lord Jesus to return and together with our Jewish brothers and sisters who confess Messiah we will stand around the throne in the new Jerusalem. Until that day our task is not finished.



Cees Verharen, born 1955 in The Netherlands, has been working for European Christian Mission International since 1984 in different capacities. Since 1993 he was Regional Director for several West European countries. In 2003 he was appointed General Secretary of the European Evangelical Missionary Alliance. After 20 years of service, he leaves ECMI at the end of 2004 to become the Director of the Dutch Evangelical Missionary Alliance and remains also in his role for the EEMA. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)



# Turkey, its Christian Church and the European Union

by Cees Verharen

**T**urkey is eager to become a member of the European Union, and during this year every EU citizen will be confronted with this question. As things look now, a date will be set during the April EU 2004 summit in Athens to start negotiations for Turkish entry. If this happens, then 66 million Muslims will enter into the EU. How should Christians think and act? This article explores this issue. While I am not an expert on Turkey I am someone who is looking for ways to spread the Gospel in all across Europe.

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## **Turkey and the EU**

Ten new countries (Estonia, Latvia, Lithuania, Poland, the Czech Republic, Slovakia, Hungary, Slovenia, Malta and Cyprus) entered the EU in April 2004. After the EU leaders signed a tentative agreement to that effect in Copenhagen last year, referendums were held in these candidate member states earlier this year to green light this historic decision. Although the turnout at the referendums was generally low, the minimum required number of voters in favour of entering the EU was nevertheless obtained. So the growing party continues in Athens next April!

During the 2002 Copenhagen summit, Turkish Prime Minister Erdogan put a lot of pressure on EU members to agree on a date to start negotiations for Turkey's entry. If this were to happen they would become a huge buffer/interface/bridge between Europe and Asia. President Bush has supported this Turkish lobby, since the USA has every interest in drawing Turkey as close to the West as it can. But Bush's efforts were counterproductive at the time. The Danish applauded their prime minister who said that he would not bow to American pressure and he doubted whether a country with such a different culture actually belonged in the EU. Yet since 1963, Turkey has been a member of the NATO and the country has long sought a rapprochement with the EU. Expectations have been raised again and again, and the Turks think it's time those expectations were met.

## How Christian is Europe?

Within the European Union, opinions are different on the issue. This became very clear during discussions about the new European constitution drafted under the direction of former French President Giscard d'Estaing. Several times D'Estaing asked for the Pope's advice about the introductory paragraph to this new constitution, which is supposed to refer to Europe's historic and cultural values. Erdogan intervened in the discussion by defiantly stating that Europe is not a 'Christian club' that could refuse entry to Turkey on the basis of Judeo-Christian and humanist values. Despite pressure from various sides, including the Pope's, however, the name of God is not mentioned in the draft text of the new EU constitution, although 2,000 years of European Christendom would fully justify this in the views of various European leaders.

The official reasons for the reluctant attitude towards Turkey's entry include matters such as respect for human rights (including the position of the Kurds in South-East Turkey) and the role of the Turkish army in maintaining democracy. In backroom discussions, philosophical motives actually count as much as the historic moments at which European Christendom and Islam clashed with each other. These conflicts include raids of the Moors in Spain (up to Poitiers, France), the occupation of the Balkan (for a period of 400 years in Greece), the Turkish victories at, for example, Mohács,

Hungary (followed by 150 years of occupation by the Turks) and the ongoing tensions on Cyprus (part of the island has been occupied by Turkey since 1974).

Greece's attitude towards Turkish entry has so far been puzzling. On the one hand, Greece considers itself the only European country that understands the Islamic threat to the Balkan, as 400 years of Turkish occupation left many painful memories. This was shown emphatically by Greece's choice in favour of Serbia and against Bosnia during the war in former Yugoslavia. At different moments in recent history, Greece and Turkey have gone through periods of high tension with respect to the Turkish minority in Thrace, while the ownership of several Aegean islands almost led to an armed conflict. Currently relations appear to be thawing somewhat as a result of pressure exerted by other EU countries. For that matter, big interests are at stake for Greece, such as the Cyprus issue and business transactions with Turkey.

Within the European Commission, there is hesitancy as to whether in the long run the EU will be able to deal democratically with such large internal differences between countries and cultures and whether this would not create too many tensions. Yet it appears that before long a date will be set for Turkey's entry. The enormous expansion of the internal EU market with another 66 million customers will in the end become the decisive factor.

**Within the European Commission, there is hesitancy as to whether in the long run the EU will be able to deal democratically with such large internal differences between countries and cultures and whether this would not create too many tensions**

## Turkey and the Christian Church

The major part of the initial and ancient history of the Christian church took place in that part of the then Roman Empire that is currently called Turkey. The apostle Paul came from the 'Turkish' port of Tarsus; he and his team mates heard God's calling to come over to Europe in Troas, another 'Turkish' port.

The apostle John wrote letters to seven churches in Asia Minor, currently West Turkey. At the moment only ruins are left of these churches, as well as of many others. Gradually these have become rather interesting to Turkey, not only because of increasing visits by Christian touring groups, but also as a means of showing a kind of solidarity with Christian history.

The Christian church has been able to maintain itself in Turkey for a long time, despite the rise and dominance of 13 centuries of Islam. A considerably large minority of Christians kept alive for centuries, but in the beginning of the 20<sup>th</sup> century an enormous mass murder took place, an event almost forgotten by the public at large. An estimated 1.5 million Armenian Christians in eastern Turkey were decimated by the Turks. After that, the Christian church in Turkey was practically wiped out, although some historic churches lived on, and now we welcome the newer churches of the nation.

Around 1970, there were less than 1,000 known Turkish evangelical Christians on a global level, out of a total population of

some 40 million Turks. Various publications of Johnstone's *Operation World* have pointed to Turkey as one of the least evangelised countries in the world. Prayer has been requested repeatedly and urgently for the suffering church in this country without religious freedom. Thank God that in the past 25 years a lot has changed in Turkey, including the position and the number of Turkish Christians. Yet, some 23 of the 40 evangelical churches in Turkey were recently still being threatened with closure, supposedly for administrative

**Around 1970, there were less than 1,000 known Turkish evangelical Christians on a global level, out of a total population of some 40 million Turks**

reasons, although thousands of mosques failing to meet the same rules were exempted. The general position of the church in Turkey has slightly improved.

Of course, the challenge is still overwhelming: Today

there are Turkey has 66 million people and they represent a wide range of ethnic, religious and cultural backgrounds. Some are just as open to new Islamic impulses as they are to Christian initiatives. The strongest influence, however, is no doubt that of Western materialism. The masses are not very active religiously, although they do officially call themselves followers of the Prophet Mohammed.

Christians are now recognised as an existing religious group, although the freedom this should guarantee is not always a reality. The *Church in Need* Yearbook published by a Roman Catholic organisation reports various incidents in the past year. In 2002, the German Organisation for Threatened Nations

once more pointed out to the Turkish government that while there is nothing wrong with the construction of 1,100 mosques in Germany, yet it is unacceptable that Turkey forbids even the old Christian communities in that country to build new churches.

Yet distributing Bibles is allowed, under certain conditions, and many requests for Christian literature are received as a result of advertisements in newspapers. An Evangelical Alliance has been founded, there are two small Bible schools, a Bible store, and there is an international Christian school in Istanbul. A present there are some 40 Evangelical churches spread across the country, with a total of some 2,000 open members, which means the number has doubled in the past 25-30 years. The church is growing faster on an annual basis than the Turkish population itself, so God is blessing the church in Turkey! There are many new opportunities for the Gospel, including the Internet and small-scale evangelistic campaigns.

In what way will the millions of unreached Turkish people finally get acquainted with the Good News of Isa, the true Son of God who died on a despicable cross to bring about forgiveness of sins and who then rose from the dead?

### **European Christians and Turkey**

What should be the attitude of European Christians towards Turkey's possible entry into the EU? Should the social and cultural issues be decisive? Or should it be the fear of increased Islamic influence?

The 3 million Turks in the EU (2.7 million in Germany and the Netherlands alone) could easily strongly increase in numbers by an increase in the birth rate, by reuniting of families or by a new immigration wave from Turkey to the prosperous West. The Islamic influence is on the increase all over Europe. For a long time already France's second religion is Islam. The war in former Yugoslavia was partly determined by the Islamic influence in Bosnia, Kosovo and Albania.

London is considered to be the capital for Islam in Europe, with 1 million Muslims in that city alone. Many observers feel that their presence will be felt even more emphatically with Turkey's entry into the EU.

Many evangelical Christians are of the opinion that allowing Turkey to

enter the EU is equal to supporting the growing influence of Islam, and therefore the Turks' request should be denied. This viewpoint is supported by humanitarian reasons and Turkey's enormous economic crisis.

However, Turkey's entry will probably take place sooner or later. And how should Christians react when it does? It is high time for us to reflect on this. We see two possibilities. First, just wait and see, and meanwhile do all we can to protect ourselves against these new influences. Second, make preparations and swing into action now. For too long, European Christians have placed themselves on the defensive as a result of the threats to the church in our nations. As a result, we have been unable to take a proactive position.

**Christians are now recognised as an existing religious group, although the freedom this should guarantee is not always a reality**

Yet there is reason to trust in the future of the church, for God is a God who holds the world and history in His hands. He will complete His plan and build His church and use it to complete the missionary command to make all the nations His disciples. Thus European Christians may look forward to the future with hope and expectation and start anticipating as well as planning for increased contacts with Turkey.

The Turkish churches need our prayers and support in witnessing in their own country in their attempts to live out and demonstrate to their fellow-countrymen the truth of the Bible. Prayer is most important in this. Winning people for Christ is a spiritual battle and the opposition is everywhere and always fierce, certainly in places where not only individuals but also whole communities or even a whole society are confronted with the Gospel. All churches across all of Europe should be aware of the prayer points listed by *Operation World* and act upon them.

The requirements for EU entry that have to be met by Turkey, including freedom of speech, freedom of establishment and equal democratic rights, will play a major role in answering the question whether the Gospel can increase opportunities in Turkey. This will open up more possibilities for mission workers, evangelists, summer teams, short-term volunteers, tent makers and visitors to be witnesses of Christ. This will require the availability of lots of specially

developed literature, videotapes and CD-ROMs to support initiatives by Turkish churches and mission organisations, as well as the availability of funds for training of Turkish evangelists and pastors as well as for buildings and other capital investments.

From the other end of the debate, the question comes. How can Turkish churches assist European Christians in their efforts to reach the millions of Turks in Europe? This is already pertinent today. There is an urgent need for Christians willing to minister among Turks in Europe or in Turkey, but at the same time the

**The Turkish churches need our prayers and support in witnessing in their own country in their attempts to live out and demonstrate to their fellow-countrymen the truth of the Bible**

Turkish Christians themselves must play a major role in equipping these new missionaries and developing a vision for their roles across Europe.

How many of the opportunities are being utilised at this very moment to be witnesses for the 3 million Turks now living in Europe, whether by neighbours, local churches, or Christian organisations using literature, radio, television or the Internet? European churches need to be equipped now in order to become aware of the Turks in their own environment, sensitive to cultural differences, and knowing how to communicate the Gospel in a relevant manner. Here is a case study. A Turkish man came to faith in a refugee camp in Debrecen, Hungary, after receiving a Hungarian Gospel of St. John and trying to read it with the help of a dictionary. However, no Christians thought about giving the man a Turkish Bible or discipled

him. National organisations that are already working to equip people should ask themselves whether they can make their experience available on an international level as well.

Besides everything else, one thing is crucial, Christians ties must be stronger than existing political or cultural borders. The interests of the church in Turkey should become and remain a matter of serious prayer. Many European Christians are citizens of the European Union, but their primary citizenship is that of another Kingdom. Our Turkish brothers and sisters are our fellow-citizens in God's Kingdom already, regardless of their EU status.

### **Christian organisations and Turkey**

The possibility of having Christian conferences in Turkey is a very recent open door. Most of these conferences have been aimed at strengthening the ties with the church in Turkey or to continue spreading of the Gospel among the Turkish peoples. This was the case even though open church planting is still a very touchy subject in Turkey, despite the official freedom of speech. However, competitive prices and an attractive climate have encouraged increasing numbers of Christian organisations to hold their conferences in Turkey.

With such trips to Turkey it is naturally obvious to reflect on a key question. What is the prophetic significance of the vanished churches of Turkey to the churches in Europe? Could the church in Europe vanish in the same way as the old churches in former Asia Minor did? What does God have to say to us through the letters in Revelation? But also, present-day Turkey and European Turks

ought also to be given proper attention at these conferences.

Turkish Christians and other Christians coming from Islamic backgrounds have a great deal of experience to offer European Christians. They can help us equip European churches to be witnesses to Muslims. In my opinion, Christian organisations that organise trips to or conferences in Turkey on a regular basis should incorporate this aspect into their programmes.

The witness of the Turkish minority churches and their growth during recent years, despite strong opposition and pressure from an Islamic society, can become an inspiration and an encouragement to churches and missionaries in Europe. Their main challenge is not Islamic pressure, but materialistic disinterest in the message of the Gospel that centuries ago changed Europe completely and then spread out across the whole world with great dedication and enthusiasm by European missionaries.

This could also be the start of mutual contemplation, by European and Turkish Christians, on how to deal with the increasing post-modern, materialistic influences. What can Turkish Christians learn from the failing of many Western churches and Christians in this area. How can they arm themselves against these influences in the growing Turkish church? And on a very practical level, how about using your next trip to Turkey to visit the relatives of your Turkish neighbours? Efforts like this would be greatly appreciated and may become the bridge for a personal talk about our destination and our convictions.

Christian journeys and conferences in Turkey can send off good or bad signals to the Turkish society. Generally speaking, the 'Christian West' does not have a good reputation. Most Turks make no distinction between the materialistic Western culture and an honest Christian lifestyle. Thus Western Christians should also reflect on their relationships with Turkey and the Turkish church. On the other hand, churches and organisations in Europe have a great deal of knowledge and experience in many fields of life. How can they start sharing these riches and

making them available to the Turkish church?

The time is ripe for European churches and the Turkish church to get in touch with each other in a co-ordinated way. This will allow us to deal with current and future possibilities in a systematic manner rather than getting entangled in the confusion of all kinds of individual initiatives. It is time that the European Evangelical Alliance (EEA) and the European Evangelical Missionary Alliance (EEMA) take the lead in this.



Cees Verharen, born 1955 in The Netherlands, has been working for European Christian Mission International since 1984 in different capacities. Since 1993 he was Regional Director for several West European countries. In 2003 he was appointed General Secretary of the European Evangelical Missionary Alliance. After 20 years of service, he leaves ECMI at the end of 2004 to become the Director of the Dutch Evangelical Missionary Alliance and remains also in his role for the EEMA. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)



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# Mending a Torn Society:

## Resurging Missionary Zeal in Hungary

by Jan van Butselaar

**At one time,  
before the  
World War II,  
Hungarian  
Christians  
launched an  
all-out  
overseas  
mission effort.  
Today,  
however,  
Hungarians  
no longer  
associate  
missions with  
faraway  
places**

**D**oing missionary work in Hungary may seem like carrying coals to Newcastle. The country was Christianized a long time ago, and the statue of the pious King Matthias (1443-1490) – the first of his people to embrace Christianity – still soars high above Budapest. The 16th century Reformation has not been forgotten either. A major intersection in the city centre is named after Calvin, the Genevan reformer. Yet the country is bustling with missionary activity. Not by foreign missionaries, but by Hungarian Christians.

An impressive Reformed church sets the scene of Calvin Square. Recently, a statue of him was added. After the fall of communism the fondest wish of a Hungarian artist could be fulfilled: creating Calvin's statue.

The Reformer is portrayed as a serious man – and so he was. However, because of the statue's dimensions it has not become a formidable monument. It's almost 'cosily' placed in front of the Calvin Cafe, while on the benches at his feet students bask in the sun and in each other's company.

### Local Churches

The Missionary Institute of the Hungarian churches is located on Calvin Square. The people within this institute have distinct thoughts about missions in Hungary. At one time, before the World War II, Hungarian Christians launched an all-out overseas mission effort. The Institute's Dutch managing director, Prof. Anne-Marie Kool, even obtained her doctorate with a thesis on that part of history. Today, however, Hungarians no longer associate missions with faraway places.

According to Prof. Németh, Dean of the Theological Faculty in Budapest, mission is experienced as a commission for the church itself. The missionary activities of each local church comprise encouraging each other in the faith, drawing in people from outside the church and being present in today's Hungarian society.

It's not easy to do this well. In post-communist Hungary, society is under great pressure; living together as a

community is not easy. This is caused, first of all, by the bumpy transition the country has been making from the general poverty of the past to a capitalist economy. Some are succeeding in becoming immensely rich, while others are at their wits' end and don't know how they'll manage to feed their children tomorrow. This leads to bitter contrasts that are further exacerbated as corruption and crime make their entry.

The country's recent history poses a second threat to Hungarian society. How did everybody behave during the former communist days? Neighbours had to watch each other; sometimes even within families one wasn't sure of one's life. In general, churches did not behave very bravely in the face of oppression and torture. Often the church leaders were government agents rather than shepherds of the flock of God; pastors in towns and cities mainly tried to survive, sometimes even literally. Mind you, this is no occasion for Western people to pass judgement. The stories about unbelievably naive Western church leaders who visited communist Hungary and swallowed all the pretty, untrue stories about the situation in the country, filled many Hungarian Christians with despair at the time. Apparently, there was even a German church which, until recently – a long time after the fall of communism! – financed an 'ecumenical institute' of a former Reformed bishop (the Reformed Church in Hungary knows bishops) so the man could continue his lies for a long time.

You can imagine the kind of tension caused by these situations. Mutual confidence is sometimes hard to find. How then do you build a church (with fellowship as a key word) if people show so much distrust? Add to this the reality that the percentage of suicides in

Hungary is extremely high. Many people lack the trust they need to merely stay alive.

Poverty and riches, betrayal and opposition, and gypsies. Gypsies form another challenge/problem in the Hungarian society. Unlike their kin in Western Europe, the numerous gypsies in this country are not nomads, but live in 'ordinary' houses. The communist rulers used to relocate entire gypsy groups in order to breach the social unity in a town or an urban district – and thus reducing the chance of social unrest. Yet the gypsy culture and history are different from those of most Hungarians. If they address themselves to the church, they have different (spiritual and material) expectations. This causes quite a few tensions and stands a chance of boosting the contrasts in society. Ethnicity is a real threat.

Add to this that anti-Semitism is always lurking, in spite of the fact that Budapest houses the world's second largest synagogue (the largest is in New York). How do you do mission in such a situation?

### **Exchange**

The Budapest Missionary Institute tries to equip people for the new situation in Hungary and to help them to give shape to missions in this torn society. Groups of church members come to the city to take courses at the Institute. Students of Theology, the future ministers, receive additional missiological training. The latest development is the presentation of a course for East-European students who want to develop or support missions in their own countries. In this way, within Eastern Europe, experiences are exchanged between missionaries, coming from both large and smaller churches, older and newer ones—Pentecostal and

Baptist churches that are springing up everywhere. Stories are told about missionary activities among gypsies, about mission weeks in churches, about missions and theology.

In this respect, the Institute sustains a long-standing spiritual tradition in Hungary, i.e. the revival movement. It is characterized by a kind of piety that also used to be found in certain parts of the Netherlands - a personal, inward, simple piety, a connection with Jesus. It is probably a good way of finding the hearts of the Hungarian people, a way that does not confront them immediately with the other and with others, but initially with themselves: who am I, who am I before God? Once those questions have been answered, an individual will find his or her way back to other people, too. That's how missions work in Hungary; that's how this mission initiative of the church works, supported by organizations in the Netherlands (such as the Christian Reformed Missionary Alliance), the United States and elsewhere.

So is it successful? We see a new generation of people slowly being given

a chance. The older generation burdened by the past is increasingly withdrawing from leadership. The new generation dares to be more open, more honest. Just a few examples: the new bishop of Budapest was not ashamed to tell at his inauguration about the poverty he had experienced in the pastor's family in which he was born; clothes from the Netherlands (!) made it possible for him and his brothers and sisters to go to school.... Or the politician who had the courage to withdraw when it became known that his direct relatives had also been informants of the secret police. Or the theologian who dared to analyse 'theological' brochures from the communist days and expose the truth and the lies in them. A young minister starting out with full zeal in an old church and attracting young people. Students form Bible study groups studying the Ten Commandments, asking, "What do these mean to me, to us, to our country?" Naturally, these are just small-scale activities, but they're a beginning. And quite an encouragement for people who know the history of the mustard seed. Missions in Hungary, missions in Eastern Europe work. To the spiritual benefit of man and society.

Jan van Butselaar can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Proverbial Perspectives on Europe

by Stan Nassbaum

**T**hough Europe has plenty of proverbs of its own, we may get some fresh perspective on Europe by applying some old Nigerian proverbs to the European situation today. Consider these as you peruse the other articles in this issue.

*A hen that decides to smear its eggs with its own droppings will have itself to blame (Igala).*

A great deal of the despair in Europe today is a result of the European Enlightenment which emerged three centuries ago. Europe fouled its own nest by replacing God with human reason as the center of life and the final authority for decisions. “The fool has said in his heart, “There is no God”” (Ps. 14:1). But now the continent has to live with the stench of this statement, and growing numbers of Europeans are rejecting the Enlightenment’s confidence in human reason. They sense there has to be a better way to live. It is a time of opportunity for the good news.

*If the music changes, the dance changes (Hausa).*

The music is changing in Europe today from the modern worldview and Europeans are dancing to a post-modern rhythm and tune. Though the church must never dance to the world’s tune, the form in which the gospel of Jesus is presented does change. It is a dance which can take on many forms and still send the same message—Jesus is Lord

over all the music (Acts 2:36). *Reaching a place first does not mean you will always be first (Bura).*

In technology and political power in the modern era, Europe has been first for so long that it has come to see itself as the natural first among the continents. Globalization and the emergence of massive political and economic blocs outside Europe (and its daughter, North America) create an identity crisis for Europe. Europe has yet to learn what Paul said to a particular group of Europeans (the Romans), “Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you” (Ro. 12:3).

*If it is not possible to mix mud thoroughly, then pack it together (Ebira).*

Some who are active in mission agencies and mission training centers in Europe are distressed that the current generation of missionary candidates and mission supporters does not allow them to do as much as they used to do, at least not in the way they used to do it. The proverb advises people to work with the material they have in the way that material allows, not force the material to do what they are used to doing. To change the image, we could say that the previous generation and the current one need each other like the eye and the hand (1 Cor. 12:21). They are each unique but they have to find ways to work together as they were intended to do.



Stan Nassbaum is the staff missiologist for Global Mapping International in Colorado Springs, USA, and a member of the Global Missiology Task Force of the Missions Commission. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# National Mission Movements

## A report from New Zealand: “Taupo4ward” Leaves a Good Taste

by Gordon Stanley

**T**aupo4ward- the June, 2004 Missions Consultation, is now history but all the enthusiastic participants left with a clear view of the Triune God and His call to move forward in Mission. Around 80 people gathered at the comfortable Lake Taupo Christian Camp in its spectacularly beautiful setting, and thought deeply about God’s world and His call to bring about transformation.

Dr. William D. Taylor, the Executive Director of World Evangelical Alliance Missions Commission, led us in our deliberations. Bill’s unique low key style enabled us to think along with him rather than listen to pre-digested declarations. The fact that he was thinking out of years of practical and wide ranging experience added a richness to the tapestry of all our experiences and thinking. It was good to have a number of church missions people participating and they formed a separate stream within the consultation. Mission agencies, training institutions and mobilisers were well represented also. One of the most popular workshop choices (we had to repeat it) was a dialogue between church and agency leaders and the synergy that comes when the perspectives and interests of both are catered for.

**The dramatically changed and changing world in which we must now do mission’ formed the major theme of Taupo4ward – Globalisation and its impact on mission**

The dramatically changed and changing world in which we must now ‘do mission’ formed the major theme of Taupo4ward – Globalisation and its impact on mission. Each evening we learned of innovative approaches. The presence of over 100,000 international students, plus the new immigrants and refugees in today’s New Zealand present opportunities and challenges for both churches and agencies in outreach here. A fresh approach to the way we equip people going overseas are immense and practical. This presents a different possibility for synergy between churches and agencies.

We were refreshed and encouraged to hear the input of Kiwis (New Zealanders) including Hami Chapman, Val Goold, Kirstie Macdonald, Matthew Perry, Jamie Wood, and Cathy Ross. They represent the younger thoughtful leaders, and we realised that we have several outstanding people thinking deeply about mission.

The local “tangata whenua - Ngati Tuwharetoa” (Maori community) welcomed us and contributed gracefully to our deliberations throughout. A greater understanding of the Maori and of their ways of doing mission as communal people added a dimension not usually experienced in consultations like this.

Taup04ward was a “by-invitation only” event for reflective practitioners—those willing to think seriously about what they are doing. We all left the Lake Taupo area with much to grapple with in our service for God, and with enriched opportunities now to network with others who face similar opportunities and challenges.

### **Taup04ward Reflections**

First of all, for those who were unable to participate in Taup04ward, here are some impressions from some of the 80 plus attendees: *“It was helpful to me in my work. I had so many wonderful conversations with people that would have been difficult otherwise”, “It has been an extremely fruitful and rewarding experience for me meeting and learning from fellow-workers”, “People went away inspired with a better understanding of what others are doing and how some of the dynamics could help them- in the free time there were groups of people talking”, “Bill Taylor was very thought-provoking”.*

Good food and accommodation, and

crisp, sunny Taupo weather added to the enjoyment of the event which several folk would like to see repeated every two to three years. It was very special to have churches, schools, agencies and mobilisers represented, to have a good balance between age groups and genders and those with a focus overseas and those working in NZ. We met in “ministry streams” for focus groups and workshops for special interests, and grappled with the challenges being faced in our rapidly changing world. Being like the children of Issachar and understanding our times and knowing what we should do (1Chronicles 12:32) was the overarching theme.

Bill Taylor’s style was refreshing as he invited us to think along with him, speaking out of vast and relevant experiences but not in a declarative way, enabling us to connect our own experiences and learn together. His final message, challenging us to finish well was poignant. One participant noted, *“The highlight for me was the time there wasn’t a dry eye in the place- incredible how a simple story from a guy could have guys getting emotional – fantastic!”*



Gordon Stanley is director of Missions Interlink (NZ), the New Zealand mission movement. He and his wife, Helen, previously served for 34 years with SIM in Nigeria, Australia and the USA before returning to their very-changed passport country. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Missions Interlink Australia: A New Look For a New Generation

by Phil Douglas

**A**t the end of June, 2004, the 17<sup>th</sup> National Missions Forum for members of Missions Interlink Australia, convened at Belgrave Heights, near Melbourne. We were privileged to have Bill Taylor, Executive Director of the WEA Missions Commission, as our main speaker. Bill shared from his heart and experience concerning the need for mission leaders to reflect on missiological principles, disciplines and strategies. His contribution was greatly appreciated by the 60 participants at the conference, as he encouraged mission leaders to develop the art of reflection and focus on the essential issues of Christian life and ministry.

**Missions Interlink will continue to provide information, services, and advocacy for its members**

We were also privileged to have dialogue and interaction with local Christian leaders of Chinese and Korean background. These gracious people were representing a large number of Christians of non-Anglo background in our churches, and they may be able to help us understand some different cultural and lifestyle approaches to missions, particularly from an Asian perspective though operating from a Western base.

The members at the Annual General Meeting overwhelmingly endorsed a new national structure for Missions Interlink, Australia. A prime objective is to transform MI from a federal structure to

a national structure with a single national membership levy to cover all state and national members.

For more than a year the national committee had been working on a range of options, aware that the next generation of mission leaders prefers to network rather than operate in formal committee style meetings. Further work will be done over the next 12 months with a plan to implement the new Regulations (or Constitution) by July, 2005.

The adopted regulations are intended to reflect the following changes:

1. The “national committee” be renamed the “Leadership Team”;
2. New structure of state branches (as “Networks”) with state Leadership Teams and the recognition of various “Networks” and “Ministries” at national and/or state level;
3. General Meetings (known as General Forums) of members normally held every three years;
4. Between General Meetings the Leadership Team will function as the management body; and will consist of at least ten members, of whom 3 shall be CEO’s elected for three year terms at General Meetings;



5.The balance of the Leadership Team will be made up of the leaders of each recognised national ministry and network (including recognising each state chapter as a network);

6.Approved state bodies will be offered annual grants to assist with their administration.

The first General Forum and General Meeting of members under the new regulations is planned for July, 2005 with the election of five CEO representatives to the Leadership Team and the confirmation of the appointment of ministry and network representatives to the Leadership Team.

Missions Interlink will continue to provide information, services, and advocacy for its members. However, there will be a new focus on encouraging ministries (such as Missionary Orientation) and networks (such as Short Term Missions and Missionary Care) to function at national level.

States will continue to function and deliver services at state level. They will have independent control over their staff, finances and activities. States will be encouraged to organize seminars, prayer events, fellowship gatherings and missions' events as they have in the past.



Phil Douglas was born a Pastor's Kid in Rockhampton, Australia and has spent about 25 years in missions administration in Papua New Guinea and Australia, the last seven years as National Director of Missions Interlink, based in Melbourne, Australia. He is married to Grace and has three married sons and five grandchildren. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org).

# Global Faces: Facilitating Personal and Professional Relationships Among Member Care Workers

by Kelly O' Donnell

There are so many facets and faces in member care! *Global Faces* is a new project to help member care practitioners further develop skills and relationships. We want to 'grow deeply and go broadly' as we intentionally connect together as member care workers (MCWs). Phase one involves convening special gatherings in Europe (European Member Care Consultation—EMCC) and North America (Pastors to Missionaries—PTM) in 2005, in which several MCWs from the NSCs will participate.

**There are so many facets and faces in member care! *Global Faces* is a new project to help member care practitioners further develop skills and relationships**

logistical challenges of trying to convene such a gathering! So we opted to help support national and continental gatherings of member care personnel/mission leaders instead of trying to push for a larger more global one.

The closest we came to doing an international member care gathering was the MemCa-sponsored retreat, with help from Narramore Christian Foundation, which met after the at the 2000 Mental Health and Missions conference in the USA. We were a group of 25 people from various countries, and it

## **Global Faces—Background and Rationale**

The Global Member Care Resources group (MemCa) has discussed possibilities for convening an international member care consultation, since our inception in 1998. Yet timing is always an important issue. The consensus was that such a consultation was not something that we could pursue, primarily because we felt other regions and nations needed more time to develop their respective member care experience and approaches. Not to mention the

was a very special and intimate time. Added to this would be similar experiences of connecting with members of the international mission and member care community: the first Brazilian member care consultation in 1999; the Association of Evangelicals in Africa conference in Ivory Coast in 2000; the Evangelical Fellowship of Asia conference in Thailand in 2001. What a boost that was for many of us! Also, it is important to recall the three international conferences on Missionary Kids (ICMKs) in the 1980s. These can be considered as early

international member care gatherings, focusing on MKs/families yet overlapping with other member care areas. But a more global consultation, explicitly focusing on member care per se, has yet to materialise.

Such international gatherings, and the various ones envisioned by Global Faces, are key mechanisms for further developing the field of member care. There is nothing like face-to-face connections to build relationships, exchange updates, consolidate learning, and acquire resources and perspectives to share back in one's respective setting/country/region. But even more fundamental to these benefits would be a sense of the Spirit directing many of us, via the Global Faces gatherings, to help support mission personnel in newer, more united and more international ways.

### **Global Faces—Three Ongoing Phases**

- *Phase one* focuses on including up to 30 MCWs from the NSCs at two key conferences. First, is the bi-annual European Member Care Consultation (April 13-17, 2005, close to Frankfurt, Germany). The theme will be 'Caring Across Cultures', with culture including generational, organisational, media, and national domains. Second, is the annual Pastors to Missionaries Conference (early December in Waxhaw, North Carolina, USA). Details of these conference are available at: [EMCC@membercare.de](mailto:EMCC@membercare.de) and [Barnabas@Barbnabas.org](mailto:Barnabas@Barbnabas.org)
- *Phase two* champions the idea of colleagues with international member care experience—senior MCWs—being invited to participate in national/regional member care gatherings as a small team.

Essentially they would go as learners/consultants. Although many would come from Europe and North America, other experienced colleagues from the NSCs would also be part of such groups. The purpose would be to mingle, build relationships, and exchange updates and resources. Some inside and outside of MemCa do this regularly on different continents, mostly in ones or twos, yet the idea to intentionally form small teams to systematically connect with the member care community, is new.

- *Phase three* involves a combined effort to convene international member care consultations, every few years on a different continent, possibly starting in 2007.

### **Global Faces—Current Action Steps**

First, a small working group has formed for phase one, and includes leaders from MemCa, EMCC, and PTM, along with a few consultants. We will work towards a representative group internationally for the other two phases of Global Faces, to be initiated with input from the MemCa Leadership Team.

Second, we have sent an invitation/summons to over 50 colleagues around the world in order to identify qualified MCWs to participate in phase one gatherings, and to request input for phases two and three.

Third, we have established invitation criteria for phase one:

- Recognised ministry in member care in one's region; approval from one's organisational leadership.
- Prioritising those from NSCs; include reps from different regions; proficiency in English.

- Recommended by a regional member care coordinator and/or one member of the working group.
- Part of networks and have the desire and ability to connect with other groups.
- Agree to participate in the entire programme; have a brief written plan to apply their experience.
- Do not usually come to such international member care events.
- Attend a special one-two day retreat afterwards.
- Funds are available to help cover some of the costs of qualified NSC participants.

### **Global Faces—Our Purpose Statement**

Global Faces facilitates personal and professional relationships between member care practitioners from the NSCs and OSCs. We do this primarily by inviting qualified NSC MCWs to participate in the annual PTM (USA) and the bi-annual EMCC (Europe). We are also interested in discussing ways for: 1) internationally-experienced MCWs to attend NSC regional member care/mission conferences; and 2) a series of international member care consultations to be organised on different continents.



Dr. Kelly O'Donnell is a psychologist based in Europe. Kelly studied clinical psychology and theology at Rosemead School of Psychology, Biola University. His emphases are in the member care/human resource field: crisis care, team development, and member care affiliations. He chairs the Global Member Care Resources (MemCa), of WEA Missions Commission. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Tentmaker International Exchange (TIE) European Region

by Derek Green

**‘The TIE  
representative  
knows the  
one who  
knows what  
you want to  
know, and  
how to gain  
this  
knowledge’**

**T**IE Europe currently has 15 Countries with TIE national representatives – (at present there are about 40 Countries involved worldwide). For administrative convenience we have (a) Scandinavia – Norway, Sweden, Finland and Denmark. (b) Western Europe – UK, Germany, France and Spain. (c) Eastern Europe – Estonia, Poland and Hungary. (d) The Balkans – Bulgaria, Croatia, Serbia and Macedonia. Each representative is encouraged to set up a TIE Information Exchange with the objective of giving advice on tentmaker training, being part of a global communications network, encouraging the growth of “Great Commission” companies, recruiting and mobilizing churches to think “tentmaker” strategy.

The key sentence for the TIE national representative is: ‘The TIE representative knows the one who knows what you want to know, and how to gain this knowledge’. The representative is thus an Information Exchange. He or she will be well aware of the training available, and who are the sending agencies. Through international connections each one is well aware of the job opportunities out in the field.

The way each representative operates may differ: Norway and the UK have well developed Information Exchanges and operate training programmes; France TIE is linked to a Christian language school, preparing tentmakers for ministry in French speaking countries; in Denmark the TIE representative works amongst students, whilst in Germany promotion is linked to ministry opportunities. Finland has developed mission based upon the tentmaking strategy for many years and has expanded into the Middle East and North Africa. The present expansion of TIE into the Balkans and Eastern Europe is largely due to the new relationship between TIE and WEA.

TIE is seeking to promote a New Reformation in the way the Church operates and thinks of mission. Rather like the 16<sup>th</sup> century reformation, it has begun slowly but is gathering speed. As theological teaching embraces the New Testament truth that the sole purpose of church leadership (apostles, prophets,

evangelists, pastors and teachers) is to prepare God's people for service/ministry (Ephesians 4:11-13), so we shall see mission moving from the ordained specialist to the whole people of God. History has generally frustrated this by changing the emphasis, giving to the leadership the cosy alternative of providing sacramental services of worship, and reducing the 'laity' to being observers of colourful rituals.

Whilst tentmaking as a strategy of mission had its 20<sup>th</sup> century emphasis upon 'sending', the 21<sup>st</sup> century is seeing the need to 'receive' tentmakers. Large numbers of Christians from non-European ethnic groups are moving into Europe, seeking work and taking up professional posts. Suddenly there is a new mission force available for the re-evangelisation of Europe. Besides, there is a growing need to engage in evangelism to reach the Muslim, Jewish, Hindu and atheist minority groups in all European Countries. Who can better deal with this than Christians from these same

groupings? They deserve the encouragement and support of an effective tentmaker administration.

The need for a European TIE network of Information Exchanges and National Representatives goes hand in hand with the development of the European Community. There is a vast untapped source of lay missionaries within the churches throughout Europe, needing a 'wake-up' call to obey the Great Commission. However, evangelism begins at home, and this quotation from the 1945 Archbishops Report '*Towards the Conversion of England*' underlines the importance of the pastors and ministers of the churches getting on with the task of training their congregations now – '*We are convinced that England will never be converted until the laity use the opportunities daily afforded by their various professions, crafts and occupations.*'

What is true for England must also be true for the rest of Europe – and the whole world.



Derek is a retired evangelical minister of the Church of England. He spent three years as a chaplain in the RAF, mainly in Singapore. There followed a 35 year ministry in Norfolk (UK) as co-ordinator of ministries of evangelism, training and Bible Reading promotion in the eastern counties of England. Upon retirement from his parishes and Scripture Union in 1993, Derek has given his attention to setting up TIE National Exchanges throughout Europe. Derek is married to Phebe, who has always shared in his ministry; and they have four married children. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Internet Based Missionary Training

## An International Missionary Training Network Report

by Jonathan Lewis

Internet based training has been part of a discussion that has left visionaries spinning castles in cyberspace, and pragmatists laboring with realities that seem to overwhelm any perceived potential. Unless it is accompanied by heavy motivators, such as credit towards degrees and high accountability, it is difficult to motivate students. Perhaps one of the greatest challenges for ministry training is to reduce the barrier between instructor and student. High tech tries to address that issue through voice chat and video technology with varying degrees of success. But how do you reduce that distance when working in the Two-Thirds-World where technology is often limited to narrow band Internet and emails?

The Argentine based, Córdoba Center for Missionary Training (CCMT) has found a way to help pre-candidates take important steps towards missionary service through Internet coursework. In partnership with UBICUA (an Argentine internet educational company) they have offered the Spanish version of *Working Your Way to the Nations*, (Jonathan Lewis, Ed. 1995, UNILIT). This unique publication developed by the Missions Commission offers a course focusing on the individual (primarily but not only tent-makers) and the process they walk through to reach the field. The CCMT

has trained tutors that work with groups of up to 15 students who interact with each other as they answer questions and work through evaluative steps.

When the first module was offered (free) about a year ago, 283 Spanish speaking students from 30 countries signed up for the course. Now, a year later, hundreds more have signed up for this module while many are working through the second module and several are finishing the third and final one. Their testimonies are encouraging, as this couple who go to Toscana, Italy after an intensive missionary training course in Brazil:

‘We have wonderful new to share,’ writes Daniel, a student who with his wife is finishing the course. ‘In January we will be leaving for the mission field! We are so overjoyed! God has done such wonderful things for us—things that were totally impossible for us! We want to first of all share our joy with you and then ask you to pray for us. We are very happy with the course because it has been of tremendous blessing—helping us confirm some of our concepts and making us reconsider others.’

The Internet does have potential, but this program only works because students have a real, approachable person attending to them throughout the course. The Córdoba Center for Missionary



Training is also developing a master's level course by extension and accredited through a partnership with a Brazilian seminary. For this course, *Developing Ministry Training* (Robert Ferris, Ed. 1995, Wm. Carey Library) was translated

and used to teach a module on curriculum development. A new book, *Strengthening Missionary Training*, is being written using chapters from the older text with new additions that complement the course, for release by January 2005.



Jonathan Lewis has been on the staff of the Missions Commission since 1992 and currently serves as Associate Director working with the International Missionary Training Fellowship and the MC Publications. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Refugee Highway Partnership

## European Refugee Network Plans Expansion to 15 Countries by End of 2004

by Mark Orr

### Europe Update

**T**he Europe Team is active and growing! Six country coordinators are currently in place, and their goal is to have 15 European countries active in the Refugee Highway Partnership by the end of 2004 and 25 by the end of 2005.

The RHP Europe vision is to be a resource to refugee ministries by freely sharing approaches, encouraging existing ministries, and stimulating expansion of refugee ministry across Europe. The Europe Team is currently researching and mapping the refugee situation and needs in each European country. Once complete, a better understanding of the European refugee situation, and ways the church can serve refugees, will emerge.

'The Europe Team is a member of the European Evangelical Alliance, and actively works and participates with the EEA network. We are also participating as a track leader in HOPE 21, an evangelism strategy for Europe' reports Marco Vermin, Refugee Highway Partnership Europe Coordinator and director of GAVE Netherlands.

This work will reach a significant milestone when the Europe Team meets for a regional Refugee Highway Partnership consultation in February, 2005.

### South America Update—Focus Brazil

Antonio Carlos Nasser, South America Co-ordinator and local church pastor reports: The RHP Brazil started with a very good meeting in São Paulo city with good representation from the mission community in Brazil. After showing a presentation about refugees and sharing some words about our goal as RHP in Brazil, Nasser asked if any present wanted to join our RHP Work Group. With joy and honor to God, a new team is being raised to glorify our Lord:

Antonia Leonora Van Der Meer (Tonica) - CEM - Mission Evangelical Center  
Antonio Carlos Nasser - RHP - South America Facilitator  
Bertil Ekstrom - Interact/WEA  
Carlos Gomes - Lagoinha Baptist Church  
Cornélio Zillner - ACMI  
Durvalina Bezerra - APMB  
Edward Luz - New Tribes Mission Brazil  
John e Yvonne Macy - Action/JUVEP  
Josué Martins dos Santos - Avante Missionary Agency  
Luiz Mattos - AEVB - Brazilian Evangelical Alliance  
Mércia Carvalhaes - Sepal – OC  
Silas Tostes - AMTB - Brazilian Cross Cultural Missionary Agencies Association  
Wagner Gonçalves - Horizontes Mission

As a new RHP work group, we decided to have our 1<sup>st</sup> Brazilian Consultation in

November 2004 in São Paulo. It is a very good and receptive time right now to introduce refugee issues in Brazil. We want to take advantage of this and organize the RHP here. We thank God for this very representative WG that has been formed. Praise the Lord.

### **North America Update—Focus Canada**

Report from Anne Woolger, Canada Co-ordinator and Director of Matthew House, Toronto.

Good news! We recently held our first ever national refugee consultation of evangelicals across Canada in Montreal last month and it went very well. We had good representation from across the country and a keen group who have committed to form a “core team” to bring refugee issues to evangelical churches across the nation. The vision and mission of the RHP was shared and we essentially adopted our own mission statement modeled on that of the RHP with a desire to intentionally network with it.

### **Middle-East Update**

Report from: Abraham Shepherd, Refugee

Highway Co-ordinator for Middle East Region. Here in Greece, we will try to have our first meeting in September of this year for those who are involved with refugee work in the country. Greece has close to 800,000 refugees, most from the Middle-East. The First Greek Evangelical Church has offered to host this meeting and be a part of the ministry. Greece is a transit country, bridging the stretch of the Highway joining the Middle-East, Somalia and Sudan with Europe.

JETS, a theological school in Jordan, is one of the key hosts of ‘Love Middle East Conference’ that will take place August 2nd in Jordan. Leaders from many different Mid-East countries will attend to discuss various issues, including refugees and specifically the Iraqis. Jordan bears much of the burden in the number of Iraqi refugees entering their country, adding to the thousands of Palestinian refugees who have been there for years already.

To contact the Refugee Highway Partnership, or download a full PDF version of our recent Global Update, please visit the website at <http://refugeehighway.net>



Mark Orr serves as the Associate for Information Sharing for the WEA Missions Commission. He is currently in Greece working on a collaboration model for the Refugee Highway Project. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

## Introducing World Missions:

### A Biblical, Historical and Practical Survey

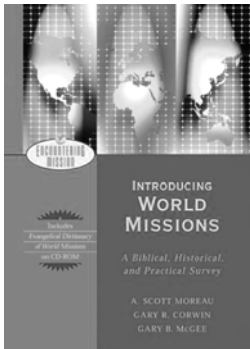
*Reviewed by Steve Hoke*

**Authors:** A. Scott Moreau, Gary R. Corwin, Gary B. McGee

**Publisher:** Baker Academic Book: 349 pages, hardcover

ISBN: 0801026482

**T**he older practical missions texts by J. Herbert Kane were a life-saver to me when I started teaching missions in 1977, but they are now dated and in need of revision. This new first book of an intended series is intended to be a general textbook introduction to missions for both the prospective missionary as well as those preparing for pastoral ministry and needing a perspective on contemporary missions.



Rather than the typical historical review from Scripture to the present day, the book is divided into five major sections. The first two sections are theological and foundational; the last three sections tackle practical issues and current challenges from different perspectives. The biblical and theological encounter initiates the discovery, laying the foundation for the rest of the book. In Part 1, the authors argue that ‘the evangelistic mandate of winning people to Christ must be at the core of any theology of mission that hopes to remain true to the biblical orientation.’ Part 2, the historical context, is a freshly written overview of the history of God’s work around the world through the church in missions.

Part 3 explores missions from the perspective of the prospective missions candidates and others who share in the task. It provides such pragmatic information as what does it mean to be ‘called,’ what is involved in moving into long-term involvement in cross-cultural ministry, and the basic of living in another culture. Part 4 extends the encounter by looking at the challenges that any individual faces in being sent out from a church to another people group in another culture, from personal spiritual and adjustment issues, to strategic and ministry issues. Part 5

concludes the book with an exploration of critical challenges to missions, including the missionary encounter with non-Christian religions, and a brief projection on missions future.

Several items further recommend the book to teachers and professors looking for assistance in course design and teaching aids. The authors provide four supplemental sets of materials, two of which are related to the text itself, and two available electronically. First, most chapters contain a practical case study highlighting a dilemma/issue from that chapter, inviting students to grapple at a deeper level. The cases are designed to help students draw from theory in light of the practical problems faced in field reality.

A second set of additional materials comes in the many sidebars seeded throughout the book, which add both substance and spark reader interest. Most offer deeper thinking on a particular issue being discussion, with accompanying questions for reflection and discussion. My favorite sidebars included the following: Missions in the Psalms, 'Sent' in the Old Testament, The meaning of 'all nations,' Does discipleship include justice?, Member Care at Hershey Evangelical Free Church, and Seven Realities of Cross-Cultural Friendship.

The third innovative feature is a CD-ROM containing the entire *Evangelical Dictionary of World Missions* (EDWM) attached inside the back cover. This recent (2000) reference work provides resources for student readings relevant to each chapter, additional background articles for reading, research or reflection.

Entries range from 'African Traditional Religions' to 'Zwemer.'

The final supplemental feature which makes this text of high value to teachers in the WEA network is an instructor's manual to support the teacher who adopts the book as a required text. This alone commends the book to new teachers or those considering changing to a new text. Upon adoption of this new text, instructors simply notify Baker Academic, and receive a copy of the CD-ROM manual. The materials include additional cases and further case study helps, important historical documents, downloadable PowerPoint presentations for each chapter, more discussion questions, and suggested readings from the EDWM for each chapter. The freshness and usability of these resources alone sold me on the book, and demonstrate the high value of shared teaching materials.

While there was little I didn't like about the text, I mention two shortcomings. There was no visible connection or link to the 'Perspectives on the World Christian Movement' course, the most popular and effective course introducing lay people to God's foreign policy, in the last 24 years. Some link could have leveraged the power of 'the story of His Glory' from that text and book to this one. Second, the text draws entirely on one book to identify its 'Church Models That Work,' and thus limits itself to the peculiar selections of a book many North American church-missions experts consider somewhat narrow in its choice of churches.

Why do I like this new text? First, it depicts the unfolding biblical drama in seven acts stretching over first four chapters. It reads more like the high drama that it is. Second, the numerous diagrams, tables and charts are helpful and visually stimulating. Third, the authors draw widely from current secular (Barber, Hall, Hofstede), and some of the best contemporary

Christian authors on missions— David Bosch, Ajith Fernando, Roger Greenway, Paul Hiebert, Walter Kaiser, Chuck Kraft, Jim Reapsome, and others. I enjoyed walking through their 21-page bibliography of current authors. This is a well-crafted and readable book that will catch the attention of novice readers early, and hold it until they reach the challenges facing missions in the final chapter.



Dr. Steve Hoke is Vice President for People Development for Church Resource Ministries (CRM; Anaheim, CA), and serves on the staff Development and Care Team. His passion is to equip and encourage front-line mission leaders to minister in the power of the Spirit and with Spiritual Authority in the difficult places of the world. He lectures widely for the Perspectives course, does training with APMC, has been a Training Associate for the WEA/MCIMTF since 1993, and serves as facilitator on the EFMA-IFMA joint Leader Link faculty. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Whose Religion is Christianity?

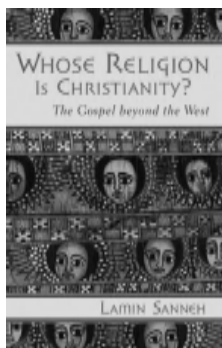
## The Gospel Beyond the West.

Reviewed by Cathy Ross

**Author:** Lamin Sanneh.

**Publisher:** Wm. B. Eerdmans, 2003. Book: 138 pages, paperback, ISBN: 0802821642

‘What is at issue now is the surprising scale and depth of the worldwide Christian resurgence, a resurgence that seems to proceed without Western organizational structures, including academic recognition, and is occurring amidst widespread political instability and the collapse of public institutions, part of what it means to speak of a post-Western Christianity.’ (p.3)



In essence, this is what the book is about – the incredible growth of Christianity in the majority world. It is divided into two main parts. The first charts and explains this astonishing growth in the Global South. The focus is on Africa, understandable as Sanneh is originally from Gambia, although he now teaches at Yale University in the USA. He expounds an interesting theory on why Christianity grew rapidly in Africa after the end of colonial rule, in contrast to Islam where the end of colonial rule seemed to hinder the growth of Islam. I am not sure about his distinction between ‘world’ Christianity and ‘global’ Christianity. He claims that the former is ‘the movement of Christianity as it takes form and shape in societies that previously were not Christian, societies that had no bureaucratic tradition with which to domesticate the gospel.’ (p.22) The latter ‘....on the other hand, is the faithful replication of Christian forms and patterns developed in Europe.’ Perhaps ‘global’ Christianity smacks of globalisation? He looks at the retreats and advances of Christianity in history, discusses African theology, gives a wonderful example of compassionate Maasai reaction to 9/11, suggests that some new Christian movements are a reaction to globalisation and concludes this section by explaining that groups that adopt indigenous names for God are more likely to ‘produce results that have indigenous credibility rather than just foreign approval.’ (p.79)

The second section considers Bible translation, where he proposes that Bible translation into mother tongues has opened the way for a rich diversity of Christian expression as



well as a fresh theological outlook. He defends Bible translation not only from the charge of being too simplistic, but also from the assertion that it places illiterate cultures at a disadvantage.

The book is made particularly accessible by its dialogical nature. It is written in a question and answer fashion and this is a deliberate strategy by the author. Sanneh explains that, 'The interview method should facilitate discussion, debate, and exchange without getting people defensive, and may be used as a framework for tackling difference in a charitable spirit and for discussing concrete issues in diverse contexts with mutual openness and respect.' (p.5) It certainly makes the book readable and allows the reader to identify with some of the questions asked, although at times I found this unknown interlocutor

distinctly irritating with questions that were arrogant and patronizing such as 'How can Africans be Christian before they have been civilised? And how can they be civilised unless African rule has done that?' (p.41) or 'If we grant that conversion is to God, how can the native mind comprehend such a lofty idea at all without proper tutoring?' (p.47) Such attitudes left me so incensed I wondered if this was a real questioner with such questions or if Sanneh had made them up with some mysterious purpose in mind. Goodness knows what Africans and those from the Majority World (i.e. the Two Thirds World) make of such questions! However, the dialogical technique engages the reader and allows for interior debate within one's own mind.

This is an extremely thought-provoking read which I would highly recommend.



Cathy completed an MA in French and German from Auckland University before studying with her husband at All Nations Christian College in UK. They spent time in Rwanda and Belgium prior to working with the Anglican Church for three years in the Democratic Republic of Congo. From 1991 - 1998 she worked for the Church Missionary Society. She is married to Steve and they have three children. Cathy completed her doctorate in 2003 and spent the latter half of 2003 lecturing at Uganda Christian University with her family. She can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Member Care for Missionaries

## A Practical Guide for Senders

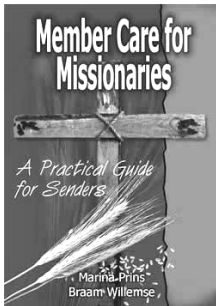
Reviewed by Hartmut Stricker

**Author:** Marina Prins and Braam Willemse.

**Publisher:** Member Care-South Africa, 2002. 127 pages

**W**e have thousands of missionaries spread around the world, sharing the eternal message of Jesus Christ with the unreached. That is wonderful! And there is much joy in serving the Lord!

Yet one of the deep questions lingering in the minds of senders is this: Who is *reaching* our missionaries in their emotional, spiritual, physical, and their family needs? Who's there during the hard times to see their tears, frustrations, disappointments, unfulfilled dreams, and the pain of being separated from family members back home? As they minister to the deep needs of others, who's caring for them and their own deep spiritual needs?



This book provides a comprehensive prescription for how to help support missionaries on the field. In a step-by-step progression the reader is equipped to better understand the key roles of pastoral support, ministry support, logistical support, prayer support, as well as communications, finances, and encouragement. It is here that Prins and Willemse combine solid biblical truth and convictions with a wealth of experience, and challenge God's people to actively care for their sons and daughters on the frontlines of Kingdom building. The goal and thrust of this book is to build a missionary support team that can practically involve parents, friends, churches, and mission organisations.

The contents of this book are arranged around three main parts. Introduction to Member Care includes a definition, rationale, and biblical perspectives for care. Life Cycle of the Missionary overviews the predictable challenges for missionaries. Caring for the Missionary outlines ways to support personnel during the preparation, on-field, and re-entry phases. The interconnecting theme of these three parts is how God's people in both churches and agencies can partner together to nurture

and develop mission personnel over the long haul. Chapters 8, 9, and 10 are key, as they address strategies for the support team, on-field care, and re-entry.

It would have been good to find additional material that focuses on specific issues for the Two Thirds world missionaries. Apart from this limitation, the book is still very relevant for all senders. It provides a helpful conceptual framework, the biblical basis, and needed

tools for practical assistance in member care. I hope every sending church, pastor, and missionary will read this book, as well as missionaries before they go and return. It is an easy and fascinating way for entering into the realm of member care. *Member Care for Missionaries* will also likely be a springboard for one's further in-depth studies on member care issues. It can be ordered from Marina Prins. [mcsa@xsinet.co.za](mailto:mcsa@xsinet.co.za) or <http://home.wol.co.za/~20141204/>

# Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism and Islam”

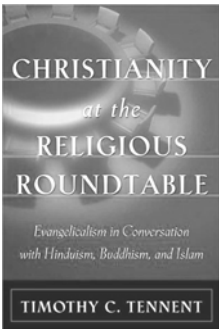
*Reviewed by David Tai-Woong Lee*

**Author:** Timothy C. Tennent

**Publisher:** Baker Academic, 2002 Book: 272 pages

**ISBN:** 0801026024

Timothy C. Tennent has done a valuable service by writing this book from the evangelical stance. So far non Evangelicals have dominated the conversation on inter-religious dialogue for the past three quarters of a century. With the coming of the globalization, Evangelicals cannot afford to remain in isolation any longer. Christianity is not the only one that became global, for the major religion of the world, such as Hinduism, Buddhism and Islam also have long since become worldwide religions. Evangelicals in this new millennium, particularly from those in the Non-Western world, daily encounter other religions, and Tennent has given us a model in this regard. With this introductory remark some of the strengths and weakness of the book will be mentioned.



There are a number of strengths in this book. Tennent has given us a good summary of the inter-religious dialogue that has occurred in the last half a century or so, along with a framework for dealing with other religions that was used in the past with some helpful comments. Three presuppositions he mentions about the Liberal Christians in their dialogue with other religions of the world are very poignant (see pages 13-16). Exclusivism, inclusivism and pluralism could have been an outdated nomenclature for the theology of religions in this third millennium. Tennent, however, introduces the term with current changes in the theologies of religion to give a framework on which to hang his proceeding inter-religious dialogue. This not only gives a reader clues to understanding where to stand in regards to other religions, but also becomes a tool to critique others who are engaged in inter-religious dialogue.

Those who claim to be inclusivists have especially been hard hit time and again through the dialogue when Tennent focuses on the topic of godhead in Hinduism, Buddhism and Islam. He

has succinctly shown us the huge differences between their concept of god and the God of the Bible. Although Tennent was not conclusive by any means, he has given us insight into how we should look at the claims of such persons as Justin Martyr, Brahmabandhav and A.G. Hogg and where to put them in inter-religious dialogues (see part 4 on case studies, pages 195-38).

When talking about the difference between the Christian God and the Allah of the Muslims, Tenennt suggests that we must examine it from three different levels: linguistic, revelational and positional. Tennent argues that a distance between the God of the Bible and the Allah of the Quran is much wider than some seem to think if one takes this perspective (see pages 204-208). He therefore concludes after engaging with a Hindu and a Buddhist on the doctrine of God: 'A careful examination...has revealed, despite key insights, major differences between dominant Hindu teachings concerning the doctrine of God and the evangelical view' (see page 61).

He adds: 'To use religious language to mask this difference is to be unfaithful to both the history of Buddhist (for that matter even for the Hindu) thought and the integrity of Christian revelation' (see page 113).

Yet there are a number of weaknesses, and I mention only two. First, it would have been better to give a brief descriptive definition of religion from the Evangelical viewpoint at the beginning of the book, as he has done on the spectrum of views regarding Christianity and other religions. For unless we have a general picture of what religion is as a whole, one-to-one comparison between certain doctrines alone may not give a true picture of the reality. Secondly, omission of sin and salvation in this dialogue evades the heart of the problem. For the average person in the Two-Thirds world, this topic may be more relevant than even the doctrine of God.

We thank Tennent for his effort to set a pattern for Evangelicals to actively engage in the inter-religious dialogue in this global age.



David Tai - Wong Lee is the director of the Global Missionary Training Center in Seoul, Korea, Chairman of the board of directors for the Global Missionary Fellowship, and a member of the WEA Missions Commission Global Leadership Team. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Hoffnung für Europa (Hope for Europe)

Reviewed by Klaus W. Müller

**Author:** Thomas Schirmacher, . 66 Thesen. Nürnberg: VTR, o.D.

The European Evangelical Alliance (EEA) together with missionary societies in West- and East Europe at their first meeting 1993 found that Christians should have “hope” for Europe. Thomas Schirmacher has written a new statement with his *66 Theses*, which were pondered theologically in depth at the “Hope 21” congress in Budapest, 2001. “Hope for Europe” is also backed by the theological commission of the EEA and the Lausanne movement. They affirmed that Christians should neither be de-motivated by the political and economic development nor be euphoric. For their impulse they get their input from the eternal, valid Word of God.



Short comments and a direct appeal for Christians are presented on how the theses can be put into practice. They are grouped into eight headings which describe necessity, sources, dependability, and the application of hope as well as the power and correction which come from them. It is not a cheap hope, but one that stems from the connection with the God of creation. This hope is of an obligatory nature and is reliable for Christian life. The missionary dimension, political effect, strategic orientation, and practical application cover all social and ethical areas which are affected by this hope.

Whoever has abandoned hope has given up. A satisfactory life is neither guaranteed by high living standards nor by fanatic religious devoutness which drive young people into suicidal actions. Both aspects miss the realistic hope which the Bible proposes. If Christians have no hope, their churches do not grow. If hope is not enacted and supported by the Holy Spirit, if it is not alive in the love towards God and men, then it is powerless and limp, leaving people to themselves. The *66 Theses* stem them against this tide, they are like an anchor in a strong current, like a lighthouse for those who have lost their

course. The *66 Theses* are like God's offer of life to his world in times of turbulence.

To order this superb resource: Thomas Schirmacher: *Hope for Europe* - 66

*Theses*, Foreword by Peter Regez. VTR: Nürnberg, 2002. 79 S. ISBN 3-933372-48-8. 8,— Euro.

Hope for Europe appeared already in 14 languages.



Klaus W. Müller has been missionary to Micronesia 1970-1981 and teaches since then missiology with emphasis intercultural and practical issues. He has got his Ph.D. from Aberdeen University 1993 and is presently professor for missions at Freie Theologische Akademie in Germany and at the ETF-University in Leuven, Belgium. He is chairman of the association of German-speaking missiologists and of the board of Deutsche Indianer Pionier Mission as well as director of the Institut für evangelikale Mission, Biebertal, Germany. He can be reached at [connections@globalmission.org](mailto:connections@globalmission.org)



## Towards a Contextual Mission Theology for Europe

by Friedemann Walldorf

**This question  
what exactly  
mission mean  
has been  
intensely  
discussed in  
the European  
mainline  
churches and  
the European  
Lausanne  
Committee  
between 1980  
and 2000**

From the perspective of God's mission (*missio Dei*), Europe has always been a mission country. But recently the fact has become more obvious. Indian Christian leader Francis Sunderaraj describes what he sees looking out of the 10/40 Window from India towards Europe: 'spiritually bankrupt churches, total indifference to Christ and the principles of the kingdom, moral degradation and ever increasing adherence to the gods of secular humanism, materialism and tribalization and to movements such as New Age'.<sup>1</sup>

Europe is in need of mission. But what exactly does mission mean in the European context? This question has been intensely discussed in the European mainline churches and the European Lausanne Committee between 1980 and 2000. From this debate basic models for a contextual theology of mission in Europe have emerged, which provide a basis for further discussion.<sup>2</sup>

### **1. The Church is the Soul of Europe: an ecclesiocentric–inculturational model**

In 1980 the Polish worker's union 'Solidarnosh' (Solidarity) caused the first cracks in monolithic communist Eastern Europe – with the support of the Catholic Church. At the same time, Pope John Paul II initiated his career promoting the *new evangelization of Europe*. Jacques Delors, former French president of the EU-Commission, agreed. We have to give a soul to Europe. When the communist system in the East had finally collapsed and Western Europe didn't have much to offer apart from economic concepts, it became even clearer: the new 'House of Europe' needed a spiritual and ethical foundation. The theme of 'New evangelization' consequently turned into the central topic at the Symposia of the Roman Catholic European Council of Bishops (CCEE)<sup>3</sup>,

leading up to the ‘Special Synod of Bishops on Europe’ in Rome 1991.<sup>4</sup>

The center of John Paul II’s vision is the inculturation of the

Gospel in present day Europe on the basis of its Catholic-Christian past. His goal is a new creative synthesis between the Church and post-modern European culture. The Pope’s vision for Europe is inspired by his conviction that Europe is intrinsically Christian since its Catholic baptism in the early medieval times. Thereby he personifies European culture and history and treats it according to Roman Catholic sacramental doctrine. Present-day Europe continues ‘under the sacramental sign of its covenant with God’. European unity, too, is interpreted from a mystical point of view: medieval Catholic Europe is pictured as the ‘seamless coat of Christ’ (cp. John 19:23), which was torn into pieces first by the break with the Eastern Orthodox Church, then by the Protestant Reformation and finally by secularist atheism. The goal of new evangelization therefore is to recapture the reality of the one (Catholic) Church being the mystical soul of one Europe.

Three ways of missionary involvement develop from this vision: (1) *Socio-ethical involvement* on the various political and cultural platforms and levels of European society. (2) *Personal spiritual and sacramental renewal*. In Ireland, for example, a movement which calls itself ‘Evangelical Catholics’ emphasizes the importance of the Bible and evangelism – within the framework of the parochial system.<sup>5</sup> (3) *Ecumenical and inter-religious dialogue* in order to re-establish the “seamless coat of Christ”

which in the last analysis is also a picture for the Church’s exclusive soteriological inclusivism: the full truth of Christ can only be found in the Catholic ‘mother-church’.

This ecclesiocentric missionary vision is not shared by all within the Roman Church. Pluralist Catholic theologians reject the notion that Europeans should be brought back into the Church and its theology. Rather, they argue, the Church should meet people where they are and encourage them in their own spiritual journey.<sup>6</sup>

## **2. Discovering God in Europe: a cosmocentric-pluralist model**

A similar view is presented by the *Conference of European Churches* (CEC)- the WCC-related forum of Protestant and Eastern Orthodox churches in Europe. The full assembly in 1986 Stirling, Scotland, resolved to give top priority to ‘the mission of the Churches in a secularized Europe’.<sup>7</sup> Different aspects of this mission are studied in succeeding consultations in Switzerland, Sweden and Crete.<sup>8</sup> The model which emerged in these conferences represents almost a reversal of the ecclesiocentric concept. The church is not the soul of Europe. Europe does not need such a soul, since the *missio Dei* is directly taking place in all of European society. This model combines orthodox *theosis*-theology and the ecumenical *kosmos*-christology (WCC Assembly New-Dehli 1961) which asserts that with the coming of Christ a salvation-historical transformation process of all creation was inaugurated. This is combined with Paul Tillich’s post-modern

interpretation of the Christian justification doctrine: God is not only justifying the sinner, but also the doubter and modern European despair as such. In this way Europe and the European experience itself are 'holy ground' and a 'sacrament', where God and man meet.

The European Enlightenment is especially interpreted as a period where Europeans were liberated from the dogmatic pressures of ecclesiastic inculturations. Mission in Europe therefore must not propagate the institutional Church, but the opening up of Churches to the Holy Spirit's immediate work in post-modern and multi-religious European societies. Dialogue is the way of the discovery of God's presence in secular Europeans and ethnic minorities.

Pluralist mission theologian W. Ustorf, Birmingham UK, goes further, pleading for a new European Christology from a psychodynamic perspective. In contrast to the biblical witness he thinks that the admittance of shadow sides in Jesus Christ (chaotic, disintegrative, disturbed, guilty) will help Europeans to identify with Jesus. Ustorf concludes: 'It seems that the disestablishment of Jesus Christ is generating ... new space to inherit the treasures of other religions ... and to overcome the heritage of anxiety and aggressiveness. This would alter very much the format and structure of Christian mission ... to a new form of a composite, bi-religious, or pluri-religious awareness'.<sup>9</sup>

Not everyone at the CEC-Consultations went along such lines. Romanian

theologian Dimitru Popescu affirmed a New Testament based Christology 'from above' as basis of a truly liberating mission in Europe. Raymond Fung, former Secretary of Evangelism at the WCC, emphasized the 'missionary koinonia' in the fellowship of the Triune God as the basis for mission in Europe which consists of both: patient waiting for lost European sons to experience the love of the Father as well as active running towards them in the crossing of frontiers.<sup>10</sup>

### **3. Communicating Christ to Europeans: a Bibliocentric-holistic model**

Close to these latter views we find the model which emerged during the conferences of the *European Lausanne Committee* (ELC) in Stuttgart 1988, Manila 1989 and Bad Boll 1992.<sup>11</sup> In Manila and later in Uppsala, Os Guinness pointed to the deep spiritual challenge of mission in Europe: 'The ultimate factor in the church's engagement with modernity is the church's engagement with God'.<sup>12</sup> Therefore, according to the ELC conviction, the renewal of biblical spirituality forms the beating heart of missiological reflection and involvement in Europe today. 'The only way to be delivered from Euro-pessimism is to catch a fresh vision of Christ!' (John Stott in Stuttgart 1988). The ELC is convinced that Christ can neither be directly discovered in European history nor be confined to a mystical Catholic-European connection. Only the historically and theologically authentic witness of the New Testament together with the present work of the Holy Spirit is the basis on which Europeans can personally

encounter Jesus Christ as their Liberator and Lord.

European history and cultures are interpreted in the creative tension between creation and sin, grace and judgement. Europe therefore offers bridges as well as barriers to the Gospel. European history, economic union, pluralist, post-modern and post-Marxist realities are always both—a chance and a challenge. The goal of mission in Europe includes cultural and political renewal on the basis of the Gospel as Public Truth (L. Newbigin). The heart of mission in Europe are local churches crossing cultural, social or religious barriers with the biblical message of Jesus Christ to reach the neighbourhoods and give them a holistic witness through ‘the proclamation and the demonstration of the love of God in Jesus Christ’<sup>13</sup>.

Local churches and *the* local church, understood as ‘all believers in that place’, are the plausibility structure for evangelistic witness: ‘we will give ourselves in a servant spirit to meet material, spiritual ... and cultural needs of as many people as possible in our neighbourhoods’<sup>14</sup>. This mission can happen in traditional parochial structures as well as through independent mission and church planting movements. The ELC therefore affirms ecclesiological plurality within the unity of the Gospel.

#### **4. Evangelical conclusions from the debate**

So what does mission mean in the European context? As an evangelical (who identifies self-critically with the last model), I think we can also learn from the

other models. The Catholic inculturational model helps us to understand the importance of Christian community, tradition and its relevance for culture. The Protestant-pluralist model reminds us that God has provided points of contact in every society. It challenges us rightly to listen carefully to and learn from secular Europeans. But both models also represent some form of European religion which needs to be thoroughly challenged from a biblical point of view. Here are some further perspectives.

#### **First, European Religion or *Missio Dei*?**

Hope for and mission in Europe are based on the conviction that God became Man in Jesus Christ - for everyone on earth including all Europeans. His Holy Spirit is active in Europe ‘to convict of ... sin and righteousness and judgement’ (John 16:8), and to cause Europeans to turn and follow Jesus Christ. But if European Churches undermine this biblical *missio Dei* by substituting it with a *missio Europae* and by submitting the missionary text of the Bible to ecclesiastical or to pluralist philosophical and societal norms (and thus confusing text and context), they deprive themselves of the hope which comes from the fact that God is not a prisoner of European history and culture, but the living and almighty God, who has spoken and laid down his promises in the creative and normative text of the Bible. In this respect the Biblio-centric model can show the way forward.

#### **Second, Mission in Europe has deep roots and a wide scope**

This kind of Bible-centered and holistic mission in Europe is not new. It took place when Martin Luther challenged the

mighty Roman-Catholic inculturation in 1517 with his *solus Christus, sola scriptura, sola gratia* and *sola fide*; when William Booth started his mission to the marginalized in industrial London in 1865; when Francisco Paula y Ruet planted evangelical churches in Spain in the 1860s; when Dietrich Bonhoeffer died in 1945 in resistance to the Nazi-regime and when Francis Schaeffer discussed European philosophy and arts with agnostic students in Switzerland after World War II – just to mention a few examples. Today, new missionary movements are forming in the older denominations and in new independent church-planting movements. The Hope-for-Europe-Network initiated in 1994, co-sponsored by the European Evangelical Alliance and the European Lausanne Committee, was a courageous attempt to express and encourage this complex ‘unity in diversity’.<sup>15</sup> Mission in Europe needs to know and study its own history and the diverse missionary landscape in Europe today; this will provide encouragement and insight for future planning.

### **Third, Gospel Communities**

It is a myth that Europeans are no longer interested in truth. Yet their search for truth is hidden within the search for identity and community. Local missionary churches as visible communities of the Kingdom of God consisting of women, men, youth and children trusting Jesus Christ in their daily lives are the plausibility structures for the uniqueness of the Gospel and its mission in pluralist Europe today. They will function as a *semeion* (Greek: sign, symbol) woven into the texture of European culture and pointing to the hope found in the sure

promises of God. Europeans need Christian friends and communities that can show them how the Gospel works in real lives.

### **Fourth, Narrative Truth**

‘This generation will ... become converted to the Christian community. However, we need to make sure they are converted not only to the community but to the King of the community, Jesus Christ’.<sup>16</sup> Mission in Europe therefore is the challenge to tell Europeans the biblical story of the Living God and his Son. The less people know this true and transforming story, the more evangelism needs to be narrative and not one that immediately calls for decisions. In a Europe filled with *imaginary* media-stories it is decisive to affirm that the biblical story is *true* as well as life-transforming. This stresses the importance of missionary apologetics. Contemporary Europeans hunger for a truth that they are convinced cannot be found – because history and science seem to show that everything is relative. Mission in Europe needs to show why relativistic pluralism does not make sense and why Jesus Christ is the one and decisive Word of God in a world of so many words.<sup>17</sup> This is real good news for Europeans, who need to encounter the truth about themselves and discover the truth of Jesus Christ that will set them free (John 8:36).

### **Fifth, Gospel, Plurality and Pluralism**

Mission in Europe needs to distinguish between plurality and pluralism. While pluralism (relativism) is the greatest apologetic challenge, religious freedom and plurality are a consequence of and a chance for mission. Plurality is a

consequence of mission history in Europe, since only the biblical view of man creates respect and tolerance in spite of differing religious opinion. Even the Enlightenment emphasis of religious freedom has gospel roots. Religious plurality is a chance for mission since it provides freedom of religious choice and makes possible the presence of people of non-Christians faiths. The present pluralist ideology in Europe will not be able to maintain a basis for religious freedom and plurality in the long run. Thus, Christian mission in Europe increasingly has important public dimensions.

### **Sixth, World Mission in Europe**

Mission in Europe is part of God's world mission. The strong growth of evangelical churches in the Two-Thirds World is an encouragement for mission in Europe: 'God has not finished with our continent. God can step in again to reveal his power!' Europeans can learn from the missiological experiences of churches in the non-western world in non-Christian contexts. European missionaries that have worked in other cultures will also

have a lot to contribute to the missiological challenge in Europe. People from all continents and world religions are living in Europe. Many of them have never heard the Gospel. But many of them are also coming as mature Christians, immigrants, workers and missionaries, to reach out to ethnic minorities and secular Europeans. What does that mean for local churches, denominations and partnership in mission in Europe?

### **Finally, a Spiritual Challenge**

Mission in Europe is a spiritual challenge which transcends human strategic thinking and planning. The heart of contemporary European culture is suffocated by the 'deliberate locking-out of genuine transcendence'. Mission in Europe can only rely on God's Word and Spirit to open up this 'iron cage'. When God speaks, not even the worst or best of our hermeneutics and strategies can hold him down.<sup>18</sup> The centre of mission in Europe therefore is found in a Bible-centred multi-denominational and – cultural missionary community praying the prayer of Moses: 'Show me your glory' (Ex. 33,18) and the prayer of Isaiah: 'Here am I, send me' (Is. 6,8).

Dr. Friedemann Walldorf teaches missiology at the *Freie Theologische Akademie* (FTA) and the *Akademie für Mission und Gemeindebau* (AMG) in Gießen, Germany. He can be reached at [connections@globalmission.org](mailto:connections@globalmission.org)

### **Endnote**

<sup>1</sup> *Evangelical World* : WEF Newsletter 1995:7

<sup>2</sup> For a detailed missiological investigation of this process and the various models see: F. Walldorf, *Die Neuevangelisierung Europas. Missionstheologien im europäischen Kontext*, Gießen/Basel: Brunnen TVG, 2002.

<sup>3</sup> Cp. *Die europäischen Bischöfe und die Neu-Evangelisierung Europas*, Stimmen der Weltkirche 32, hg. v. Sekretariat der DBK/CCEE Sekretariat, Bonn/ St. Gallen, 1991.

<sup>4</sup> *Damit wir Zeugen Christi sind, der uns befreit hat. Erklärung der Bischofs-Sondersynode für Europa*. Verlaut barungen des Apostolischen Stuhls 103, hg. v. Sekretariat der DBK, Bonn, 1991.

<sup>5</sup> Monaghan, Paddy, 'What is an Evangelical Catholic?', *Lion & Lamb* (Belfast) 14, 1997: 11-14.

<sup>6</sup> For example: O. Fuchs, 'Was ist Neuevangelisierung?', in: *Stimmen der Zeit*, 210. Bd. (1992): 465-473; 471; K. Koch, 'Neuevangelisierung im Missionskontinent Europa, Chancen und Versuchungen', *Katechetische Blätter* 118 (1993/ 2): 98-112.

<sup>7</sup> KEK (Hg.), *Begegnung in Stirling: Bericht der X. Vollversammlung der KEK 4.-11. September 1986* Universität Stirling, Scotland, Genf: KEK, 1986, S. 107.

<sup>8</sup> For a detailed interpretation of these consultations see F. Walldorf, *Die Neuevangelisierung Europas*, p. 106-189.

<sup>9</sup> W. Ustorff, 'The Emerging Christ of Post-Christian Europe', *A Scandalous Prophet: The Way of Mission after Newbigin*, ed. T. Foust, et al, Grand Rapids, 2001, p. 141.

<sup>10</sup> *Die Mission der Kirchen in einem säkularisierten Europa: Biblische Aspekte der Mission. Bericht der Studienkonsultation der KEK, 2.-6. Mai 1988* in Sigunta, Sweden.. Genf: KEK, 1989, S. 17-19; 45ff.

<sup>11</sup> For a detailed interpretation of these conferences see F. Walldorf, *Die Neuevangelisierung Europas*, p. 193-303.

<sup>12</sup> O. Guinness, 'Mission Modernity: Seven checkpoints on Mission in the Modern World', *Faith and Modernity*, hg. v. P. Sampson et al, Oxford: Regnum, 1994, S. 322-351.

<sup>13</sup> 'The Bad Boll Commitment' (BBC), *World Evangelization* (Jan/1993): 6-7.

<sup>14</sup> *Ibid.* p. 7.

<sup>15</sup> Cp. S. McAllister et al, *Hope for Europe: An Initiative of the European Round Table*, Vienna, 1994. See also the recent *Hope.21- Konsultation* in Budapest from 27.04. - 01.05.2002.

<sup>16</sup> Jim Long, 'Generating Hope: A Strategy for Reaching the Postmodern Generation', *Telling the Truth: Evangelizing Postmoderns*, ed. D.A. Carson, Grand Rapids, 2000, S. 322-335: 334.

<sup>17</sup> Cp. H.A. Netland, *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission*, Downers Grove: IVP, 2001; V. Ramachandra, *The Recovery of Mission. Beyond the Pluralist Paradigm*, Carlisle: Paternoster, 1996.

<sup>18</sup> O. Guinness, 'Mission Modernity: Seven checkpoints on Mission in the Modern World', *Faith and Modernity*, hg. v. P. Sampson et al, Oxford: Regnum, 1994, S. 349ff.



# News from Europe

by Dieter Trefz

Europe has become a mission field and there is an urgent need to evangelise this continent. The number of evangelical Christians in Europe is few and, ironically many countries in the former typical mission fields, actually have more Christians than in European nations. Europe has now finally been re-discovered as a mission field. Yet, while many might have the impression that little is done for Europe, there are many missions serving in Europe and many efforts undertaken to reach the continent with the Gospel. Regretfully, in general there is not much sharing and co-ordinating, especially between church-planting missions. To address these needs the following conference will be a great help.

## Roundtable Europe – Church Planting Europe

The Roundtable ‘Church planting Europe’ wants to bring together missions leaders and European regional leaders of international missions with the objective of strengthening and developing an overall vision and ministry of church planting in Europe. We will meet at the Akademie für Weltmission in Korntal (Stuttgart), Germany from December 6-9, 2004.

Some of the outcomes that are aimed are:

- getting to know each other and strengthening relationships;
- sharing information regarding the

respective ministries that are represented;

- sharing specific challenges that international missions face in Europe;
- getting a better understanding of the areas and locations where church planting is taking place;
- sharing experiences, trends, resources and needs;
- discovering ways of working together, locally and on other levels.

The facilitators are:

Rev. Johan Lukasse (formerly the President of the Belgian Evangelical Mission, now European Church planting consultant), Ernie Addicott (formerly European Director of Interdev, now the International Director of European Christian Mission International)

The organizers are:

Dieter Trefz (Kontaktmission), Reinhold Scharnowski (DAWN Europe), Gordon Saunders (GEM Europe), Cees Verharen (ECM-International until 1 October 2004, thereafter working with the Dutch EZA – Evangelical Missionary Alliance and the EEMA – European Evangelical Missionary Alliance)

For more information please contact

DieterTrefz

dieter.trefz@kontaktmission.de

or Cees Verharen

cees.verharen@ecmi.org



Dieter Trefz since 1987 has been the international director of Kontaktmission [www.kontaktmission.de](http://www.kontaktmission.de), a mission agency committed to church planting in 13 nations with 140 missionaries in Europe and Asia. He is married with 4 children and two grandchildren. He can be contacted at [connections@globalmission.org](mailto:connections@globalmission.org)

# Encounters:

## A New On-Line Missions Resource from the UK

*Editors*

The editors of *Connections* send you this item from Redcliffe College, England:

We wanted to let you know about a new missions resource in the UK. It is called *Encounters* and is a new magazine specifically about mission issues affecting the British Missions movement. As it says in the opening editorial it is a concern that there is very little high quality discussion about mission available in the UK at the moment. The plan is to promote such a discussion and we have made it very easy for people to respond to and interact with the issues raised. We have already had exciting contributions from Ian Rees of World Horizons, Patrick Johnstone of *Operation World* and others.

Whilst we want it to fill the gap of a UK missions journal, we do not want to engage in insular reflection and therefore invite you to speak into British missiology and interact with us. If you have any comments on the concept itself, the idea of a British missions magazine, and about the way that we have laid things out, it would be great to hear from you. Of course, we also hope that you will feel you want to add your voice to the discussion!

You can find Encounters online at the Redcliffe website ([www.redcliffe.org/mission](http://www.redcliffe.org/mission)). We hope to publish this every other month. It will be exclusively electronic (at least for the time being) and the first edition is already out there.

For more information get in touch with Rob Hay at: [rob.hay@generatingchange.co.uk](mailto:rob.hay@generatingchange.co.uk) or Jonathan Ingleby at: [jingleby@redcliffe.org](mailto:jingleby@redcliffe.org).

# India Census 2001

## Religious Information Highlights

*Editor*

**T**o the *Connections* readers. The following census data from India has clear Christian interpretation as you read the numbers. Mull these over.

**Religion:** At the national level, of 1,028 million population, 828 million (80.5 %) have identified their religion as Hindus, followed by 128 million (13.4 %) as Muslims, 24 million (2.3 %) as Christians; 19 million (1.9 percent) follow Sikh religion 8 million (0.8 %); are Buddhists, and 4.2 million (0.4 %) are Jains. Some 6.6 million follow to other religions and persuasions including tribal religions. About 0.7 million have not stated their religion.

Christianity has the highest **sex ratio** with 1,009 females per 1,000 while Sikhs has the lowest with 893. Buddhist have 953; Jains 940; Muslim 936 and Hindus 931. The national average is 933. In the children between 0-6 years of age Sikhs have 786; Jains 870; Hindus 925; Buddhists 942; Muslims 950 and Christians 964. The national average is 927. This may show the Christian reverence for life and the rejection of sonograms to identify girl babies who can be aborted.

**Literacy rate** based on age of 7 and above: Jains is the highest with 94.1 % followed by Christians at 80.3 %. The national average is 64.8 % in which Hindus and Sikhs fare slightly better. Muslim literacy rate is 59.1 % while Buddhist have 72.7 %. Christian literacy

rate in 21 states is over 75 %, and is 90 % or above in the states of: Lakshwandeep, Kerala, Delhi, Mizoram and Maharastra. Only Arunachal Pradesh has below 50 %. Some 84.4 % Christian males and 76.6 % females are literate. The gap is less among Jains also. It is wide among Hindus, Buddhists and Muslims.

The average **Christian population** in India is 2.3 %. North East India has considerable Christian presence. Christian percentage in the states in descending order are: Nagaland 90; Mizoram 87; Meghalaya 70.3; Manipur 34; Goa 26.7; Andaman 21.7; Kerala 19; Arunachal Pradesh 18.7; Pondicherry 6.9; Sikkim 6.7; Tamil Nadu 6.1; Jharkhand 4.1; Assam 3.7; Tripura 3.2; Dadra & Nagar 2.7; Orissa 2.4; Daman Diu 2.1; Karnataka 1.9; Chattisgarh 1.9; Andhra Pradesh 1.6; Punjab 1.2; Maharashtra 1.1; Lakshwandeep 1; Delhi 0.9; Chandigarh 0.8; Gujarat 0.6; West Bengal 0.6; Madhya Pradesh 0.3; Uttranchal 0.3; Jammu & Kashmir 0.2; Bihar 0.1; Uttar Pradesh 0.1; Rajasthan 0.1; Haryana 0.1; Himachal Pradesh 0.1

**Total number of Christians:** 24,080,016 of which Urban Christians are 8,186,058 while rural Christians are 15,893,958.

For more information please visit the website: <http://www.censusindia.net>

"I don't do big things. I do little things with big love." Mother Teresa

# hope

UNEMPLOYMENT  
NATIONALISM  
POVERTY  
PORNOGRAPHY  
BIRTH RATE  
OPIUM  
DIVORCE  
EUGENICS  
SCIENTISM  
WAR  
FASCISM  
MARXISM  
HEROIN  
ANTI-SEMITISM  
TERRORISM  
EUTHANASIA  
HOMELESSNESS  
HEALTH CARE  
NEO-PAGANISM  
ABORTION  
SEX TRADE  
UNEMPLOYMENT  
NATIONALISM  
POVERTY  
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OPIUM  
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WAR  
FASCISM  
MARXISM  
HEROIN  
ANTI-SEMITISM  
TERRORISM

