MISSION IN EASTERN
AND
CENTRAL EUROPE

REVOLUTIONS IN EUROPEAN MISSION

ANNE MARIE KOOL

MISSION IN EASTERN AND CENTRAL EUROPE

REVOLUTIONS IN EUROPEAN MISSION

Textbook of applied missiology

Anne-Marie Kool

2022

MISSION IN EASTERN AND CENTRAL EUROPE

REVOLUTIONS IN EUROPEAN MISSION

Textbook of applied missiology

Anne-Marie Kool

SUMMARY

I. EUROPEAN CHRISTIANITY

Introduction

Positioning Europe in the worldwide field of mission implies the construction and maintenance of images about Europe and European Christianity. Images then fuel specific types of missionary enterprise and play an important role in motivating funding.

One of the most remarkable sources of such images is the *Atlas of Global Christianity*[1] which aims to present an "accurate, objective and incisive analysis of the worldwide presence of Christian faith".[2]

The introduction to the *Atlas* states that its goal is to provide "as nuanced a picture as possible" of the history of Christianity over the last 100 where a general pattern is "unmistakeable", with Christianity experiencing a "severe recession on the European continent", while it has undergone "unprecedented growth and expansion" in other parts of the world. [3] "Authoritative statistics" are projected on maps to offer a "visual representation of the numerical strength or weakness of Christianity".[4]

This general image on the first pages of the *Atlas* raises several questions. Why is only reference made to Europe as having experienced "a severe recession" and not to North America, as the decline in Europe with 15.9% hardly differs from that in North America with 15.1%.[5] What implicit assumptions lie behind the assessment of this image of Europe? The *Atlas* was widely praised by reviewers for its "detail beyond belief",[6] as "impressive but improvable"[7] with the amount of work

---

[1] Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee, "Atlas of Global Christianity 1910-2010," Edinburgh: Edinburgh University Press, 2009.

[2] Ibid., xi.

[3] Ibid., xi.

[4] Ibid., xi.

[5] Ibid. 57.

[6] Peter Brierley, "World Religion Database: Detail Beyond Belief,"*IBMR* 34, no. 1 (2010).

[7] Robert D. Woodberry, "World Religion Database: Impressive-but Improvable,"*IBMR* 34, no. 1 (2010).

needed to collect and estimate these data as "mind-boggling".[8] However, some reviewers have expressed caution with regard to the accuracy of the figures,[9] suggesting that readers not engage in statistical analysis without "robustly" checking the data, "[as] they contain random error and probably some systematic error", even though these estimates are considered "extraordinarily valuable".[10]

These initial questions show the importance of entering into a conversation concerning the assumptions and the methodologies that impacted the construction of these images in the *Atlas* in terms of their emergence, formation and dissemination. As the focus of this chapter, we will identify some of the most significant images used in the *Atlas* concerning Europe and European Christianity. Exploring their formation, we focus on the "lenses" shaping the creation of these images. Can we uncover the implicit assumptions of the underlying missiological theory, the perceptions and the related conceptual and methodological problems? To review their dissemination, we will look at why and how these images are used to promote a certain mission strategy and to motivate funding of the mission enterprise. Image formation theory helps us to discover in what sense images are orchestrated *a priori* in an attempt to influence or direct people. It is important to understand what may be the hidden agendas behind this desire to influence mission strategy. The study of image formation deals with the nature of the lenses that may magnify, de-magnify, distort, or omit certain elements of reality.

1. Images used in the *Atlas of Global Christianity* used to describe European Christianity

The following six most significant images are used in the *Atlas* to capture Europe and European Christianity.

---

[8] Robert D. Woodberry, "Bookreview: Atlas of Global Christianity,"*IBMR* 34, no. 1 (2010).

[9] Brierley, "World Religion Database: Detail Beyond Belief," Woodberry, "Bookreview: Atlas of Global Christianity.", Jan A. B. Jongeneel, "Book Review. Atlas of Global Christianity: 1910-2010, by Johnson, T.M. & Ross, K.R. (Eds.), 2010 Edinburgh, Edinburgh University Press. ,"*Exchange* 40, (2011).

[10] Woodberry, "Bookreview: Atlas of Global Christianity."

1.1. Secularized Europe

In the *Atlas*, the image of a secularized Europe occurs most frequently, with secularization "drastically" affecting every country of Europe, particularly Western Europe.[11] The "considerable loss of membership"[12] is caused by the loss of relevance of institutionalized religion. Mediterranean Europe copes with "a crisis of unprecedented proportions" in tackling a "pervasive wave of secularization".[13] The most serious challenge in Eastern Europe is "the power of the ever-intensifying processes of secularization and globalization".[14]

This image of a secularized Europe is ambiguous. On one hand, maps of the continent show the percentage of "professing Christians" to be 80.2%[15] On the other hand, there are other images portraying a continent in "severe recession".[16] The secularization of Europe is considered an undeniable fact. We should talk instead of the "unchurching of the European population" and of "religious individualization". Many people have ceased to participate in religious practices, but still maintain high levels of individual religious beliefs.[17] The complexity of this image is demonstrated not only by the phenomenon of "believing without belonging",[18] but also by the reverse of "belonging without believing"[19], and even by "non-believing and non-belonging"[20] as "'secular' and 'Christian' cultural identities are intertwined in complex and rarely verbalized modes among

---

[11] Johnson et al, 172.

[12] Ibid., 88.

[13] Ibid., 167.

[14] Vladimir Fedorov, "Christianity in Eastern Europe," in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009, 158.

[15] Johnson et al, 57.

[16] Passim.

[17] Jose Casanova, "Religion, European Secular Identities, and European Integration,"*Tranzit* 27, (2004).

[18] Grace Davie, *Europe, the Exceptional Case : Parameters of Faith in the Modern World*, Sarum Theological Lectures. London: Darton, Longman & Todd, 2002.

[19] Casanova, "Religion, European Secular Identities, and European Integration", quoting Daniele Hervieu-Légér (2003/2004).

[20] Detlef Pollack, Olaf Müller, and Gert Pickel, "Church and Religion in the Enlarged Europe: Analysis of the Social Significance of Religion in East and West," In *The Social Significance of Religion in the Enlarged Europe : Secularization, Individualization, and Pluralization*, ed. Detlef Pollack, Olaf Müller, and Gert Pickel. Farnham, Surrey, England; Burlington, VT: Ashgate, 2012, 6.

most Europeans".[21] This complexity is illustrated by a case study from the Czech Republic, considered to be one of the most secular and atheistic countries in the world. Czech atheism is "very particular".[22] Czech society is more anti-clerical than it is atheistic with Czech people refusing the Christian God, but not ceasing to believe in something. Pavel Cerny states: "There is no real secularism in our country. Various 'gods' are back. The Czech society is not secular in religious terms. Many seekers long to taste and experience something transcendental."[23]

1.2. The changing landscape in European Christianity

A second dominant image is that of a changing landscape in European Christianity. The *Atlas* notes the rise of agnostics and atheists (soon about 22% of the population) as causing a large shift away from Christianity in Western Europe.[24] That in turn signals an intense transformation in Europe's religious demography. In the *Atlas,* the decline of Christianity in Europe is seen as "defections", mainly folks leaving the established churches to become agnostics and atheists, and is considered "the evidence of secularization".[25] On the other hand, the *Atlas* takes note of the growth in the number of "Independents" and the so-called "Marginal Christians", asrapidly-growing traditions that, coupled with immigration, are impacting the growth of Christian communities in Europe.

It is remarkable that the *Atlas* sets clear boundaries by offering two clear-cut images, one of a "professing Christian" and another of someone who has shifted away from Christianity as agnostics and atheists. The images from other sources, including the *World Christian Database* (WCD) from

---

[21] Ibid.

[22] Pavel Cerny. 'Thinking About Mission And The Development Of The Church Within The Secular Context Of The Czech Environment'. Lecture, Die Zukunft der Kirche in Europe, 28-30 mei 2015, IEEG, Greifswald, Germany, n.d. Wissenschaftskolleg, Greifswald, Germany, 2015.

[23] Ibid.

[24] Johnson et al, 172.

[25] Ibid., 156.

which the *Atlas* derives its data[26] show a more diffuse picture,[27] a large grey zone like that seen in the Czech Republic.[28]

In comparison, the *European Values Study* shows that Europe is not as secularized as it seems, with about half of all Europeans praying or meditating at least once a week.[29] With atheists as a small minority, it is a kind of "cafeteria religion" or a "church-free spirituality". The *EVS* concludes: "Europeans remain religious, their approach is eclectic,…Meanwhile many institutionalized churches, especially in the West, are running empty."[30]

1.3. Institutional erosion in historic churches

A closely linked third image in the *Atlas* is that of institutional erosion in the historic churches. The *Atlas* reports that institutionalized religion is "certainly on the wane", especially Christianity. However, one can also observe that religion has not disappeared. It has taken different forms.[31] Protestantism has proved more vulnerable to this "institutional erosion".[32] The *Atlas* presents virtually all over the European continent an "unmistakable, indeed gross 'decline'" in the outer expressions of church attendance and Christian belief.[33] The Scandinavian churches are no exception with 80% of the children being baptized but less than 2% of the population regularly attending a church. In Sweden the decline has been most dramatic from 99% Christian in 1910 to 66% in 2010. As an "outside insider", Daniel Jeyaraj is more specific about the reasons observing that people in the Western world are kept away from the Church due to the "ongoing denominational squabbles", conflicts among Christians, inconsistent Christian attitudes towards ethical issues and

---

[26] Ibid, 342-343.

[27] Cf. Stefan Paas, "The Use of Social Data in the Evangelization of Europe: Methodological Issues,"*IBMR* 37, no. 1 (2013) 9.

28 Pavel Cerny.

[29] European Values Study, "Religion" (accessed 11 September 2015).

30 Ibid.

31 Andre Droogers, "Christianity in Western Europe 1910-2010," in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

32 David Martin, "Christianity in Europe, 1910-2010,"in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

33 Martin Conway, "Christianity in Northern Europe,"in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

sex scandals. They sincerely wait for the demise of Western Christianity. Although not perfect, non-Western Christianity is presented in a different light, with signs of vitality, authenticity and hope.[34]

This image points to a divergence between the statistical data and the interpretive essays of the *Atlas*, raising the question as to what extent the essays fulfill an interpretive role or whether they create a different image that the maps do not capture.

1.4. Migration as a factor in revitalization

A fourth, frequently repeated image in the *Atlas* is that of migration as a factor in revitalizing European Christianity. The influence of Western Christianity is considered "waning but still powerful", but due to migration of non-Western peoples, the influence of the "South" upon "North" has "greatly increased", leading to new vigor in the "often dwindling" churches of the "North".[35] Migrants bring with them their Christian faith, "generally more dynamic and enthusiastic than their European hosts",[36] creating some of the largest congregations in major centers of Western Europe. Some of them are part of growing movements of "reverse mission" from Protestant and Independent churches, shocked by the decline of Christianity in countries from which they inherited the faith.[37] The future of Christianity in Europe is said to be "in the hands of immigrants, largely from the Global South".[38] The number of Muslims in Western Europe is said to have "skyrocketed" to 11 million mainly due to the arrival of immigrants from Turkey and North Africa.[39]

Interestingly, this image displays immigration more or less as a success story, applauding the immigrants with their vibrant faith as a kind of solution to the problem of secularized Europe. However, the reality is much more complex. Many migrant churches serve their own ethnic communities with the European historic churches struggling to fit them into their national

---

[34] Daniel Jeyaraj, "The Re-Emergence of Global Christianity 1910-2010,"in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

[35] Johnson et al, 66.

[36] Ibid, 172.

[37] Kirsteen Kim, "Missionaries Sent and Received, Europe 1910-2010,"in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

[38] Johnson et al, 156.

[39] Ibid., 172.

structures.[40] A great hindrance to the suggested cross pollination, is the issue of otherness and extreme right wing tendencies in European society and the European "indigenous" churches. Immigrants often bring another form of Christian faith, derived from another cultural background, that does not fit the nation building role that religion still plays in many European countries. The presence of migrant Christians sometimes results in attitudes of superiority on the part of the indigenous European churches towards migrants and their theological convictions.[41]

1.5. Growth of independent churches at the periphery

The growth of independent churches at times referred to as the "Churches of the Spirit", is the fifth image that can be identified in the *Atlas*. They are found to be not at the center of political power and economic wealth but at the periphery. All Christian traditions are said to have been affected by the renewalist movements, the majority being Pentecostal/Charismatic, often leading to "a more vibrant faith".[42] According to the *Atlas,* in Mediterranean Europe the independent churches are fast growing "on the margins of Europe, Portugal, southern Italy, Romania and Gypsy communities."[43] In Eastern Europe the Charismatic renewal movement is "sweeping through all the Christian traditions", like the Lord's Army in Romania.[44] Pentecostal churches in Eastern Europe are said to be growing at a rate of 3.5 % per year.[45]

It is striking that in the whole *Atlas* this is the only instance where the Roma (Gypsy) communities are mentioned. In fact, the 10-12 million Roma (Gypsy) minority is considered one of the greatest challenges in Europe. Perhaps because of the massive exclusion of the Roma in Europe, resulting from widespread stereotypes,[46] they are hidden in the statistics, mostly as Independents. Many Gypsy Pentecostal communities have their roots in the "Roma revival" that started in the 1950s in

---

[40] Cf. Bianca Dümling. *'Migrationskirchen In Deutschland'*. Lecture, Die Zukunft der Kirche in Europe, 28-30 mei 2015, IEEG, Greifswald, Germany, n.d.

[41] Kyriaki Avtzki et al., Report WCC Consultation On Evangelism In *Theological Education And Missional Formation* In Europe. Bossey, Switzerland: WCC, 28-31 October 2012., n.d.

[42] Johnson et al, 172.

[43] Martin., 154.

[44] Johnson et al, 160.

[45] Ibid, 103.

[46] Bogdal.

France[47] and subsequently spread to Spain and beyond. Currently more than 2 million believers are considered to belong to this movement in 44 countries.[48] By contrast to what is stated in the *Atlas*, some non-migrant types of new churches, especially in Central and Eastern Europe are now very much at the center of political power and wealth, like the Pentecostal Church in Romania, and the Faith Church (*Hit gyülekezete)* in Hungary.

1.6. A Shift of European Christianity from center to margins
A sixth image is related to what is perceived as a shift of European Christianity from center to periphery in Global Christianity. According to the *Atlas,* what could be considered as a double marginalization is taking place: to be at the margins of European society, and to be relegated to the margins of global Christianity.[49] Once the European continent was the primary base of Christianity; now "the de-Christianization of the West [is making] the West a post-Christian society".[50] Western Europe is presented as having changed from being the Christian heartland to being the Christian wasteland, with recession in the West and advance elsewhere.[51] The *Atlas* affirms that one of the "ironies of history" is that Western Europe that at one time occupied a central position in Christianity is now "the secular champion of the world".[52] With the role and existence of (overseas) missionaries and Western European churches seeking new ways to reach out to an un-churched generation, "sea changes in patterns of mission activity" in, from and to Europe have taken place.[53]

The image that Christianity acquired through the missionary movement as a Western religion persists and poses a problem for non-Western Christianity. It is considered one of the stumbling blocks for evangelism in the non-West. Lee observes, "Though we talk about a post-Christian West

---

[47] Anne-Marie Kool. 'European Churches' Perspectives On Mission Work Among The Roma'. Don McClure Mission Lectures, 2012. September 24-25, Pittsburgh Theological Seminary, Pittsburgh, PA, n.d.

[48] Anne-Marie Kool. 'Eastern European Churches' Responses To The Roma People'. Lecture, International Roma Consultation: Roma for the Nations, 29 Sept.-3 October 2014, Budapest, Hungary, n.d.

[49] Droogers.

[50] Moonjang Lee. "Future of Global Christianity,"in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009, 104.

[51] Andrew F. Walls. "Christianity across Twenty Centuries" In *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009, 48.

[52] Droogers.

[53] Kim, 272.

and a post-Western Christianity, the prevailing forms of Christianity in most parts of the non-Western world are still dominated by Western influences."[54]

However, it is important to examine whether a shift has indeed taken place or whether this centralist mindset in European churches, as being the Christian heartland still persists. The question is whether European Christianity has accepted the historical reality of advance and recession or whether they still embrace the image of a "Christian continent" as a way to preserve their global influence. Although this question is outside the scope of this chapter, we probably should ask a similar question of North American Christianity.

2. Conceptual and methodological problems

Having briefly outlined six major images of Europe and European Christianity in the Atlas, let's now consider a second major issue: the matter of conceptual and methodological presuppositions underlying the *Atlas*. With the focus on Europe, a number of conceptual and methodological problems can be identified in the emergence and formation of the images in the *Atlas*. The methodological notes in the *Atlas* are an excerpt from the first edition (1982) of the *World Christian Encyclopedia* later updated for the *World Christian Trends*. They are intended to give the reader "some ideas"[55] on how the data behind the statistical images and maps were compiled and analyzed.[56] In fact, very little discussion on the underlying methodologies of the *Atlas* has taken place.[57] Woodberry is right in emphasizing that "more transparency is needed".[58] Possibly the large quantity of detail and the breathtaking scope of the project silenced possible critical voices. The data are simply taken as authoritative.

---

[54] Lee, 104.

[55] Johnson et al, 342.

[56] See also: Kenneth R. Ross and Todd M. Johnson. "The Making of the Atlas of Global Christianity," *IBMR* 34, no. 1 (2010); Kenneth R. Ross, "Mapping Ecclesiology and Mission: Trends Revealed by the *Atlas of Global Christianity*" In *Walk Humbly with the Lord. Church and Mission Engaging Plurality*, ed. Viggo Mortenson and Andreas Osterlund Nielsen. Aarhus, Denmark: William B. Eermans Publishing Company, 2010.; Todd M. Johnson, "The Making of the Atlas of Global Christianity"; Ross.

[57] Except for: Becky Hsu et al, "Estimating the Religious Composition of All Nations: An Empirical Assessment of the World Christian Database,"*Journal for the Scientific Study of Religion* 47, no. 4 (2008).

[58] Woodberry, "World Religion Database: Impressive-but Improvable," 22.

This chapter does not allow for more than a brief treatment of the conceptual and methodological problems of the *Atlas*. These are fundamental issues that impact the statistical images presented, of Europe. In the *Atlas* three principles are featured in presenting these images:

(a)   to establish broad parameters, giving a general order of magnitude;

(b)   "like must be compared with like, and like can only be compared with like;"[59]

(c)   the numbers are with a few exceptions, all general-order estimates.

2.1. Concepts and definitions

The *WCD* and the *World Religion Database* (*WRD*) serve as sources for the data of the Atlas. In 2001 a new methodology was introduced in the *WCD* to divide Christians into four different groups.[60] The first and broadest category is "Professing Christians": "those who profess (declare, state, confess, identify themselves) publicly to be Christian when asked what their religion is, either in government censuses, or in public-opinion polls." The glossary defines them as "Followers of Jesus Christ of all kinds, all traditions and confessions, and all degrees of commitment".[61] The second category are the "Affiliated Christians", those enrolled on the churches' books, the so called "church members." The third category is that of "Practicing Christians", those "affiliated Christians", or "active Christians" also referred to as "attending Christians" or "committed Christians" that attend a church service or public worship at least once a year.[62] A fourth category consists of "Great Commission Christians:" "Believers in Jesus Christ [who] are aware of the implication of his Great Commission",[63] measured by scoring at least five out of ten areas related to the Great Commission or by a simplified method of comparing the number of cross-cultural missionaries sent or supported." This category is therefore considered to be "quite difficult" to measure.[64]

---

[59] Johnson et al, 342.

[60] Johnson et al, 342.

[61] Ibid, 325.

[62] Ibid, 343.

[63] Ibid, 326.

[64] Ibid, 292.

It is significant that only the data of the first category of "professing Christians" are presented in the *Atlas* when speaking about "Christians." This data are derived from government censuses or public-opinion polls, not from information provided by the churches: the (baptized) "church members" or "attending Christians". This key concept[65] takes its starting point in the *Universal Declaration of Human Rights* (1948), emphasizing the right to freedom of … religion, considered to be a synonym for professing to be a Christian. This legal concept then is justified from a biblical perspective drawing from Mt. 10: 32 (If anyone declares publicly that he belongs to me, I will do the same for him before my Father in heaven") and Romans 10:9 ("a person is a saved Christian 'if you confess with your lips that Jesus is Lord.'"). Thus this category is considered a synonym for "confessing Christians."[66] In other words, a legal concept, justified by a biblical text is then linked to the concept of religious self-identification derived from the discipline of sociology of religion. The conceptually somewhat confusing conclusion is that a large religious sociological category of "professing Christians" is synonymous with "declared Christians", "confessing Christians", or "self-identifying Christians".[67]

This "self-identification" concept, rooted in sociology of religion, dominates the statistical images of the *Atlas*. It takes precedence over the term "affiliated Christians" that means someone is on somebody's church books. It is justified by legal and biblical arguments, leading to peculiar results when applied to Europe. In Europe, belonging to a Christian tradition is an identity marker. It identifies the person's religion, often closely linked to cultural and national identity. It tends to be an identity marker that has little or no bearing on the day to day life of many people. In Europe, this category differs markedly from the concept of membership in a denomination or with confessing Christ in North America. The idea of voluntary adherence to a denomination is rooted in North American history and culture and points to religious practice. But it is problematic to apply it to the European context where one finds a completely different understanding of religious allegiance in the mainline churches.[68] We must not confuse voluntary membership in a religious society, or as

---

[65] Ibid, 343.

[66] Johnson et al, 343.

[67] Ibid, 343.

[68] Peter L. Berger, Grace Davie and Effie Fokas, *Religious America, Secular Europe? : A Theme and Variation* Aldershot. England; Burlington, VT: Ashgate, 2008.; Emanuel L. Paparella, "Toward a Post-Secular Europe? A Review

church membership as understood in North America, with belonging to a mainline church in Europe where such belonging is rather conceived of as an expression of cultural and national identity.

Another peculiar fact flowing from the "self-identification" principle as the central organizing principle is that the definition of Christians includes Mormons, Jehovah Witnesses, Christian Science etc. referred to as "Marginal Christians", acceptable from a sociology of religion perspective. From a theological point of view this is problematic.[69]

It is important for us to ask why only this large religious category of "professing Christians" is presented in the *Atlas*[70] eliminating categories that may offer a wider degree of diversification.[71] A more diversified understanding of religious belief is important if one is to understand the nature of European Christianity. The claim that the *Atlas* offers a "nuanced picture" of Global Christianity is not fulfilled with regard to Europe.

The statistical image of Europe that is presented reinforces the image of Europe as a kind of Christian continent by not taking into account the internal diversification and erosion of traditional forms of Christianity. Why is only this broad definition used? Is for fear of losing power and becoming marginalized? Or for maintaining the image of the numerically strong "World C" that provides the human and financial resources to "finish the task"? Are matters of Christian finance playing a role, with an annual budget for foreign mission of 32 billion USD?[72] Or out of a sense of hidden resistance to accept that Europe is now also a mission field? Fear for ending up statistically weaker than the Muslims?[73] Or an attempt to implicitly perpetuate western hegemony? The reality of European Christianity is less monolithic and more complex than has been hitherto recognized by those whose lenses are dominated by secularization theory. The situation involves fuzzy and blurred

---

Essay,"*Metanexus* (2009). http://www.metanexus.net/essay/toward-post-secular-europe-review-essay (accessed 11 September 2015).

[69] Brierley, "World Religion Database: Detail Beyond Belief," 19.

[70] Johnson et al., 338-339.

[71] The second and third categories are eliminated. The fourth category of the Great Commission Christians is mentioned in the country by country overview.

[72] Johnson et al., 296.

[73] Marilynne Robinson, "Fear,"*The New York Review of Books* (2015). http://www.nybooks.com/issues/2015/sep/24/.

boundaries between Christians and atheists or agnostics, a factor better grasped by those who have written the interpretive essays in the *Atlas*.

2.2. Underlying missiological theory and perceptions

Another major question has to do with the mission strategies and underlying missiological theories that are invoked. Eric Friede's analysis convincingly points us to the fact that the *Atlas* is ultimately written from the perspective of the so-called Great Commission Christians who engage in and support Christian missions.[74] Many essays address the issue of how to grow Christianity[75] in a particular region.

The mission strategy invoked is that of identifying the human resources needed for the task of world evangelization[76] and the finances needed to make that happen.[77] An assessment of major tools for finishing this task is offered in subsequent sections, followed by a section on Evangelization, with a division of the world in A, B and C, according to the level of "being evangelized", as follows.

 a. World A as 50% un-evangelized;[78]

 b. World B as 50% evangelized but less than 60% Christian;

 c. World C as at least 60% Christian.

The aim of this division is to direct the focus to the unfinished task: the "unreached peoples" in World A, and to address the imbalance in missionary deployment. Over 85% of all Christian outreach is said to go to "professing Christians" in World C. This imbalance would then result in most Christian outreach never reaching the non-Christians in World A or B.[79] This involves a mission strategy that focuses on motivating individuals – Great Commission Christians –from World C, the Christian World, "that is mainly from the "West", as the "Western world that remains

---

[74] Eric Friede, "Critical Review: Atlas of Global Christianity," *Theological Librarianship* 3, no. 1 (2010), 55.

[75] Ibid., 56.

[76] Johnson et al, 290-291.

[77] Bonk, 294-295.

[78] Johnson et al, 312-313.

[79] Todd M. Johnson and Albert W. Hickman, "Interpreting Religion. Religious Demography and Mission Strategy "*International Journal for Frontier Missiology* 29, no. 1 (2012).

predominantly Christian[80], to reach out to those still in World A or World B, many of whom are located in the so-called 10/40 window,[81] outside the West. The statistical maps are used to stimulate funding for this missionary enterprise, pointing to where supposedly the greatest needs are.

The *Atlas* could thus be considered an example of statistics used to motivate missionaries and national workers to mission action. Christian mission is reduced to a manageable enterprise with a dominant quantitative approach and a well-defined pragmatic orientation, "as a typical school of thought coming from modern United States".[82]

The question posed in this chapter is how this mission strategy can be applied to Europe. As almost all of Europe (94%) falls in the category of World C, the message to European Christianity is in fact to focus attention on the unreached peoples in World A or on the – partially or moderately - evangelized non-Christian World B[83] and/or provide funding for facilitating this missionary enterprise. But to classify a person as "reached" and "evangelized", who identifies as a Christian in a cultural sense and may never or only occasionally attend church, can be misleading. Strictly speaking, this model of dividing the world in A, B and C leaves mission in Europe in a vacuum.

The underlying missiological theory of this mission strategy is a sub discipline of missiology called missiometrics that seeks to assist churches in planning for mission by offering powerful tools to calculate the complexity of people groups and languages in today's world.[84] The importance on counting for mission strategy was elaborated by Donald McGavran, who pressed for a kind of strategizing that incorporated a sociological perspective. McGavran urged mission leaders to concentrate their resources on those initiatives with the greatest promise for numerical success over against the strategy of someone like Roland Allan who wanted missions to "stop over-planning, so

---

[80] Johnson et al., 313.

[81] Ibid., 314.

[82] J. Samuel Escobar, "Evangelical Missiology: Peering into the Future at the Turn of the Century." In *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor, Globalization of Mission Series. Grand Rapids, MI: Baker Book House, 2000, 109.

[83] David B. Barrett et al., *World Christian Trends, Ad 30-Ad 2200 : Interpreting the Annual Christian Megacensus.* Pasadena, Calif.: William Carey Library, 2001, 80-81.

[84] David B. Barrett, "Count the Worshipers!"The New Science of Missiometrics,"*IBMR*, no. October (1995).

that God's Spirit could do its work unfettered by human schemes."[85] Often, the implicit goal of finishing the mission task by making it more manageable is to trigger the second coming of Christ.[86] This missiological theory uses concepts as "unreached peoples," or "adopt a people" that convey a strong sense of urgency and call for the use of all possible means to "get the job done".[87] This *Atlas* could be considered as one of those means.

The influence of missiometrics with its measurable goals and focus on output that turn mission into a predictable, efficient, calculated and controlled mission strategy based on market principles is gaining ground in church and mission circles in Europe. It offers an attempt to find a solution to the problem of European Christianity. Also for this reason, it is important to revisit the presuppositions of this missiology and to listen to the critical voices calling for a disclosure of its the underlying assumptions.

2.3. Critical voices from Latin America

Samuel Escobar characterizes this school of thought coming out of Pasadena as managerial missiology.[88] Elsewhere referring to it as an "application of the Harvard Business School method",[89] he consideres this approach rather a "methodology for mission" than a missiology. Therefore he challenges it to "enter into dialogue with theology and other missiologies [to] make its valuable contribution to mission in the third millennium".[90] From an image-formation theory perspective the essence of this dialogue with critical voices is to nurture missional integrity at all levels of our methodology of missiology: in our praxis, our mission theory, and our worldview assumptions.[91]

---

[85] Stanley H. Skreslet, *Comprehending Mission : The Questions, Methods, Themes, Problems, and Prospects of Missiology*, American Society of Missiology Series. Maryknoll, N.Y.: Orbis Books, 2012, 130.

[86] Robert T. Coote, ""Ad 2000"and the "10/40 Window": A Preliminary Assessment,"*IBMR*, no. October (2000), 160.

[87] Escobar, 109.

[88] Escobar.

[89] Paul Davies, "Managerial or Messy Mission." In *Missional Musings. Scattered Ruminations from a Mission Theologian,* (2015).

[90] Ibid, 112.

[91] J. N. J. Kritzinger, "Nurturing Missional Integrity," (Paper given at the KRE-CIMS Seminar in Budapest in October 2011.: 2011).

Escobar states that this missiology tends to reduce Christian mission to a manageable enterprise following marketing principles and operating within the frame of an "avowed quantifying intention".[92] Statistical analysis first serves the role of evaluating the effect of missionary action of a narrowly defined concept of mission as numerical church growth and insistence on the unfinished task. For Donald McGavran the dilemma was whether mission is "primarily evangelism, or … primarily all efforts to improve human existence."[93] For Escobar, McGavran's choice is clear: "Winning many to the Christian life must be the dominant concern of all Christians… Once that is done… other steps toward the better life will become much more possible and more permanent."[94] Some extreme forms of managerial missiology like counting the number of printed pages distributed or the hours of broadcasting may not have been McGavran's intention. Yet such narrowing of the concept of mission has at times led to a managerial approach to mission that has been object of severe criticism.

A second note is the pragmatic approach, de-emphasizing theological problems in which tough questions are not asked because they cannot be reduced to a management-by-objectives process. It is geared "to provide methodologies for a guaranteed success".[95] This pragmatic bias results in a reductionist theological foundation for missiology, eliminating anything that hinders numerical growth. Suffering and persecution, holistic mission and participation in social transformation, and the slow process of developing a contextual theology are too easily substituted with pre-packaged programs translated from English.[96]

The third point of Escobar's criticism involved the strong influence of American functionalist social sciences, with their structural-functional model of cultural anthropology based on a static view of the world that "undermines the hope of transformation which is central to the gospel".[97] Some proponents of managerial missiology have created suspicion about the underlying motivations. Such suspicion has been fueled by the great amount of data and technical resources used to promote their

---

[92] Escobar, 109.

[93] Escobar, 110, quoting Donald McGavran, "Missiology Facing the Lion,"*Missiology* 17 no. 3 (1989), 338.

[94] Escobar, 110, quoting McGavran, "Missiology Facing the Lion," 340.

[95] Ibid, 110.

[96] Ibid, 111.

[97] Escobar, 111, quoting Charles Taber (1983, 119).

views and because of their focus on the quantitative increase in the missionary force without much debate about the quality.[98] Some critics are suspicious of being used as objects of missionary action, as elements in a success story, ultimately directed towards enhancing the financial, informational and decision-making power of mission centers in the Global North. Each of these three points of criticism of Escobar, the quantifiable and manageable frame of missiology, the pragmatic approach avoiding tough theological questions and the static view of the world derived from functionalism in cultural anthropology call us all to continue the conversation.

2.4. Critical voices from Central and Eastern Europe

This mission strategy with its quantitative emphasis has also given rise to critical voices in Eastern Europe. After the fall of the Berlin wall and a period of euphoria (1989-1998), a period of disillusionment (1998-2008) followed with an ambiguous view of the role of Western missionaries. Although they were credited with positive contributions,[99] the models from the West they brought with them, often did not address the many "shadows of the past". The disillusionment was strengthened by mission agencies and churches in the West that carried out short term, output-oriented projects many of which resulted in a clash of a Western paradigm of mission based on success with the Eastern European mindset that is more characterized by suffering. There has been a general discontentment with how Western missionary agencies handled their relationships with nationals.[100] Concerning cooperation with local churches, there was general consensus that many Western missions were building their own missionary empires as if no indigenous churches existed.[101]

Vladimir Ubeivolc has underlined the negative impact of the Western face of (evangelical) Christianity in Moldavia, Ukraine and Russia. He affirms that a strategy that aims to plant new churches in each settlement in Moldavia is an ineffective mission approach, demanding great

---

[98] Ibid., 112.

[99] Peter Penner, "Scripture, Community, and Context in God's Mission in the Fsu." In *Mission in the Former Soviet Union*, ed. Walter Sawatsky, Peter Penner, and International Baptist Theological Seminary. Schwarzenfeld, Germany: Neufeld Verlag, 2005., 31.

[100] Danut Manastireanu, "Western Assistance in Theological Training for Romanian Evangelicals to 1989," *East-West Church & Ministry Report* 14, no. 4 (2006) 7 and David Novak, "Czech Evangelicals and Evangelism," *East-West Church & Ministry Report* 13, no. 1 (2005).

[101] Novak, "Czech Evangelicals and Evangelism", 7 and Ibid, 8-10.

spiritual, financial and emotional effort without the desired results.[102] He has proposed a holistic approach to mission in the Moldovan context, calling on Evangelical Baptists to be "servants for the sake of victims of social injustice, prophets for social justice, witnesses of the Good News and peacemakers among all the groups that suffered from difficult conflicts".[103] Many strategies conceived as a product of Western Christianity are considered a serious hindrance to the process of growing an indigenous church that can address the complex missiological challenges in its own context, from a biblical perspective.[104]

When we take a closer look at the lenses that have shaped the statistical images of the *Atlas,* we are challenged to focus more attention on the roots of the underlying missiological theory: its concepts, its methodologies, and the worldview assumptions drawn from in the social sciences that until recently have been dominated by secularization theory.

The question for a continuing dialogue on methodology is this. What would reconstructed images look like when seen through post-secular, post-Christendom lenses that redefine the concepts, take seriously the new attention for religion in sociology[105], and re-align our mission strategy to be based on theological principles rather than on secular management principles based on power, control, and predetermined outcomes?

Conclusion

Using contemporary image-formation theory, this chapter explored the construction and maintenance of images about Europe and European Christianity, that have fueled and motivated specific types of missionary enterprises and strategies. We have examined some of the underlying

---

[102] Vladimir Ubeivolc, "Rethinking *Missio Dei* among Evangelical Churches in an Eastern European Orthodox Context". University of Wales and International Baptist Theological Academy, 2011, 230.

[103] Ibid, 272.

[104] See e.g. Joshua T. Searle and Mykhailo N. Cherenkov, "A Future and a Hope: Mission, Theological Education, and the Transformation of Post-Soviet Society." Wipf & Stock, an Imprint of Wipf and Stock Publishers, 2014.

[105] Like e.g. B. V. Ch. Smith, N. T. Ammerman, J. Casanova, H. Davidson, E. H. Ecklund, J. H. Evans, P. S. Gorski, M. E. Konieczny, J. A. Springs, J. Trinitapoli and M. Whitnah, "Roundtable on the Sociology of Religion: Twenty-Three Thesis on the Status of Religion in American Sociology - a Mellon Working-Group Reflection," *Journal of the American Association of Religion* 81, no. 4 (2013).

missiological theories and perceptions found in one of the most remarkable sources of such images, the *Atlas of Global Christianity*.[106]

We dealt with some of the conceptual and methodological problems, discovering that the statistical images of the *Atlas* offer a distorted view of Europe and European Christianity. The lenses are blurred by secularization theory, unable to capture a resurgence of religion and spirituality on the ground. Such lenses are not able to inform a new mission engagement that can create an opportunity for a contextually appropriate strategy in Europe. The mission strategy underlying the *Atlas* based on missiometrics perpetuates the Western hegemony in mission and does not serve well the shift to Global Christianity. It may also hinder the development of contextually relevant indigenous churches in many parts of (Eastern) Europe and the Global South. The mission strategy invoked by the statistical images of the *Atlas* based on a division of the world in A, B and C leaves mission in Europe in a vacuum.

Furthermore, missiometrics turn Christian mission into a managerial enterprise based on secular values, rather than on a movement flowing out of the *missio Dei*, based on theological principles.

---

[106] Kool, Anne-Marie. Revisiting mission in, to and from Europe through contemporary image formation. In C. E. v. Engen (Ed.), *The State of Missiology Today: Global Innovations in Christian Witness (Missiological Engagements)* Downers Grove, IL: IVP Academic, 2016.

II. CHANGING IMAGES IN THE FORMATION OF MISSION

In his account of the 1910 World Missionary Conference in Edinburgh, W. H. T. Gairdner introduced the agenda for the last two days as follows: "If THIS be the task before the Church: …the evangelisation of all the world, the Christianising of the nations … then *what manner of men must they be who are sent to set their hands to it, and what manner of Church must [it] be which sends them!"*[107] The focus was now on the missionaries, on the "men …who are sent" to fulfil the task of "the evangelisation of all the world".[108] It was felt that this task largely depended on them. That is why the 1200 participants met to discuss the Report of Commission V dealing with the preparation of these missionaries.[109] On the next day the focus was on the "Church which sends them", the "home base" in the "Christian world".

Since 1910 groundbreaking changes have taken place in the demographics of Christianity. It has become increasingly obvious that the "home base" of Edinburgh 1910, Europe and North America, can hardly be called "Christian" anymore. Christopher J.H. Wright reminds us that on an average Sunday more people are in church in Communist China than in all of Western Europe.[110] The churches in the West find themselves now in a completely new role - as missionaries being sent to their own Western contexts - considered by many as one of the toughest mission fields of today.

This chapter will focus on the changing images of the formation for mission since Edinburgh 1910 from a Western perspective. Wilbert R. Shenk has demonstrated that missiology and missionary training programmes in Western culture "continue to be defined by the 'foreign missions' paradigm of the past two centuries."[111] This forces us to consider whether there has in fact been any change in mission formation since 1910. Though pragmatic approaches based on a functional ecclesiology

---

[107] W. H. T. Gairdner and John Raleigh Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.* New York, Chicago [etc.]: Fleming H. Revell company, 1910, 215.

[108] In the terminology of Edinburgh 1910 this was applied to the non-Christian world outside the West.

[109] *Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in the Conference on 22nd June 1910.* Edinburgh: Published for the World Missionary Conference by Oliphant, Anderson & Ferrier, 1910.

[110] András Lovas, 24th April 2008., 42.

[111] Wilbert R. Shenk, "Training Missiologists for Western Culture." In *Changing frontiers of mission*, American Society of Missiology series ; no. 28. Maryknoll, N.Y.: Orbis Books, 1999., 129-138.

have dominated the field for the last century, some authors have frequently asked more fundamental, theological questions regarding the nature of the missionary agent on whom this formation is focused. J.E. Lesslie Newbigin observes two responses of Western Christendom to this changed situation, showing a tendency to turn away from the reality of the Gospel and the contemporary world. There is the temptation "to recapture missionary fervour by appeals to the models of the past", as well as the temptation "to become victim of a sense of guilt".[112] Referring to the situation in North America, Dana L. Robert suggests we have to go back "to the basics", since we can "no longer assume an educated consensus about mission in our churches". She observes that "a formation for mission in a post-modern, pluralistic world is seriously lacking."[113] This chapter begins, first, with a brief examination of the Commission Report. Second, we will look at how the image of the preparation of missionaries changed and developed during the 20th century. And third, we will turn to the question of missionary formation for today's world, especially in the Western context.[114]

1. The Preparation of Missionaries: Assessing the Commission V Report

The image of a missionary in this report is one who is trained for a lifetime career on the mission field, bringing Christian civilisation hand in hand with the Gospel message. The impression is that the task of evangelising the world largely depends on Western missionaries, and on the quality of these people. The missionary is *the* agent of mission. The chairman, Douglas Mackenzie, stated that, "The whole matter on the human side of it hinges on the quality of the missionary… The quality of the missionary will triumph over the absence of money. The quality of the missionary therefore becomes a supreme question for this Conference."[115] And what defined proper "quality" was clearly outlined.

---

[112] J. E. Lesslie Newbigin, "The Future of Missions and Missionaries," *Review and Expositor* 74, no. 2 (1977)., 211.

[113] Branimir Schubert, "Organizational pain. Symptoms that your group isn't functioning well -- and treatments for the deeper problems," *Leadership Journal* XXVII, no. 2 (2006)., www.ncccusa.org/missioneducation/about_us/about_history.htm (accessed April 5, 2007).

[114] Kool, Anne-Marie. Changing images in the formation for mission: Commission V in Light of Current Challenges. A Western Perspective. In K. Ross (Ed.), *Edinburgh 1910: Mission Then and Now*: Regnum, Oxford UK; William Carey, Pasadena, CA; SATHRI, Bangalore, India, 2009.

[115] *Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in*

First, there was the quality of scholarship. The Report depicts the missionary not only as someone thoroughly rooted in the Bible, but also as someone who is academically competent in his or her professional field, be that medicine, education, or theology. The missionary should have the highest possible professional qualifications in the relevant field. He must be able to think independently and maintain a broad, academic outlook on life and culture. The general intellectual preparation of a missionary should give him a "habit of …weighing what is wanted, and for what purpose… [It should also develop in him] a readiness to recognise the complexity of questions, and humility and patience to study them."[116] Whether this ideal was ever achieved remains an open question.

Second, there was the quality of leadership. The Report acknowledges the "unanimous call from every mission field" for "men with a special capacity for leadership".[117] The West was to send "the ablest and best youth of Christendom", "great leaders", not "your average man". The question is how does one identify and train such leaders. "Real leaders are few… those who think themselves to be such prematurely, perhaps before they have left home, usually fail, while the real leaders of the future are today content to be obedient and humble toilers at the daily task which is imposed on them by their own leaders."[118]

Third, there was the quality of spirituality. A central stress in missionary preparation was the importance of their vocation, and of their spirituality. The necessity of spiritual formation was predominantly present in the principles laid out for raising the level of missionary training. The conference itself also had a strong focus on spirituality. In the plenary sessions "the heart of the morning" was given to "the cream of the day", the prayer hour, times of "united silence, in the close presence of God".[119] In regard to training, this spiritual element, the Report states, has to do with

---

the Conference on 22nd June 1910., 300.

[116] *Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in the Conference on 22nd June 1910.*, 108.

[117] *Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in the Conference on 22nd June 1910.*, 105.

[118]*Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in the Conference on 22nd June 1910.*, 106.

[119] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 67.

"ways in which God rather than self becomes the actual centre of life", and should be considered as "purely the gift of God". Training could at best only "remove some obstacles in the way of their development". Nurturing a deeply rooted spiritual life, one that is independent from external aids, can be helped by general instruction, but more by "intimate personal advice" provided by "experienced Christian friends".[120]

Finally, there was the moral quality. "The secret of effective work" rested in an attitude of "docility", of humility. This openness and willingness to learn was of crucial importance.[121] A special chapter in the Report examines the need for continuous education to assist the missionaries to avoid the danger of a certain mental fatigue brought about by climate, food or poor health, which affects both their spiritual and their intellectual life.

Underlying all that is said about the calling and character of the missionary is the matter of obedience to Christ's command, the Great Commission of Mt. 28:19-20, to take the Gospel to the world. The emphasis is on the task to be completed, rather than on the Gospel as something God *has* done once for all and for which we may all rejoice. This description of Christian mission approximates what Newbigin characterizes as a human "programme of action" and moral reformation, which is marked by an "atmosphere of strain and anxiety".[122] Accordingly, the task of the evangelisation of the world is depicted almost in the form of a huge business plan: a thorough, systematic and critical analysis of the current situation in the mission field. For this plan to be realized, better qualified missionaries were needed. This basic assumption was followed by a set of principles for effective missionary preparation, and recommendations on how to implement them immediately. Finally, proposals were offered to fill certain gaps in this process: a Central Training Institute was proposed and a "last word" was addressed to the church "at the home base", calling it to provide the necessary resources.[123]

---

[120]*Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in the Conference on 22nd June 1910.*, 100-101.

[121] *Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in the Conference on 22nd June 1910.*, 104.

[122]J. E. Lesslie Newbigin, "Bringing our missionary methods under the Word of God," *Occasional Bulletin from the Missionary Research Library* XIII, no. 11 (1962)., 2.

[123] *Report of Commission V : The Training of Teachers: with supplement : Presentation and discussion of the report in*

The Report conceived Europe, as well as North America, as "fully evangelized". The urgent issue was to point the home church to her responsibility to "produce the missionaries and resources needed to tackle the unprecedented opportunities now being offered to evangelize the non-Christian world - before it is too late."[124] However, between the lines – especially in the account and interpretation of Temple Gairdner – one senses that the survey had revealed that the home church was not as stable as the delegates conceived it to be.

2. Christendom Losing Missionary Zeal

One of the first discoveries was, as Gairdner recalls, the "existence of a *non-contributing Church*",[125] that "Christendom is not yet missionary". Elsewhere he points to the standard of Christian life in the church, the "lowness" of which is related to the "mass of intellectual unsettlement" among students in the West.[126] With regard to the difficulties in recruiting missionaries, there was not simply a lack of interest in the missionary vocation. The "ultimate explanation", put very "bluntly", was that "men are not coming forward into the membership of the Christian Church at all."[127] It was even stated that "something must happen to the church at home if it is going even to look at the work which has been put on it by this conference."[128] Despite these bleak signs, the Report pointed the conference to God, the "one solution of the problem of the home base of missions."[129] People were urged to pray for a revival of a missionary spirit in the sending

the Conference on 22nd June 1910., 300.

[124] "The Great Commission 1910-2010," Towards 2010, 2002, accessed 2 October, 2006, http://www.towards2010.org.uk/papers.htm

[125] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 240.

[126] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 247.

[127] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 262.

[128] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*

[129] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 263.

churches. Nonetheless, the first signs were already present for what Andrew F. Walls referred to as "perhaps the largest and fastest recession in Christian history."[130]

In identifying the weakness of the "home base", the Report focused on the importance of making the home church more missionary minded. The idea dawned that "the missionary enterprise… must cease to be considered a matter for the specialists."[131] This was no less than a restoration of the church to "her proper function", or "the re-creation of the church". It is something "which only God Himself can work, yet a work in which man can join by the almost forgotten secret of prayer". This was the *Moravian Ideal*: the church itself as a mission society. At issue was "how to make the passion for taking the Gospel to all the world permeate every rank and class and definable section of Christendom."[132] We see here the contours of a new image of missionary agent, the church itself, later termed a "missional church".[133]

Finally, these issues, while of theological bearing, were essentially pragmatic. The concept of a missionary church was an individualistic one. It was to become an instrument for the goal of "gathering converts", one by one, and in this way of Christianizing the non-Christian world. The focus was on *how to* secure, as soon as possible, the needed resources for completing the task. The Report was characterized by what James A. Scherer described as "missionary traditionalism". The *modus operandi* of missions remained unexamined. The theological, practical, vocational and intellectual tasks appear to be "perfectly self-evident". No fresh study was required.[134] Difficult questions were not asked, and the only things perceived as lacking were human and financial resources. Scherer, indicative of something of the shift, calls for a renewed biblical reflection on the goals and practices of mission. "Our missionary practice must reflect that the Triune God fulfils His

---

[130] Walls, "The Great Commission 1910-2010."

[131] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 241.

[132] Gairdner and Mott, *Echoes from Edinburgh, 1910; an account and interpretation of the World missionary conference.*, 242; cf. 249-250.

[133] Cf. Darrel L. Guder, ed., *Missional Church: a vision for the sending of the church in North America*, The Gospel and our Culture series. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.

[134] James A. Scherer, "The preparation of missionaries in an ecumenical era," *Occasional Bulletin from the Missionary Research Library* XV, no. 2 (1964)., 4.

mission in the world through the church."[135] He emphasized that the "church needs to bring its missionary practice into conformity with a Biblical, theocentric and apostolic understanding of missionary vocation".[136]

3. The 20th Century: Changing Images in the Formation for Mission?

Billy Graham, in his opening speech at the Lausanne Congress on World Evangelisation in 1974, characterized Edinburgh 1910 as "the most historic conference on evangelism and missions of this century".[137] He identified two streams coming out of Edinburgh: an evangelical one and an ecumenical one. This split was due to several interrelated shifts in approach. Although some attempts were undertaken to reconcile the two streams, several dichotomies continued to dominate the discussions on mission theology and practice throughout the 20th century. Aspects of this include: shifts from an individualistic to a communal approach, from evangelism to social action, from parachurch/mission society to church as the agent of mission, from man 'in this *and* the next world' to man 'in this world' alone, and from reconciliation with God to social reconciliation.[138] Graham sees the main reason for these shifts in an unclear relation between church and mission. In Edinburgh, church leaders were not there to represent their *churches;* they were there as "evangelists or missionaries". However, in later world missionary gatherings the participants were, increasingly, "eminent leaders… in their capacity as *churchmen.*"[139] Graham considered these church leaders to be the main cause of a lack of evangelistic zeal that led to the disappearance of mission from the agenda. This strengthened the increasingly individualistic character of mission in evangelical circles, and impacted changes in the formation for mission. Profound theological discussions were taking place on the *what* and *why* of mission(s) in the ecumenical stream, while the evangelical stream was dominated by pragmatism and a complete lack of theological reflection. Fruitful interaction between the two concerning the church and mission relationship was missing. There was

---

[135] Scherer, "The preparation of missionaries in an ecumenical era."

[136] Scherer, "The preparation of missionaries in an ecumenical era."

[137] James Dixon Douglas, *Let the earth hear His voice : official reference volume, papers and responses.* Minneapolis: World Wide Publications, 1975., 26f.

[138] Douglas, *Let the earth hear His voice : official reference volume, papers and responses*., 26.

[139] Douglas, *Let the earth hear His voice : official reference volume, papers and responses*., 26.

no mutual correction. This resulted in a continuation of a pragmatic approach to mission with no fundamental theological questions raised, and a stagnation of a missionary fervour, with some excellent documents on mission theory shelved in Geneva. What are the reasons for this stalemate? One wonders why Protestants write relatively little about a theology of mission.

It is important to note that two different views on missionary ecclesiology came out of Willingen. For one, represented by Newbigin, Scherer *et al,* the church was perceived as continuing the mission of Jesus in the world. The other, "emphasizing the work of the Spirit in culture", is represented by Hoekendijk. These two views remain in tension even until today.[140]

4. Traditional Approaches Re-evaluated Due to the Shock of China Closing

In the light of the changes in the middle of the 20th century it is no surprise that the Willingen Conference of the International Missionary Council in 1952 took up the subject of "Missionary Vocation and Training".[141] The "alarmingly high" number of missionary withdrawals in the 1950s made it clear that traditional approaches had to be re-evaluated.

The 1952 Willingen conference of the International Missionary Council placed an emphasis on God calling the church to express her mission "through an increasing flow of Christian laymen and women who go across the world in business, industry and government and who do so with a deep conviction that God calls them to witness for Him in all of life."[142] Each member is called "to share in the total mission of the church by his witness in his daily life and work."[143] According to Newbigin, "the primary witness to the sovereignty of Christ… must be given and can only be given

[140] Agnes Amelink, *De gereformeerden* (Amsterdam: Bert Bakker, 2001)., 5.

[141] International Missionary Council., *Minutes of the enlarged meeting and the committee of the International Missionary Council, Willingen, Germany, July 5th to 21st, 1952.* London ; New York: International Missionary Council, 1952., 69-74.

[142] Scherer, "The preparation of missionaries in an ecumenical era.", p. 5, quoting Nabil Shehadi, "Mission Transforming Mission: Gospel and Culture in a Post-Christendom World," *Theological Review* 27, no. 2 (2006), http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=23474181&site=ehost-live , 19-25.

[143] Francis Anekwe Oborji, "Mission and the Next Christendom," *International Bulletin of Missionary Research* 31, no. 2 (04 2007), http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=24358526&site=ehost-live , 69. See also {Günther, 1970 #7168}, p. 152. who states, that „laypeople are the bridgeheads of the church in the world".

in the ordinary secular work of laymen and women";[144] they are the "signs of His lordship in every area of life",[145] the "subversive agents",[146] and "the church's front-line troops in her engagement with the world".[147] Early in his career Newbigin had come to the conclusion that "the success or failure of the church depends supremely upon the witness to Christ of the ordinary lay member".[148]

For Newbigin, recovering the laity as the primary agents of mission had huge implications for missionary formation. His wide experience as a missionary in India had taught him the importance of "exhorting pastors to give high priority to training people in their congregations for their callings", and to developing structures whereby "the laity can be equipped for their witness in society".[149] The patterns of ministerial leadership were the primary structure needing reform.[150]

Willingen's dealing with the missionary calling of the church did not rule out a foreign missionary obligation to be fulfilled by people in life-long service to the church, although this conclusion was prompted only by practical considerations.[151] The stronger focus on the missionary nature of the church implied for the foreign missionary that "decisions in all matters of common concern should be made in mutual consultation, and in the spirit of partnership and obedience."[152] Scherer points out that here we see a transition from the 19th century missionary's role as "a gospel herald standing on the frontier of paganism" to an "ecumenical servant". The interchange of servants of the church between countries belongs to the ecumenical nature of the church herself, not whether churches are older or younger.[153] "The missionary now fulfils his personal calling by merging his vocation and

---

[144] Quoted in Amelink, *De gereformeerden*., 44.

[145] J.E. Lesslie Newbigin, *Unfinished agenda: An updated autobiography* (St. Andrew Press, Edinburgh, 1993)., 203.

[146] Amelink, *De gereformeerden*., 361.

[147] Amelink, *De gereformeerden*., 308.

[148] Quoted in Amelink, *De gereformeerden*., 18.

[149] Amelink, *De gereformeerden*., 95.

[150] Amelink, *De gereformeerden*., 97.

[151] Scherer, "The preparation of missionaries in an ecumenical era.", 5.

[152] Scherer, "The preparation of missionaries in an ecumenical era.", 6.

[153] Scherer, "The preparation of missionaries in an ecumenical era.", 6

identity with that of the receiving church." He is not sent anymore as an "agent or authority of the sending church", but as "a servant loaned by one branch of the church of Christ to another."[154] The terminology for 'foreign mission' shifted to 'inter-church aid', the foreign missionary became a 'fraternal worker'.[155]

Newbigin concludes that mission was being absorbed into inter-church aid and ecumenism. This was caused by a distorted ecclesiology.

"We have corrupted the word 'church' (and distorted the life of the churches) by constantly using it in a non-missionary sense. If it was always clear, both in our speech and in our ecclesiastical life that the Church *is* mission… then inter-church aid would always be aid-for-mission and nothing else."[156]

He recalls that, whereas traditional Christian tendencies rejected the world, the mission and renewal of the church in the 1960s now "depends on acceptance and affirmation of the secular world." The vision of the missionary nature of the church, represented by Newbigin and dominant in the 1950s, was now considered "pious talk and Geneva ideology".[157]

Although it would appear that the age of the foreign missionary was over with the indigenous church now taking responsibility, Newbigin points to the cross-cultural missionary as an "enduring necessity in the life of the universal Church", because in and through that person an ecumenical correction takes place. Through the "reflexive action" of the missionary "the gospel comes back to us in the idiom of other cultures with power to question our understanding of it."[158]

In 1959, the International Missionary Consultation was asked to undertake a study of missionary training on a world-wide basis. Here, the foremost question asked was why it is at all necessary to

---

[154] International Missionary Council., *Minutes of the enlarged meeting and the committee of the International Missionary Council, Willingen, Germany, July 5th to 21st, 1952*., 7.

[155] Wolfgang Günther, *Von Edinburgh nach Mexico City : die ekklesiologischen Bemühungen der Weltmissionskonferenzen (1910-1963).* Stuttgart b Evang. Missionsverlag,, 1970., Stuttgart b Evang. Missionsverlag: 1970, 150.

[156] Amelink, *De gereformeerden*., 320.

[157] Newbigin, *Unfinished agenda: An updated autobiography*., 164f.

[158] Amelink, *De gereformeerden*., 365.

train missionaries: "Is not the missionary task self-evident to men of Christian conviction? Does not the church understand what mission is?"[159] The working definition of a missionary was accepted as "the servant of the church who leaves his own country or culture to proclaim the Gospel in partnership with the church where it is already at work, or with the purpose of planting the church where it has not yet been planted."[160] For the first time the emphasis was that "every church is potentially both a sending and a receiving church", recognizing the need for missionaries also from the "younger churches". [161]

Whereas Edinburgh thought in pragmatic terms, now theological issues are given attention in missionary formation. Scherer states that "theological clarity is no luxury to the Christian mission; it belongs to the indispensable equipment of the missionary". Practical matters must also be given attention, implying "a rigorous application of theology to missionary practice, so that the means and instruments employed are consistent with the Gospel."[162] Missionary methodology should be grounded in theology, because "missionary activity that is not consistent with the mind and purpose of God has no claim upon His blessing."[163] Since in the ecumenical era the missionary's service has inter-church, inter-confessional and international implications, missionary training should deal with all three of these senses of ecumenical.[164] It should occur in an ecumenical community setting in which the missionary candidates should be helped to "maintain and strengthen their evangelistic zeal and to deepen their sense of commitment to Christ as Lord."[165] A special emphasis should be given to "building genuine and vital relationships with persons" and working with groups. A significantly new note at the Toronto Consultation was an emphasis on the involvement of the

---

[159] Oborji, "Mission and the Next Christendom.", 2.

[160] Scherer, "The preparation of missionaries in an ecumenical era.", 5-6.

[161] Scherer, "The preparation of missionaries in an ecumenical era.", 5-6.

[162] Scherer, "The preparation of missionaries in an ecumenical era.", 3.

[163] Scherer, "The preparation of missionaries in an ecumenical era.",. 5.

[164] Scherer, "The preparation of missionaries in an ecumenical era.", 7.

[165] Scherer, "The preparation of missionaries in an ecumenical era.",. 8.

receiving church in all phases of missionary orientation and training,[166] and in pastoral care – or, "member care", as it is called today for expatriate missionaries.

Much attention has been and is given to the formation of individuals for missions, be it 'the laity', 'foreign missionaries' or 'fraternal workers'. But the missionary formation of churches seems to have been given less attention. Dana L. Robert reminds us that the Mission Education Movement in America taught ordinary church goers about the mission of the church, calling them to support missions. This was the way in which many denominations "came to look beyond themselves to a grand vision of the Kingdom in which all of Christ's people have a place at the table". The "simultaneously optimistic and self-critical" materials of the Mission Education Movement brought that "grand vision down into the living rooms of small-town Christians across the country". This located "American experience in its place, as only one part of a worldwide Christian community".[167] In the last three decades of the 20th century the movement "lost steam" because the number of missionaries from evangelical mission agencies and churches outgrew those of mainline churches, and thus mission in terms of missionary formation reflects the individualistic, pragmatic days of Edinburgh 1910.

Theological institutions were supposed to play a role in the missionary formation of the churches in the West, equipping them to take up their responsibility for mission in their own local and global contexts. David J. Bosch points out that one factor in the present crisis for missiology in the West is that the modern missionary enterprise was born and bred outside the church.

"The church did not regard [herself] as called to mission. The Reformation definitions of the church were concerned with what happened inside the church… a place where something was being done (passive voice), and not a people who did something…. Consequently when the missionary flame

---

[166] Scherer, "The preparation of missionaries in an ecumenical era." p. 11. The changed role of the young church is also observed in the fact that they painted a composite picture of the desiderata in a missionary, emphasizing such qualities as servant-hood, lifelong identification, embodiment of Christian vocation and spiritual depth and maturity. Scherer, "The preparation of missionaries in an ecumenical era.", 13-15.

[167] "The Mission Education Movement and the Rise of World Christianity, 1902-2002," Centennial Celebration of the Mission Education Movement, NCCC USA General Assembly, Program Committee on Education for Mission, 2002, accessed 3 May, 2007, http://www.ncccusa.org/missioneducation/about_us/about_history.htm.

was eventually kindled, it burned on the fringes of the institutional church, frequently meeting with passionate resistance from the official church."[168]

Mission was an "appendix" to the church, and missiology could be no more than that in the theological curriculum. Practical theology focused on the internal upbuilding of the church in the West, missiology with the church in the 'Third World'. Other theologians often "did not know how to cope with a department of foreign affairs in their institutions".[169] That is the case in many institutions in Europe. A clear focus on missiology in their own context has emerged in only a very few institutions, although that number is increasing.

The most significant shift in mission formation since Edinburgh 1910 was the move from an individualistic, pragmatic focus on the missionary as the hinge on which the whole missionary movement depended, to a focus on God being a missionary God, who sends His church into the world. However, Willingen's focus on the missionary church remains deficient insofar as the relationship between the individual and the communal agent in missions remains ambiguous. Here, the individual missionary remains a functionary of the institutional church, dependent on the church, and confined by its institutional structures.

In the meantime a functional ecclesiology had taken over, which eliminated missions from the agenda of the mainline churches for decades to come. Newbigin continued his Trinitarian-Christocentric perspective on the church in mission, and introduced a related, new image for Christian mission (1958); that of One Body, One Gospel, One World.[170] Paradoxically, this was not initially taken up by the ecumenical movement, but by the evangelical wing of worldwide Christianity in its groundbreaking congress in Lausanne 1974.

5. Reaction: World Evangelisation Back on the Agenda

---

[168] David J. Bosch, "Theological Education in Missionary Perspective," *Missiology: An International Review* 10, no. 1 (1982). p. xix.

[169] Bosch, "Theological Education in Missionary Perspective.", p. xxi.

[170] J. E. Lesslie Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*. London and New York: International Missionary Council, 1958.

Billy Graham formulated the goal for Lausanne as focusing on one sector of the church's responsibility, that of evangelism, because this aspect had "not been adequately represented at some of the other world Church gatherings".[171] Evangelical Christianity kept the "unfinished task" of world mission on the agenda in the last decades of the 20th century, taking up one of the main concerns of the Willingen conference to reinvigorate the missionary movement. It is striking how Newbigin's unity image for Christian mission is taken up in a modified way by the Lausanne movement - "the whole Church… the whole Gospel… the whole world". The structure of his statement is taken up, but its heart is relinquished - whole vs. one - possibly explaining the fact that Newbigin was not present in Lausanne.[172]

A major development in the formation for mission is related to the Lausanne movement. With the growth of the emerging missionary movement from the Two-Thirds World in the 1980s and 1990s, the Mission Commission of the World Evangelical Fellowship presented a study in 1991 called *Internationalising Missionary Training*: a "world-wide perspective on the equipping of cross-cultural servant leaders". It offers a "spectrum of *models* from different countries, contexts and institutions" which are involved in the training of missionaries at a global level. The common thrust

---

[171] Douglas, *Let the earth hear His voice : official reference volume, papers and responses*., 27. In some circles, Graham continued, "evangelism has been reinterpreted ... to mean primarily 'changing the structures of society in the direction of justice, righteousness and peace'. ... Biblically, evangelism can mean nothing else than proclaiming Jesus Christ by presence and by trusting the Holy Spirit to use the Scriptures to persuade men to become His disciples and responsible members of His Church'. ... *Evangelism* and *the salvation of souls* is the *vital mission* of the Church. The whole Church must be mobilized to bring the whole Gospel to the whole world. This is our calling. These are our orders.", 31.

[172] There was little attention at the Lausanne Congress 1974 on the 'formation for mission', or the training of missionaries, though some contributions dealt with closely related topics like the "Church as God's Agent in Evangelism" (Douglas 1975: 327-351). Bruce J. Nicholls, speaking on theological education and evangelization, quotes the Tambaram 1938 conference admitting that "theological education is one of the greatest weaknesses in the whole Christian enterprise" (Douglas 1975: 634-648). He confesses that this is still true as far as evangelicals are concerned: "We believe that sustained evangelism depends on our depth of commitment to the truth of the uniqueness and finality of the Gospel, and on our capacity to mobilize the whole church in continuous evangelism. This involves both theology and education." (634). Also, lay people in the local church "must be trained and equipped for evangelism." (647). Jonathan Tien-en Chau in an Asian 'interpretive footnote' deals with some fundamental issues related to the unity of the church, one of them being the question whether foreign missions have a right to operate independently of the local national church, or to pass her by "if the latter is not doing a good job in evangelism". The crucial issue at stake for him is whether to cooperate with less mission-minded churches for the sake of biblical unity or to choose an independent route for pragmatic reasons so that mission strategy may be accomplished. Chau asks, "Should we permit a pragmatic approach to cross-cultural strategy?" He concludes, "The biblical doctrine of the unity of the body and the diversity of its members does not warrant such a pragmatic policy". The evangelical world needs "to re-examine its para-church structures in the light of the nature of the unity among local churches." (Douglas 1975: 1109, 1110, 1113).

of the training is "formation of character", and the "development of cross-cultural ministry competencies" emerging from "solid Christian educational philosophy".[173] "Nothing else like it exists". Its global perspective offers "the singular opportunity to do something new and fresh in this arena of equipping cross-cultural servants, while at the same time learning from both the successes and mistakes of the Western missionary movement."[174] A sense of opportunity and optimism, like Edinburgh, is present here. But there is also a kind of amnesia. Were not Commission V, and later the Toronto Consultation (1964), examples of internationalising missionary training and involving the 'receiving churches' in the training process?

Stephen T. Hoke, in examining the paradigm shifts in "Missions Training", states that "the roles played by missionaries from North America must change". He calls for "servant-teaching" and "a ministry of humility",[175] offering a good illustration of the current state of affairs in the formation for mission among evangelicals, and showing that in fact not much has changed since Edinburgh 1910. There seems to be a hidden resistance to speaking about Western culture as a mission field. One wonders, with this vestige of a "West to the rest" attitude, whether "real and active cross-fertilization" is truly taking place, so that we may become "truly global in our missionary work".[176] There is a real danger that the West will continue to "dominate and impose strategy and structuring" of the partnerships between the West and the Two-Thirds World;[177] all the more so since most of the resources for missions are still provided by the West. Hoke presents us with a training model for missions characterized by a pragmatic ecclesiology. This is deficient in that it only focuses on the training of the individual missionary and not of the church. The basic assumption of the 19th century image of a missionary and of the Western church as 'home base' is still present. Western culture is

---

[173] William David Taylor, ed., *Internationalizing Missionary Training: A Global Perspective* (The Paternoster Press, Exeter and Baker Book House, Grand Rapids, 1991)., p. ix.

[174] Taylor, *Internationalizing Missionary Training: A Global Perspective*.

[175] Tim Stafford, "Historian Ahead of His Time. Andrew Walls may be the most important person you don't know," *Christianity Today* 51, no. 2 (February 2007), http://www.christianitytoday.com/ct/2007/february/34.87.html.. See also: Stephen T. Hoke and Jim Roché, "The missionary training assessment: A best practices Case study in Missionary training," *Common Ground Journal* 4, no. 2 (2007).

[176] Stephen T. Hoke, "Paradigm Shifts and Trends in Missions Training--A Call to Servant-Teaching, A Ministry of Humility," *Evangelical Review of Theology* 23 (10 1999), http://search.ebscohost.com/login.aspx?direct=true&db=reh&AN=ATLA0000917790&site=ehost-live, 330-331.

[177] Hoke, "Paradigm Shifts and Trends in Missions Training--A Call to Servant-Teaching, A Ministry of Humility.", 331.

not explicitly considered a 'mission field'. The methodology of the formation for mission is uncritically taken from secular business models, which have their starting point in a radically different anthropology, and introduce non-biblical values into the mission movement. Shenk reminds us that "we should become more self-aware of the assumptions that have controlled mission studies and missionary action up to the present."[178] Interestingly enough, Hoke concludes his article similarly, with the observation that "we have been depending too much on social sciences, management by objectives, and marketing techniques… Where is Jesus in all this?"[179] He proposes a "biblically responsible and reflective" answer from Christian educators, a response of "doxological teaching", that is, "recognizing or discovering that 'God is here! God is in this place!' and then designing learning experiences which open the learner's eyes to see how big and glorious God is." [180]

Surveying the "images" of missionary formation in the 20th century captures Newbigin's observation well, that two temptations have threatened the mission movement. On the evangelical side of the stream we notice the temptation "to recapture missionary fervour by appeals to the models of the past". A striking resemblance of continuity with Edinburgh 1910 can be observed in the image dominant among evangelicals: the individual missionary as the agent in missions. However, a shift has taken place from the career missionary to more short-term and tentmaker missionaries. Often partnership with local churches has been missing. It seems that in comparison to Edinburgh the academic focus has weakened. The pragmatic mission enterprise has continued. A weak functional ecclesiology gave way to the expansion of parachurch organisations. This led the missionary movement worldwide to splinter, causing duplication of effort, competition, division and conflicts within the body of Christ. *How* was at the forefront, and the *what*, and *why* questions were hardly raised. Theological questions into the nature of the missionary agents - the question of who should be included in the formation process – were not asked. A reductionist approach, lacking the biblical image, continued. No critical reflection took place on the methodology used in the formation. One wonders whether the drivenness for results and outcomes due to the use of secular

---

[178] Shenk, "Training Missiologists for Western Culture.", 132.

[179] Hoke, "Paradigm Shifts and Trends in Missions Training--A Call to Servant-Teaching, A Ministry of Humility.", 346, quoting L. Grant McClung..

[180] Hoke, "Paradigm Shifts and Trends in Missions Training--A Call to Servant-Teaching, A Ministry of Humility.", 346, quoting L. Grant McClung.

business models in mission, and the continuation of an individualistic focus, does not lead to a situation in which missionaries are stretched to capacity, giving rise to increased 'missionary attrition'.[181] This image is as much a child of its time as the Edinburgh one. Few missionary training programmes have been set up for mission to Western culture, as the West seems not to be taken seriously as a 'mission field'. In the meantime, an emerging missionary movement is spreading up out of Central and Eastern Europe, often eastward into Central Asia and Siberia.

On the ecumenical side, Newbigin observes another temptation, "to become victim of a sense of guilt",[182] has dominated. This second image of a missionary is a more corporate one, emphasizing since Willingen that the whole church was the agent in missions, with the responsibility of all her members to be witnesses. However, the ambiguity of Willingen resulted in a confused situation in which mission was dropped altogether. There was a failure to give these corporate and individual missionary agents a clear theological foundation, as well as uncertainty regarding how the two should relate to each other and to the world to which they were called. There was also ambiguity regarding how the *missio Dei* and the *missiones ecclesiae* were to relate. At most, churches were dominated by social agendas. Mission was out. Ecumenical unity without reference to mission was in. After the individualistic emphasis of Edinburgh 1910, the image of mission formation expanded to a more corporate, communal model. However, this change has not been of much impact, as the focus was no longer on mission.

Contemporary missiology also missed the opportunity to lead the formation of the church and its pastors for mission, helping them to understand the shift from Christendom to new missionary ecclesiology. Missiology continued to be the department for external affairs in Western theological curricula, focusing on the non-Western world, and hardly dealing with the Western world and its own missionary challenges! Few theological institutions aimed at teaching their pastors to be trainers of the members of their congregations to live a witnessing life and be missionaries, as Newbigin and others emphasized.

---

[181] See also: William Taylor, ed., *Too valuable to lose: exploring the causes and cures of missionary attrition.* Pasadena: William Carey, 1997.; Kelly O'Donnell, *Doing Member Care well.* William Carey Library, 2002.

[182] Newbigin, "The Future of Missions and Missionaries.", 211.

6. Resistance to Shift from Christendom to Missionary Ecclesiology

What is striking is a kind of resistance in Europe to thinking through issues related to the missionary nature of the church, although recently evangelism and mission are back on the agenda of mainline churches there.[183] There is no evidence of new missional structures in the church, which is indispensable for the Western churches to face the challenges of now being part of the non-Christian world. The emergence of non-Western Churches all over Europe has led to a situation where, on an average Sunday in cities like Amsterdam and Copenhagen, more "non-Western" Christians worship than ethnic Dutch or Danes. Yet it seems that mainline European churches hardly take notice of these changes.

Wilbert R. Shenk states that the church in the West has long been marginalized, "because it is confused about mission to its own culture". The "self-consciousness" inculcated by Christendom was non-missionary. Therefore the church in Western culture is characterized by a "lassitude". "What is required is a fundamental reorientation of the church in modern culture to its mission to its culture." In other words, "missional ecclesiology must be at the top of our agenda". Through the modern mission movement the church rediscovered her responsibility in the 'regions beyond', but "nothing less than a reformation on that scale will deliver the church in the West from its captivity to its mission-less identity relative to its own culture." A "continuing conversion of the Church" to its missionary nature is needed![184] The missionary formation for Western culture must reckon with the "ancient cathedral spires (which) continue to cast long shadows, … but it must be based on a renewed understanding of the apostolic character of the church…"[185]

One wonders why Newbigin's theological reflections did not have more impact on the Lausanne movement. Was he considered too much of a 'liberal ecumenical'? Why did his theological and practical reflection on the church's formation for mission not have more impact on the ecumenical

---

[183] See e.g. Michael Bünker and Martin Friedrich, eds., *Evangelising. Protestant Perspectives for the Churches in Europe* (Wien: CPCE, 2007)., http://lkg.jalb.de/lkg/documents/lkg_doc_en_2089.pdf, accessed 2 May, 2007. However, the little attention given to the discussion of this document at the Budapest 2006 General Assembly does not seem to imply that it is considered a major agenda item.

[184] See Darrell L. Guder, *The Continuing Conversion of the Church*, ed. Craig van Gelder, The Gospel and our Culture Series. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000.

[185] Shenk, "Training Missiologists for Western Culture.", 130.

movement? Was he considered too much of a 'missionary' in the traditional sense of the word? Probably the greatest asset in the formation for mission of the Edinburgh 1910 conference was that it was *one* conference, mission in unity, representing what were later referred to as the evangelical and ecumenical movements. But the greatest deficiency of Edinburgh was the dominance of the Western perspective on mission. Until now, "solutions" for recovering a proper image of the formation for mission have been provided by "the West". As Joel A. Carpenter suggests, Western scholars would do well to listen to those voices of the body of Christ belonging to non-Western Christianity "by allowing (them) to share in our projects here and shape our agendas".[186] They are now in the majority. Their perspective in the training of missiologists and missionaries for Western culture could advance Shenk's observation that the formation for mission ought to be based "on a biblical understanding rather than historical precedents and theological distortions".[187]

7. The 21st Century: Changing Images in the Formation for Mission: 'Back to the Basics'!

African scholars remind us that the NT provides resources needed "for offering a solidly grounded critique of the practice of mission."[188] Newbigin, with his forty years of missionary experience in India, says that foreign missions, in the sense we know them, are a relatively recent occurrence and have been shaped by the movement of the cultural and political expansion of the West. He emphasizes that as we realize that our missionary methods have been "too much conformed to the world of the 19th century, it is no adequate response to try now to be conformed to the world of the 20th century",[189] or, one could add, to that of the 21st century. We need to look afresh "to our chart and compass and to ask how we now use the new winds and the new tides to carry out our sailing orders."[190] That is what Newbigin considers a third possibility, apart from the two temptations

---

[186] Joel A. Carpenter, "The Christian Scholar in an Age of Global Christianity," *Minds in the Making* 1, no. 2 (2004), https://doi.org/http://www.calvin.edu/minds/vol01/issue02/global-christianity.php; Carpenter, "The Christian Scholar in an Age of Global Christianity."

[187] Shenk, "Training Missiologists for Western Culture.", 132.

[188] "The Church in the Mission Field, Edinburgh 1910. A Nigerian/African Response," Towards 2010, 2003, accessed 2 October, 2006, http://www.towards2010.org.uk/papers.htm (Paper for Towards 2010 process).

[189] Newbigin, "Bringing our missionary methods under the Word of God.", 2.

[190] Newbigin, "Bringing our missionary methods under the Word of God.", 2.

mentioned earlier. It is another way forward, though it may not be "broad and easy". It is the "costly, but exciting task... of fundamental theological thinking, of Bible study, and of discerning the signs of the times."[191] Dana L. Robert suggests "we should go back to the basics", since "one can no longer assume an educated consensus about mission in our churches."[192] As we do so, Newbigin urges that, first and foremost, we recover the proper biblical and theological foundations for mission:

"The Christian mission began not as something to be done for the world, but as something God *has* done for all – the conquest of death. The risen Lord with us – that is the starting point. Jesus reigns; He is the *Alpha* and *Omega*; all authority in heaven and earth is His. He builds up and casts down, He roots up and He plants. He is not struggling against a world too strong for Him. He is not appealing to us to help Him to overcome the world. He *has* overcome the world, and all things – the things that so baffle us and frighten us – are in His hands to deal with as He will. How foolish we are when we allow ourselves to be tempted to seek some other source of authority and assurance for our mission… As if who Christ is and what He has done were not good enough reasons to go singing to the ends of the earth."[193]

Christian mission does not begin with a programme of action, but with the Risen Lord. "It does not have about it that atmosphere of strain and anxiety, which always characterizes a human programme. It begins with a shout of joy… He is risen from the dead!"[194] Christian world mission starts with the resurrection of Jesus Christ, "that explosion of hope (which) carried the believers to all the points of the compass."[195]

8. The Twofold Antioch Mode of Missionary Existence

Shenk reminds us how Luke describes in Acts the unfolding of the church's missionary existence. Following His ascension Jesus entrusts the disconsolate and disoriented disciples with their defining purpose (Acts 1:8), which serves as the basis for the constitution of the church at Pentecost. In two

---

[191] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 11 and 12.

[192] Robert, "The Mission Education Movement and the Rise of World Christianity, 1902-2002."

[193] Newbigin, "Bringing our missionary methods under the Word of God.", 2.

[194] Newbigin, "Bringing our missionary methods under the Word of God."

[195] Newbigin, "The Future of Missions and Missionaries.", 209.

passages Luke provides a twofold normative model for how this missionary existence of the church is to work out in the world,[196] and to the ends of the earth.

There is, first, the *organic mode*, with the disciple community scattered under the impact of persecution. They went as far as Antioch, one of the largest urban centres of that time, maintaining their witness indiscriminately to both Jews and Gentiles.This mode, Shenk emphasizes, has been the main vehicle of the expansion of the church historically. Secondly, there is the *complementary mode*: certain individuals set apart for itinerant ministry.[197] The innovative action of the Holy Spirit set apart certain individuals for an itinerant ministry, enabling faith to spread to key places in the Roman Empire. "This creates the precedent for the sending mode and, by extension, cross-cultural mission, which played a critical role in the expansion of the church precisely because it guards against parochialism… which is the slow death of the faith."[198] Newbigin reminds us that the Holy Spirit Himself is the agent of mission who empowers the disciples (Acts 1:8) to continue the work of Christ Himself.[199] The "Antioch Mission" does not advance after the manner of a "humanly organized campaign",[200] or as a "corporation to which Christ has entrusted it, but as the living body quickened and directed by the Spirit. The Spirit remains free and sovereign. He leads the way, goes ahead of the Church, surprises the Church with new things, leading her through her mission into fullness of the truth..."[201]

The two-fold Antioch mode of mission leaves us with a surprising method for the formation for mission. There is a corporate dimension, focused on the disciple community in Antioch as they 'organically' fulfil their mission, and a two-fold individual dimension, constituted by the members of this community and those sent out on a 'complementary' mission. Both are closely related, as those who are sent on an individual mission have been actively involved in the formation of the

---

[196] Shenk, "Training Missiologists for Western Culture.", 132 and 133.

[197] Shenk, "Training Missiologists for Western Culture."

[198] Shenk, "Training Missiologists for Western Culture."

[199] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 18.

[200] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 19.

[201] Newbigin, "The Future of Missions and Missionaries.", 215.

former, and they continue to do so as they share their missionary experiences. One could even argue that special formation for mission is not even on the agenda; it is part of the everyday formation to be a disciple of Jesus Christ, empowered by the Holy Spirit who sends them to witness in Antioch and the ends of the earth. It was part of the nature of this community. On this basis Newbigin argues that: "Church and mission belong indissolubly together."[202] When the two are separated, he argues the result is that "the Church becomes an introverted body, concerned with its own welfare, rather than with the Kingdom of God, and even if successful missionary work is carried on by others – the Church will be no fit home for those who are gathered in."[203] In addition, he notes that, "where new converts … are taught from the very beginning that being a Christian means being involved in a continuing mission to the world, they take their place quite naturally from the beginning in the van of the Church's evangelistic work." [204] In arguing for a missionary ecclesiology - that mission belongs to the essence of the church - he sounds almost blasphemous to a Christendom ecclesiology still widespread in Western culture. "If churchmanship does not mean fellowship with the Lord Jesus Christ through the Spirit, it means nothing; and you cannot have fellowship with Him without being committed to partnership in His mission to the world."[205]

The question for theological institutions in the West is how to turn their inward looking, theological curriculum into one which deals with the realities of their own Western context as a mission field, drawing on experiences gained in the worldwide mission movement. How could theological education provide for pastors to be missionaries to their own contexts, training their churches for the 'organic mode', to become missional and their members to be missionaries in the market-place. A related issue concerns the role of academic missiology in the training of 'complementary mode' missionaries.[206]

The scope of this chapter does not allow for more than an outline of the implications for missionary formation. In Western culture, this task has as its starting point the reality of a widespread

---

[202] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 46.

[203] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 46.

[204] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 46.

[205] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 46.

[206] J. J. (Dons) Kritzinger, "Training for Mission," *Missionalia* 30, no. 1 (2002)., 127.

Christendom ecclesiology. Shenk reminds us that we are preoccupied with power, which is heightened in modern culture by a confidence of being in control of our environment, our life, and even our destiny.[207] In Christendom, the church has lived for 1500 years in a position of power. Her calling is now to let go of power, accepting a minority position, and to recover the redemptive power of the Gospel message as defined by the cross. Nothing less than a *metanoia* of the church is needed, a re-formation.

This reorientation needs to take place first of all where the formation of missional leadership for the church takes place, in theological education, which is often geared to achieving individual academic 'success'. Alternatively, it should focus on the training of pastors, helping them to lead their church community and its members to live "worthily of the Gospel", to expose the idols of modern culture, to correct dichotomies, to reflect critically on the culture, and to be examples of love and grace of Jesus Christ in their families and in the market place. This radical reorientation should be based on a redrafted, global map of Christianity, with the West as a major focus of attention as a "mission field". Indeed, this might well be the "most demanding mission frontier… the church has yet to face."[208] At the same time, it is important to build in adequate corrective elements to help theological students from the West discover their own provincialism and the richness of the colourful worldwide body of Christ. This can only be provided by the non-Western church. With current global mobility, the introduction of off-site courses, faculty and student exchanges, extended exposure trips and field assignments in cross-cultural settings and in the non-Western world are much more realistic than a century ago. Students should be exposed to vital models of missional churches on other continents, with the persistent question in mind of how these experiences can be related to their own Western context.

Such cooperation in programs by sharing resources of different kinds could bring out one aspect that was very important in Edinburgh that of unity for the sake of a stronger witness. John 17 still reminds us of the importance of that element. The Western church should be willing to conduct

---

[207] Shenk, "Training Missiologists for Western Culture.", 136 and 137.

[208] Shenk, "Training Missiologists for Western Culture.", 138.

programs on the basis of a "sharing of resources among equals, not equals in strength but in status".[209]

Valuable, untapped resources for the formation of missional leadership are people who have served as missionaries in other contexts, but have returned to their home countries. They are often considered a threat to the 'status quo' of the home church, instead of a resource in the formation for mission. Such cross-fertilization of the church with the experiences of those who have been sent to engage in cross-cultural mission is more vital than ever today.

A curriculum for missiology in this context should focus on four different spearheads. One would deal with the biblical/theological foundation of mission and with the history of the missionary movement from a global perspective. A second would deal with ecclesiological issues, focusing on issues related to old Christendom, post Christendom and missionary ecclesiology. Thirdly, one ought to deal with contextual issues like gospel and culture, sociology of religion, and the relationship of Christianity to other religions. And finally, one ought to deal with issues of missionary spirituality, leadership, conflict resolution, adult education and, discipleship training.

Apart from formation for mission aimed at the local church and its leadership a curriculum for missiology should focus on reminding the local congregation that it is part of a worldwide community. In addition to the 'organic mode' of the Antioch model, it must have the formation for mission of the 'complementary' mode - which reminds the congregation of "the ends of the earth", of being part of a worldwide community, and guards the church against parochialism. These two modes clarify the church that there is an "unfinished task" in world mission to fulfil in partnership with local churches on 'the mission field', wherever that mission field is.

Spiritual formation for mission to Western culture demands special attention. David J. Bosch calls this a "spirituality of the road".[210] Newbigin reminds us of John 20, where the risen Jesus greets His disciples: "Peace be with you". Peace refers to "the fullness of God's blessing in His people, peace

---

[209] Newbigin, *One Body, One Gospel, One World: The Christian Mission Today*., 38.

[210] David J. Bosch, *A spirituality of the road.* IMER, Pretoria, 1994. See also: Timothy C. Geoffrion, *The spirit-led leader : nine leadership practices and soul principles.* Herndon, Va.: Alban Institute, 2005. http://www.loc.gov/catdir/toc/ecip0519/2005026480.html

with God, peace with man, shalom." [211] Newbigin challenges us: if that is what we have, why are we so often infected by anxiety and restless busyness?[212] He asks whether we show that the peace of God is at the heart of our activities. Often missionaries have been seen more as elements of Western cultural invasion than as emissaries of the peace of God. Many people today long for that peace, and "if we are to be God's messengers today, we need to be able to speak to that longing for peace."[213]

W. H. T. Gairdner used two images to introduce the last two days of Edinburgh 1910. One was of missionaries, on whom the task of evangelising the "non-Christian world" largely depended. The other was of a sending church in the "Christian world" which had long ago become "an encapsulated community… unable to evangelise the society around them."[214] Since 1910 attempts have been made to clean and clarify these two images, and the relationship between them. Only by going back to the place where these images originate do we find under the ages of dust that there is the single image, in which both the Christian community and the individual participate in God's mission. Christopher Wright reminds us that "all mission or missions that we initiate, or into which we invest our vocation, gifts, and energies, flows from the prior mission of God. *God* is on mission, and we, in that wonderful phrase of Paul, are 'co-workers with God'." [215]

The question is whether the Christian churches in the West are willing to surrender their resistance and fear of change, accepting to be formed for mission to impact their own culture as well as serving the rest of the world. In this, non-Western churches have much to teach us.

---

[211] Newbigin, "Bringing our missionary methods under the Word of God.", 3.

[212] Newbigin, "Bringing our missionary methods under the Word of God.", 3.

[213] Newbigin, "Bringing our missionary methods under the Word of God.", 3.

[214] Newbigin, "The Future of Missions and Missionaries." 209.

[215] Christopher J. H. Wright, "An Upside-down World," *Christianity Today* 51, no. 1 (2007). http://www.christianitytoday.com/bcl/areas/missions/articles/070502.html.

III. KEY THEMES IN MISSION AND MISSIOLOGY

Introduction

"I have been forced to recognise that the most difficult missionary frontier in the contemporary world is the one of which the churches have been - on the whole - so little conscious, the frontier that divides the world of biblical faith from the world whose values and beliefs are ceaselessly fed into every home on the television screen. Like others I had been accustomed, especially in the 1960's, to speak of England as a secular society. I have now come to realise that I was the easy victim of an illusion from which my reading of the Gospels should have saved me. No room remains empty for long. If God is driven out, the gods come trooping in. England is a pagan society and the development of a truly missionary encounter with this very tough form of paganism is the greatest intellectual and practical task facing the Church."[216]

Willem A. Visser 't Hooft, the first GS of the WCC, whose personal library formed the basis of this institutions library, in a very insightful paper on Evangelism among Europe's Neo-Pagans written in 1977, concluded with following words:

"... evangelization of Europe's neo-pagans is so urgent, so difficult that it ought to have the highest priority among the tasks of the church. How many of our theologians are working in this field? How many pastors? Far too few. What courses concerning neo-paganism are given in our theological faculties and in our lay training institutes?"[217]

Do we live in a Christian Hungary? In a Christian Post-Communist world as the statistics make us believe? As we outline the situation of evangelism in this region, the way we interpret these statistics defines the response of evangelism. Do we live in a "Christian", a secularized or a neo-pagan context? The statistics for religious affiliation in Hungary illustrate it well: 20 % protestants, 60 % RC. However, according to Miklós Tomka 50-52% of the Hungarian population is religious "in his or her own way".[218] On an average Sunday only 12-13% attends church. He observes that

---

[216] Lesslie Newbigin, *Unfinished Agenda: An Updated Autobiography,* 2nd ed., 1993, 36.

[217] Visser 't Hooft, *Evangelism among Europe's Neo-Pagans*, 1977.

[218] Miklós Tomka, 1999.

among nationalistic, extreme right ideologies pagan practices resurge. A few years ago a special pastoral letter was sent out by the Roman Catholic church to warn against these practices.

My students tell stories of many occult practices taking place among their peers, the story how they are attracted to worshiping the "Hungarian god", because it is Hungarian. It is a form of overcontextualizing the Gospel. On the other hand, the way the gospel is presented in many churches they do not conceive as relevant. It may be faithful to the gospel, but not related to the context. We do not get any further to follow the advice of one of the bishops: "we should not deal with this nonsense". There is thus a huge missiological challenge with regard to evangelism in how to relate gospel and culture.

In this paper I will give a brief analysis of the context of Post-Communist Europe, and the way churches respond to these challenges with a focus on evangelism. In the remainder I will focus on how theological education and missiological formation deal with these challenges.

1. Issues in context of CEE

As we take a look at the context in which we evangelize Europe it is important to listen once more to Visser t' Hooft. He comments on the statistics of Christianity in Europe in 1977, which give the impression that nearly all West Europeans are Christians: "Lucky Europe with such brilliant statistics". But, he states that "something is wrong" with this picture: "These statistics contain even greater lies than statistics generally do."[219]

When we look at the statistics of Europe in the Atlas of Global Christianity the same could be said. Europe is the most Christian continent in the world, statistically. We need to revisit Visser 't Hooft analysis, and dare to face the reality of the context we live in. Hungary, and the countries of Central and Eastern Europe are no exception to these statistics.

1.1. Shadows of the past
Elsewhere I dealt with what could be called the shadows of the past of Post-communist Europe. One meets these shadows at various moments and places. It is in this context that churches and Christian communities seek to evangelize.

---

[219] Visser 't Hooft.

1.2. Ghetto

It is clear that Churches were forced to live in isolation, in a kind of **ghetto situation**, and were not allowed to speak relevantly to the hearts of people left its mark. Recently I taught a course as part of field work in which I gave my students an assignment to interview people who were confirmed about ten years ago, and to ask them what they believed, why they had stopped attending church etc. Two thirds of the semester had passed and I realized that hardly anyone had taken any initiative. We had a long discussion on the why. It turned out that these theology students in their third or fourth year of study felt greatly hindered and blocked to contact "strange" people they do not know. Often those outside the church are "blamed" for not attending church. It turned out clearly in this class, that the main reason is within the church itself. How could we witness to Christ when we live in our own little world as Christians, and hardly dare befriend those "outside", to "throw out bite", sharing in brief remarks what our faith means to us in everyday life.

1.3. Extreme Individualism

Another definite shadow of the past is the **extreme individualism**. As an antidote to the closed communities which existed under communism, an extreme individualism developed. Often one finds a lack of solidarity in the Post-communist societies. One seldom meets the attitude what I heard a dean of large university of South Africa summarize as her life motto: "what is good for others is good for me". One is not surprised that churches with a strong sense of community life grow fast.

1.4. Otherness

A third shadow of the past is related to the issue of **otherness.** Accepting people other than myself is quite a challenge for many, whether the other is a Roma (gypsy) or Jew, but also someone of another political party, another denomination, another country, falls in this category, or someone of the countryside for someone living in a city, or a female for a male person.

1.5. Search for Identity

The last shadow of the past I would like to mention is the **search for identity**. Many post-communist countries are newly established nations, in which are in the process of nation-building, in which the traditional churches play an important role (Cf. Roman Catholic church in Poland, Romanian Orthodox Church in Romania, Reformed Church in Hungary). Under communism you did not count as a person, only as an element in the economic cycle.

2. Response in evangelism

As we observe how the Churches in Hungary respond to this context in their evangelistic outreach it is striking that in many churches evangelistic weeks are held in the same way as they were held sixty or seventy years ago. In many of the new church plants Alpha courses are held, with in some up to 60 participants in one course, and two such courses per year. Although hardly any research has taken place it is my impression what I see in my own congregation that integration of the "Alpha people" in the congregation is not an easy matter.

2.1. Passive/active church

For many belonging to the European traditional churches participation in mission is a rather passive enterprise. They are used to the fact that a single individual - called a missionary - works in another continent on behalf of them. At most they support that person with prayers and finances. Now to realize that they find themselves in a missionary context themselves, and that they are the ones who are the new missionaries who are called to actively be engaged in witnessing to Christ in their family and working place is quite a new paradigm. They realize that the local church and their members has an active role as a missional community to the own context. Often the task of evangelism is still considered the role of professionals, of the pastors. In new church plants changes are taking place, church members are very active to invite people to e.g. Alpha courses and these churches start to grow.

2.2. Dichotomies

Evangelism in Hungary and Central and Eastern Europe is often characterized by dichotomies. These dichotomies are not unfamiliar to you, as they have been on the agenda of evangelical and ecumenical gatherings for many years.

Evangelism and Social Action

The most striking dichotomy is that of **evangelism over and against social responsibility**. In many traditional churches once a year an evangelistic week is held, with a revivalist aim, with each evening a church service. This is a practice with focus is on personal conversion, on saving of souls. In evangelical churches larger evangelistic campaigns are held, as last year with Franklin Graham. Social responsibility, diakonia, is often seen as an institutional responsibility.

This dichotomy has a striking impact on **evangelism among the Roma (gypsy) community**, a minority of 10-12 million in Europe. Often the way European Churches are involved in mission work among Roma takes the form of humanitarian work or is characterized by a human rights approach. In itself such an approach does have Christian roots. They adopt the strategy of the EU, but for receiving EU grants it is necessary to downsize the Christian - read evangelistic - perspective. It is exactly the transformational power of the gospel which has resulted in transformed lives. So the element which has proved to bring transformation has to be left out in these grants. The European Churches seem to leave out their richest treasure, their Christian identity, in their mission work among the Roma. A holistic approach is needed in which evangelism and social responsibility go hand in hand, and the Gospel be proclaimed in word and deed in a contextualized and incarnated way. In Bulgaria this has resulted in a revival among the Gypsy Pentecostals, also in France and Spain. More research is needed to get insight in how evangelism among Roma at grassroots level takes shape.

Individual and social reconciliation

A second dichotomy is understanding **reconciliation in Christ in an individualistic way or in a social way**. Individual salvation can be completely separated from the responsibility to reconcile with those in society we consider as others. We know how that worked out in the context of Ruanda. We also see the consequences in the way in many European societies Roma (gypsies) are looked upon, using stereotyped images in the media. Unfortunately anti-gypsy attitudes are also present in many of our Churches.

As we discuss new approaches to evangelism in this consultation we should not separate out mission from evangelism, but consider evangelism as an integrated element of mission, as in David Bosch's missiology.

2.3. Evangelism in Theological Education and missiological formation
In the remainder of my paper I would like to deal with how **evangelism places a role in theological education and missiological formation**.

Tendency to closing down

Unfortunately there is a tendency over the last four to five years to reduce the place of missiology in theological education in Central and Eastern Europe. In Bulgaria a chair was dissolved, in Hungary, at present missiology is only be taught in Debrecen and in Komarom (SK).

Arguments used are often related to finances and the growing tendency to see (higher) education as an industry, and to give priority to such academic disciplines and programs that bring in money. In some places evangelization is taught as part of practical theology, taught in such a way as how to held evangelistic week in the traditional sense. In the traditional theological programs hardly any significant change has taken place in the theological curriculum for the last sixty or so years. One of the factors seems to be a fear for loosing the own position as professors. It can be observed that there is a lack of cooperation, a growing competition for getting enough students in the programs. The financial crisis has a great impact on theological programs.

The case of CIMS

At a number of places centers and institutes for mission studies were established to fill in the gap in the theological curriculum with regard to teaching evangelism and missiology. Also these are now quite in danger.

In the Central and Eastern European Institute for Mission Studies we have emphasized the following elements:

1. **International and interdenominational learning community**, a place of theological formation where **integrity** in the way we do theology and live out theology through spirituality is key. **Lifestyle evangelism** is probably the most powerful way of witnessing to Christ in a context where words have deflated. It is a community where we teach by example how important it is to live out the gospel. It is a praying community where we share our lives, our joys and our struggles and together bring these to the Lord. In this community we come together with people from completely different backgrounds, and we teach them the art of honoring each other by asking questions. In a sense we all bring our experience to the table and we all are learners. Some of the students are young, others are experienced mission leaders. Many of them are women.

2. **The Pastoral Cycle, or praxis cycle** is introduced as a dynamic way to encourage students to research key issues in their contexts related to transmission of the Gospel in word and deed. Why

do people convert? How is evangelism among Roma taking place in your church? We seek to always to bring non-western missiological voices to the table.

3. The CIMS programs are focused on **four modules**: biblical and theological module, Church module, contextual module and spirituality module. Most of them are a form of blended distance learning. Formal, non-formal and informal learning takes place.

4. **Global Christian Forum platform.** Our students and participants of conferences come not only from Reformed, but also evangelical, Pentecostal and ecumenical backgrounds. Open and honest discussions take place, e.g. related to Mission work among the Roma, like in May when students presented their research related to what is going on in their various denominations. Half of the participants were from Roma back ground. The coffee times are very meaningful. Key focus is how to come to an holistic, contextual and comprehensive mission approach where witnessing to Christ in word and deed is central. Networking between the many networks of theological education in Central and Eastern Europe is taking place.

5. **Writing weeks.** As we seek new ways of integrated, holistic and contextual mission in Post-communist Europe in which evangelism takes a prominent place it is important to learn from what is already happening. Where are the best practices? Research at grassroots level is necessary. In writing weeks we assist young scholars and pastors to write up their story for publication in our journal Acta Missiologiae, so that we can better engage in the international discussion on how the whole church takes the whole gospel to the whole world.

It is in this learning community that we get to know our contexts better through reading and discussing God's Word together. We hear from each other how God's Word transforms the lives of people and communities and we gain new confidence in the Gospel, a new perspective on God the Father for whom nothing is impossible, a new desire to share with others the miracle of justification of sinners by faith through the work of Jesus Christ, and a new trust that the Holy Spirit empowers us to be witnesses of Christ in often challenging situations.

IV. CONTINUING THE CONVERSATION: A MISSIOLOGICAL MANIFESTO

1. Witnessing Jesus Christ together today: Spiritual connection and cultural differences between Central Europe and the Netherlands

A lot has changed in Central and Eastern Europe, but also in the West. After 1989, many went to visit Eastern Europe, there was intensive contact between municipalities. The euphoria of the early years has largely disappeared. A shyness of action has taken its place. Not just here but there too. And you wonder what's behind that. Has the need for assistance disappeared after the first mainly material needs have been met? However, there are also municipal contacts that flourish, despite the great differences between the Western Netherlands and the Post-Communist countries of Central and Eastern Europe. The fact that the Foundation for Aid Eastern Europe (SHOE) still exists is a sign of this.

In this chapter I want to focus on the question How it is that despite the cultural differences there is apparently such a spiritual connection that we still feel connected after 40 years. After a brief historical overview of the congregational contacts with the churches of Central Europe over the past 40 years, [220]against the background of the broader context of mission in Eastern Europe, I will elaborate on the new forms of cooperation against the background of the theme of the major world mission conference held in Edinburgh in 2010: <u>Witnessing to Christ </u>today. [221]Next, I will discuss some important missionary challenges in Eastern Europe, which are at the same time very relevant for us in the Netherlands.

From my personal experience I would like to emphasize that in the East as well as in the West it is ultimately the same question: how to be a missionary church. The role of the churches in Europe with regard to missions has changed greatly in these forty years. Therefore, the questions we face

---

[220]See also: Sally van de Graaf-Leentfaar, "Municipality contacts between municipalities in the Netherlands and Romania." Thesis for the Church Education of the Dutch Reformed Church, Utrecht University, 1997. Thom Hiemstra, "Municipality Contacts with Eastern Europe," *Allerwegen* 25, no. 13 (1994). Anne-Marie Kool, "Ten Years of Open Doors, 1988-1998. An Evaluative Moment. The Developments in the Reformed and Evangelical Churches in Central and Eastern Europe and Their Significance for Missionary-Deacon Congregational Contacts," *Admainfo* XVIII, no. 5 (1999).

[221]See e.g. David A. Kerr and Kenneth R. Ross, *Edinburgh 2010. Mission then and now.* Carlisle: Regnum 2010. The series of books published in connection with this conference contains valuable material and is available for free download: http://www.ocms.ac.uk/regnum/list.php?cat=3&mid=543.

are not specific to Hungary, Romania or the Netherlands, but are in a larger context: the transition from the colonial era, where Christian Europe carried out missions, to a post-Christianity era, where Europe itself has become a mission field. It is no longer self-evident that the churches are full on Sundays, no longer in the Netherlands, but also no longer in Hungary and Romania. It is no longer enough that the membership of the Church is maintained by birth.

These are big questions that cannot be solved in one day, not by one organization or church or by one country alone. There is no one-size-fits-all answer to this problem. It is about learning together with and from each other what it means to witness Christ today. The municipal contacts can then hold up a mirror to each other. By questioning each other and listening to each other in the contacts with our sister church, we can learn more about the love of Christ, about God's care for us and about the work of the Holy Spirit.

In the conclusion I discuss a perspective that provides a solid basis for municipal contacts for the future. In doing so, I want to try to establish a link between what is happening on the ground level in congregational contacts in missionary practice and what is happening in reflection on important aspects of mission and evangelization in a broader context. There is much to learn from others, but the structures in which the municipal contacts function must make it possible to benefit from the reflection at other levels.

I am writing this chapter from a semi-autobiographical perspective. I started as a smuggler of Bibles and literature in 1978, and have been actively involved in missions in and from Eastern Europe since 1987 through Christian student work, as well as through my research into the history of the Hungarian Protestant foreign missionary movement over the past two years. centuries.

During my research I gained insight into missions under communism and before. The publications of the Hungarian mission pioneers, but especially the many personal encounters with the 75+ are still a source of inspiration for me. Despite the often very difficult circumstances they had endured - they often suffered from their own Church leaders - their lives radiated a deep joy. Their lives had a secret: faith in Jesus Christ. That had kept them going. Their lives have shown me something of God's faithfulness in difficult times.[222] I came into contact with people 'on the ground' for whom nothing was more important than faith in Jesus Christ as their personal Saviour. Their lives were marked by a deep piety, marked by daily Bible reading and prayer, and by a desire to pass the

---

[222] See also: Anne-Marie Kool, "Behind the former iron curtain: teaching missiology in Central and Eastern Europe," in *WILD: Women In Leadership Development* , ed. Gwen Dewey Grace Barnes. Woodinville, WA: Harmon Press, 2013.

Gospel on to others. Despite differences in nationality and origin, there was a lot of recognition. One in faith in the atoning work of Jesus Christ. Singing the Genevan psalms together deepened this contact in a very special way.

I got a little taste of life under communism, but also experienced first-hand the changes after the fall of the Berlin Wall and the emergence of many new organizations and municipalities. Many from the West came to the region to provide relief and serve missions. My guestbook bears witness to the hundreds who passed by during their visit to Hungary or one of the neighboring countries. I have watched closely the developments from euphoria of the freedom regained to the disappointment of expectations that have not come true. In this contribution I want to reflect on what has happened and on perspectives for the future. I also realize that much further research is needed.

 Since 1993 I have been working in Hungary at the invitation of the synod of the Reformed Church of Hungary and sent by the GZB. My task was to assist the Protestant churches of Hungary in reflecting on and equipping them to fulfill their missionary task. I am also actively involved in an international partnership of missiological education and research (CEEAMS). It concerns the formation of middle management for the churches of Central and Eastern Europe, recently under the responsibility of the Evangelical Theological Seminary in Osijek, Croatia. It always strikes me that despite the many differences between the various countries in this region, there are also so many common problems, often traced back to a legacy of the communist past. There are also more and more parallels with the situation in Western Europe.

Images and assumptions play an important role in municipal contacts. It is important to realize that there are different glasses that determine our image here and there. It is important to realize which glasses I wear myself, the challenge is to get to know the glasses of others. It is also important to realize that in Central and Eastern Europe there are different glasses for looking at reality. There are certain powers at play – there and here – that consciously want to bring out a certain vision. In the remainder of my speech I would like to offer some tips for understanding the other spectacles in Central and Eastern Europe.

1.1. Historical overview

I. 1976-1989 Missionary Work Under Communism

The communist takeover in the Eastern Bloc after the Second World War led to a severe curtailment of church life. This seizure of power led to the dissolution of numerous church organizations, and Christian schools were nationalized. The church was forced to take an isolated position in social and cultural life. The missionary task of the church was reduced to serving the goals of the socialist state. Evangelism work was only allowed to take place within the four walls of the church. Deacon work was actually forbidden.

Many people in the West regularly prayed for the Christians in the Eastern Bloc. During this period, missions often consisted of smuggling Bibles and literature. Many trips were also made from the Netherlands to Romania and Hungary. There was something adventurous in it: learning addresses by heart, on the home front you could hardly tell anything about it, that was not allowed. Many did not know what was going on. It was something for a special kind of people. Municipal contacts were virtually impossible. There were individual contacts and it was one-way traffic. From there to here was not allowed.

In many countries there was no theological education and ministers were trained underground by people who regularly visited the country anonymously. Despite the fact that churches were forced to live in a ghetto, pastors were often very creative in organizing youth camps and outings for the young, often with a clear focus on faith-building, but also evangelism.

In a remarkable book: *Holy Spy, Student Ministry in Eastern Europe* , Alex Williams explains that African students often had the opportunity to study in "closed countries" such as Romania, Bulgaria and Russia. Some of them were very active missionaries. [223]Many from the Netherlands also stayed as students for a short or longer period of time in countries in the Eastern Bloc. [224]Much more has happened than we know. The story needs to be written down and shared. At the time I myself took part in a secret youth camp on Lake Balaton (1978). Young people from East and West met each other "accidentally" during the summer holidays.

Mission during this period was usually not a success story. It was a story of suffering. Many informants for the communist parties were active in society, but also within the churches. And many of them are still alive and sometimes in the pews as well. The past is still with us.

---

[223] Alex Williams, *Holy spy : stories from Eastern Europe.* Fearn , Budapest: Christian Focus, Harmat, 2003.

[224]See e.g. Hebe Kohlbrugge, *Two times two equals five. Witnesses in East and West.* Kampen: Kok Publishers, 2002.

II. 1989-1998 Euphoria after the fall of the Berlin Wall

After 1989 all doors opened and anything was possible. Many feel like a prisoner who, after years of imprisonment, is suddenly returned to society and does not know how to behave. There is a lack of understanding of the Church's task, role, and responsibility in a changed world. Peter Penner, in this context speaks from the Russian context of the "Post-Communist syndrome", that one is not able to live in freedom. "The majority of churches have a lot of practical experience to survive in difficult situations of oppression and have been able to keep the faith. But in terms of being able to live in freedom and to take advantage of the given day available in Russia, it must be said that the Church does not know how to deal with that. There are a multitude of options to choose from and start with, but many do not know where to start. [225]" isolation of the church and of the faithful is far from a thing of the past. "People don't have unchurched friends. They don't really love the world they live in. There's little personal evangelism. People pray for non-believers to come to church, instead of going out to do the missionary work themselves." to make disciples of all nations."

People speak a different language in church than outside the church (I actually had to learn two languages in Hungary) (so here again a communication problem). The collapse of the communist regimes has been perceived by most Christians and churches in Central and Eastern Europe as a gift from God. A feature of this period is that there was a veritable invasion of missionaries. [226]The majority came unencumbered by any knowledge of the culture and language, and ecclesiastical background, with the need to "bring Jesus" to Central and Eastern Europe. But for centuries millions of people have worshiped Jesus Christ in Eastern Europe. Miroslav Volf was therefore quick to point out that what was really needed was "to wash the face of Jesus... because it was

---

[225]In "The questions from Russian Church Leaders to East European School of Theology", in preparation of the Second Oradea conference on Theological Education and Leadership development, March 1998.

[226]In the autumn of 1995, a total of 4906 missionaries are active in the former Soviet Union and in East-Central Europe. The number of short-term workers is 3197 and the long-term career workers 1709. Two-thirds work in the former Soviet Union, and a third in East-Central Europe. These are statistics of the 25 largest mission organizations. *East West Christian Ministry Report* III/4 (1995), 3.

tainted by the communist propaganda, but also by the compromising attitude of our churches. [227]"

A second characteristic was the enormous financial support from the West. During this period, salaries were still low, and so were costs. As a result, the willingness of the local population and of local churches to contribute financially to missions in Eastern European countries was drowned out by well-meaning Western organizations and churches. [228]As a result, the self-supporting capacity decreased sharply or even disappeared completely.

Another feature of this period is the efforts to promote cooperation between the approximately 200 mission organizations in the region. In 1991 the Lausanne Committee for World Evangelization organized a major conference on the theme "Evangelization in Post-Marxist Areas" [229]with the aim of discouraging free-lance missionary initiatives, while helping local churches and mission organizations do their own evangelistic work. to promote cooperation, to work only where the name of Christ is not yet known, to be focused on long-term work that produces lasting fruits, to work only from a thorough understanding of the local population and knowledge of their situation, and operate with full ethical and financial integrity. [230]It is remarkable that the results of this conference have not become more widely known.

This period is further characterized by a return to evangelization methods from the past (restoration) or by adopting methods from the west in an uncritical manner. It is a dilemma to establish missions that were already active before World War II, out of a kind of nostalgia, or branches of European or worldwide organizations, such as the Wycliffe Bible Translators.

Scott Klingsmith conducted groundbreaking research in 2000 into the emergence of local "external" mission organizations in Central Europe. In 1995 the Polish Wycliffe was founded. The missionaries were trained the "Polish way", on the train, on their way to their mission field in Central Asia. The Polish missionaries had the advantage that many of them spoke Russian, also that the standard of living matched that in Poland, and that they did not need visas. Klingsmith notes, "Because Poles have no money, they focus on relationships. The people they work with also

---

[227] Miroslav Volf, "Fishing in the Neighbor's Pond: 'Mission and Proselytism in Eastern Europe," *International Bulletin of Missionary Research* 20 (1996), D:\AMK\Scholar\Resources OMSC\Volf1996.doc.

[228] Peter F. Penner, "Western Missionaries in Central and Eastern Europe," *Acta Missiologiae* I, no. 1 (2008).

[229] The Lausanne Committee for World Evangelization, "Budapest Summit Statement to Those Working in Eastern Europe and USSR" (paper presented at the Evangelization in Post Marxist Context. A Summit for Christian Leaders, Budapest, Hungary, September 1-7, 1991 1991).

[230]http://www2.wheaton.edu/bgc/archives/GUIDES/046.htm#5a Accessed November 17, 2014.

have little money and are more relationship-oriented." After all, Poles know what it is like to live under the Soviet regime, so they go to Central Asia as fellow sufferers. [231]He also tells the story of the Hoban family, from Romania, who have been working in Albania since 1994. They lived on the same standard of living as the villagers. They fetched water with a donkey, and had no car for three years. As newlyweds, they went to the village of Pinet to start a congregation. They were adopted and protected by the village. "During the riots of 1997, many foreigners were evacuated, but the Hobans decided to stay. The villagers told them, 'You will be the last to die. First we will die, then our children, and only then will you die. [232]' Western missionary organization had set an example to the sending congregation of Aleithea in Romania, even though some Western missionaries had caused quite a few problems. But they also learned lessons from that: "If this is a missionary worker, then we can do better than them. We have people who are more spiritually empowered, better prepared, with more experience and who are able to teach. [233]" remarkable that they were supported by the local churches from Romania , without the help of foreign organizations. Someone commented: "Finance is not our biggest problem. People think you have to have money first. That's not true. Money is just money. The most important thing is vision. [234]" If we pay attention to the nature of the partnerships then it should be noted that many Western missionaries did not cooperate with the churches in Central and Eastern Europe, even though they had prayed for these congregations for years. Many chose to work in a way they were used to at home, in a way that reflected their own cultural customs and missionary traditions.[235]

Many community contacts are created. By definition, they work very locally, with the local lens of the sister municipality, and look at the situation through their own Dutch lens. They often have no idea what is happening in a broader context in a particular country. In the Netherlands it was

---

[231] See also : Scott Klingsmith, *Missions beyond the wall : factors in the rise of missionary sending movements in East-Central Europe* , Edition afem Mission academics,, (2012); Scott Klingsmith, "Missionary Sending Movements: A Polish Case Study," *East-West Church & Ministry Report* 13, no. 1 (2005); Scott Klingsmith, "Factors in the Rise of Missionary Sending Movements in East-Central Europe.", PhD, Trinity International University, 2002.

[232] Scott Klingsmith, "Missionary Sending Movements in East-Central Europe: A Romanian-Albanian Case Study" *East-West Church & Ministry Report* 12, no. 4 (2004).

[233] Klingsmith, "Missionary Sending Movements in East-Central Europe: A Romanian-Albanian Case Study".

[234] Klingsmith, "Missionary Sending Movements in East-Central Europe: A Romanian-Albanian Case Study".

[235] Anne-Marie Kool, "Trends and Challenges in Mission and Missiology in "Post-Communist" Europe," *Mission Studies* 25 (2008). , 29.

still mostly a matter of enthusiastic loners. Numerous opportunities exist in the diaconal field: work among the handicapped, homes for children, orphans, the elderly, work among addicts to alcohol and drugs, too many to mention. Many homes are returned to the church. At the same time, many tasks in this area are being discarded by the government, even more than is the case in the West. But in many cases there are no structures for an ecclesiastical role in society. As a result, the emphasis was often on help, diaconal, material help and odd jobs. Still from here to there. Something adventurous remained, although there was an increasing need for spiritual contact, but the question was how to give shape to that. If I just think of the many organizations and denominations that were involved with Hungary during this period, then in this first period there is a lot of work at cross-purposes, even if that well-intentioned help comes from one and the same denomination.

The congregation contacts often work from a local, independent Eastern Europe committee, separate from the mission committee and separate from the diakonia. The way in which help is provided is often spontaneous, and not so much the result of a thorough knowledge of and reflection on the local situation. Interesting parallels can be drawn between the way in which congregational contacts functioned in this period and the way in which missionary work took shape in Africa, for example, in the 19th century and up to the middle of the 20th century. It was a one-way street, from the rich West to the poor South, with the main goal of bringing Western civilization and standard of living. There was a lot of diaconal help and schools and hospitals were established in various places. The great absence of the churches was striking. Individuals and missionary friends were active, churches played little or no role. Mission was a kind of appendix, a kind of ecclesiastical ministry of foreign affairs of the churches. In both cases, therefore, an unhealthy dependency relationship could easily develop due to the emphasis on material assistance. Little or no attention was paid to the post-Communist baggage that the churches of Central and Eastern Europe carried with them. Unconsciously, congregational contacts are characterized by an attitude of: we know what is good for the sister congregation and what is needed.

III. 1998-2008 Disillusionment and Embarrassment

The period of euphoria was followed by a period of disappointment and embarrassment. There was a great sense of uncertainty and unease regarding the future of missionary work in Eastern Europe in a broader sense, but also of many congregation contacts. Copying old models didn't work, but neither did the pragmatic problem-solving thinking of the West.

It became clear that there were still unruly "shadows of the past" that had to be taken seriously, especially as those shadows became even stronger here and there. [236]We can distinguish four. The first is the lack of unity between the churches. An effective policy of the communist governments was to deliberately sow mistrust and division between denominations and within Christian congregations by spreading rumors and creating fear. As a result, Christianity in Central and Eastern Europe still suffers from great division. There is still a long way to go to re-establish relations in a process of reconciliation. This divisive situation was exacerbated by the countless independent missionary initiatives from the West. A second shadow closely associated with this is that of mistrust. Communist government policies fostered mistrust between and within municipalities. It was never known who in the municipality maintained relations with the government. According to a Hungarian sociologist, the biggest obstacle to bringing about change in society is the lack of trust. [237]If trust is lacking, cooperation stagnates, not only within the church and congregations, but also in the relations between denominations and ecclesiastical associations. Unfortunately, this is still often the case within the churches. A third shadow of the past is that Christians were seen as second-class citizens, with limited opportunities. This influenced their attitude and way of thinking. Many had an "inferiority complex". To be recognized as a believer was akin to living with a physical disability. [238]Many were afraid to make contact with outsiders and unchurched and spent most of the time with other Christians, preferably from the same denomination. Many did not learn to take responsibility, which led many pastors to feel over-

---

[236]cf. Anne-Marie Kool, "A Protestant Perspective On Mission in Eastern and Central Europe," *Religion in Eastern Europe* XX, no. 6 (2000).

[237] I. Gábor Kovács, "A Magyarországi Református Egyház küldetése a szociológus szemével," *Confessio* , no. 4 (21–23 August 1998 1998).

[238] Juraj Kusnierik and Milan Eiel , *Shadows of the Past . The Impact of Communism on the Way People Think in Post-Communist Society.* , ed. Marsh Moyle, Sen Research Papers. Bratislava: SEN, 1997, Website., 22 cited in Kool, "A Protestant Perspective On Mission in Eastern and Central Europe."

responsible for their church members. They took on a sort of Christian "guru" role without which no important decisions could be made. [239]A fourth shadow of the past is the dichotomy between private and public life. During the communist period, very strict pressure was sometimes exerted to keep faith and religion private. Churches were not allowed to be "relevant" and to proclaim a Christian vision on social questions. They were depicted as old-fashioned and only for the 'old ladies with a scarf'. This dichotomy was reinforced by 19th century Pietism with its narrow view of spirituality as a personal, existential and emotional relationship with God, which had a strong influence in Eastern Europe. As a result, the majority of Christians still live in two separate worlds . [240]It is this theology that has been criticized by a younger generation. They place a strong emphasis on integrating the Christian faith into all areas of life, from a broader view of God and His Kingdom. For example, there is a growing interest among evangelicals in Public theology (Corneliu Constantineanu). Kosta Milkov founded the Balkan Institute for Faith and Culture in Macedonia , with the aim of promoting the conversation between the theological and cultural heritage of the Balkans and the most representative elements of society, such as the University, the arts, the media , the governing structures and other groups that shape public opinion.[241]

Second, the disenchantment was heightened by donor expectations as churches and missions increasingly operate on the basis of Western business models. These are more focused on short-term projects, and are dominated by a value for money perspective, which stems from a secularized world view. These models are strongly focused on results and success. They clashed with the Post-Communist reality that was not so much result-oriented, but more relationship-oriented. Ultimately, the disillusionment stems from a clash between the Western way of doing missions and the Eastern European mentality.

A third element that contributed to the disenchantment was the conflict and the division and the struggle to work together. An ambiguous view arose on the role of Western missionaries. While there is certainly a sense of appreciation for what has been done, critical voices can also be heard.

---

[239] Marsh Moyle, "Shadows of the past: The lingering effects of the communist mindset in the church and society," *Transformation* 16, no. 1 (1999).

[240] Juraj Kusnierik and Milan Cicel, *Shadows of the Past. The Impact of Communism on the Way People Think* (Stredo-Európska Nadácia, 1994). D:\AMK\Scholar\Resources OMSC\Kusnierik1997.doc.

[241]http://www.rzim.eu/meet-our-associates-kosta-milkov Accessed 17 November 2014

However, there is also general dissatisfaction in Post-Communist Europe with the way most Western mission organizations have treated the local population.[242] As for working with local churches, Manastireanu agrees with Penner that "many western missions were focused on building their own little kingdom as if there were no indigenous churches in the former communist countries."[243]

A major problem for many missionaries was their lack of cultural and contextual education. One of them put it this way: "Our team had little understanding of the cultural differences nor the effect and necessity of contextualization. We came up with the mindset that what worked in the US would also work in Eastern Europe."[244] Others confessed openly, "We had no idea what the local church represented."[245]

The disillusionment and shyness that is characteristic of this period is also visible in the countless municipal contacts. Perhaps another parallel can be drawn with mission history after the First World War. After a period in which the Western churches set the tone, there was a turning point. Awareness is breaking through that the churches in Africa, Latin America and Asia have grown up and are very much alive. At the same time, secularization in the West is reducing the number of church members. It is becoming clear that the model of missionary companies in which we are going to bring something from the West is a thing of the past. Africans, Koreans and Chinese come to Western Europe, to Amsterdam as missionaries. The West must relinquish control. The structure in which mission is seen as a Ministry of Foreign Affairs often remains intact, but it is time for change and renewal.

Many of the municipality contacts, especially in Hungary and Romania , have often started as emergency contacts for very understandable reasons. In my opinion, the growing shyness and the feeling of disappointment mainly relate to the tension between the 'assistance' aspect of the congregational contacts and the 'spiritual' aspect. [246] The Hungarian Julia Szabó gives some

---

[242] See eg Danut Manastireanu, "Western Assistance in Theological Training for Romanian Evangelicals to 1989," *East-West Church & Ministry Report* 14, no. 4 (2006).

[243] Manastireanu, "Western Assistance in Theological Training for Romanian Evangelicals to 1989."

[244] Manastireanu, "Western Assistance in Theological Training for Romanian Evangelicals to 1989."

[245] Kool, "Trends and Challenges in Mission and Missiology in "Post-Communist" Europe."

[246] Rev. WC Moerdijk in his lecture "Contact from church to church" held on November 2, 1996 at the conference on "Municipality Contacts Eastern Europe" clearly indicated from a biblical perspective how the priorities lie. His conclusion: "So don't let money and material help rule the relationship, but let it be a means to serve one another,

examples. Incidentally, the examples are not only applicable to the Hungarian situation! She emphasizes: "Learn to share each other's lives before sharing each other's resources." "In Romania there was a children's home with major problems. They asked for financial support. When we studied the situation, it turned out that the home was malfunctioning. That was a bigger problem than the lack of money. A course was then organized to help the institution to run better. That helped a lot more. You help them get rid of the idea that they always need money. It is often a matter of creativity, of thinking differently (emphasis added, AMK)." Szabó also emphasizes that both Dutch and Hungarians must get rid of a certain schematic thinking: "Hungarians must learn not to see Westerners as moneylenders. Here in the Netherlands we must learn not to see money as the solution to all problems. In other words: First learn each other's to share life before sharing each other's resources. It takes more effort. [247]" She justifies her statement this way: "Ultimately, the Hungarian look at the Dutch is more humiliating for the Dutch ... You are reduced [as a Dutchman] to a source of money, while you are much more. They have the wrong idea: you will get there as Sinterklaas, but they have to get rid of that idea."

Behind the aforementioned shyness between material or spiritual assistance are other fundamental questions. We provide help with a purpose, with a view to alleviating an existing need. But what do we mean by 'emergency'? For one it is about repairing the roof of the church building. If that falls together, it will touch the core of our church, is often the opinion. The other understands by 'need' to develop instructional material for Sunday school work or for equipping church members. If the children do not hear about the Lord Jesus, if church members are not equipped to witness in everyday life, then that touches the core of being a church. Our definition of 'need' therefore has to do with, among other things, our vision of being a church. So it also asks questions of ourselves! Another fundamental question has to do with our view of the Church's place and calling in this world. Is it about preserving the church as an institution, eg because it is the only place where you can speak Hungarian freely, or does the church have a vocation to be a salt and a shining light in a society that is looking for hope and perspective? In the latter case, it is important to listen to developments in the world around us. What concerns people who don't go to church? But a lot has changed in this regard! We must all learn to understand the questions that arise in ourselves and

---

as Christ has served us. A self-evident expression of solidarity, because brothers and sisters do not abandon each other. The right hand doesn't know what the left is doing. No more!"

[247] Hiemstra, "Municipality contacts with Eastern Europe." , 53.

in others, and to give relevant answers to them from the Bible. It often happens that we hardly realize the questions that exist, or that we try to give answers to questions of today that were still relevant yesterday.[248]

In summary, it can be stated that in municipal contacts there can be mutual solidarity, based on the provision of material help, but that more is needed for a solid foundation. It is important that there is insight into and understanding for the cultural differences of each other's situation, but also for the missionary challenges that each of the sister congregations faces. After almost 20 years, the sound gets stronger. It is time for a different approach, a different reading is needed in order to give the municipal contacts a firm foundation.

IV. 2008-2016 Witnessing Jesus Christ Together Today: New Paths to Mission in Central and Eastern Europe[249]

After a period of euphoria, which was characterized by attempts to adopt or introduce Western forms of mission, or to fall back on what was customary in the past, a period of disappointment and embarrassment followed. Neither attempt proved a satisfactory approach to tapping into and connecting with the shadows of the past in post-Communist Europe. New avenues for missions in Central and Eastern Europe are emerging. These can be summarized with the theme of Edinburgh 2010: Witnessing to Christ today . In the scope of this chapter, I can only briefly discuss the contours of this new, innovative approach to mission. I use the term innovative purposely, because this form of missionary departs from the "traditional", Western missionary concept of outward mission, which was dominant in the 19th and much of the 20th century. This term refers to the flexible and creative way in which the region had to learn to deal with the new challenges in the post-Communist context. An example of this is the establishment of indigenous mission organizations in which "East" and "West" work together on the basis of equality. In 2006 the *Pentecostal Association for Foreign Mission* (APME) was founded in Romania. By 2014, the number of deployed missionaries had risen to 51, working in 20 countries. 60/70% of the donations

---

[248]cf. John RW Stott, *The Christian as a Contemporary* , Novapres Publishers.

[249]See also: Anne-Marie Kool, "Revolutions in European Mission: "What has been achieved in 25 years of Eastern European mission?" In *Mission in Central and Eastern Europe: Realities, Perspectives, Trends* , ed. Corneliu Constantineanu et al ., Regnum Edinburgh Centenary Series. Oxford: Regnum, 2016.

come from Romania, 30/40% from the Romanian diaspora. [250]Ukrainian missionaries plant churches in Bosnia, Bulgarian missionaries work among the Kurds in Iraq. Roma (Gypsies) from Eastern Europe are involved in planting congregations in Western Europe. Also in Eastern Europe, missions are no longer a movement from West to East, but also from East to West and more and more a movement from everywhere to everywhere. But both in the East and in the West of Europe there is also a resistance or reluctance to take the missionary task in Europe and thus also in one's own immediate environment seriously. This shyness of action has to do with images and assumptions, with the way in which people view the situation.

For the congregation contacts it is important to gain insight into these broader connections of missions in Europe. It is also about seeking together what it means to be a witness of Jesus Christ today. The question is how it is possible to mutually help and encourage each other in this. The dominant relationship is no longer one of paternalism, the West knows better, but one of equality. Attention is paid to the complexity of each other's (church) culture, and to the common challenges they face. How can we respond to this, and what can we learn from others? This is where your own vulnerability comes to the fore. It turns out that reality is more complex than problem-solving thinking.

This new approach is not just about seeking new perspectives on collaboration. It is also about understanding what it means to be a missionary congregation. The congregation in Antioch can serve as an example in this regard. The congregation has a missionary task, also the individual congregation members, but also Paul and Barnabas who witness just outside the door, in a different culture. Together they testify of Jesus Christ, supporting and strengthening each other's testimonies. Questions that (can) be addressed in the congregational contacts are what does it mean that the congregation is an active witness of Christ in its own multicolored environment, as an open community, as an 'inn', as a 'family', in which people take care of each other. and is open to the outsider and stranger. This also involves questions about the equipping of the consistory and members of the congregation. An important issue is often the changed role of the pastor. His role is no longer like under communism, someone who pulls all the strings in their hands, but whose task is mainly to equip and train municipal members to witness in word and deed in family and work.In the Netherlands there is increasing awareness that committees for municipal contacts have

---

[250] Kool, "Revolutions in European Mission: "What has been achieved in 25 years of Eastern European mission?"."

a specific task on behalf of the entire municipality. They provide regular feedback. Increasingly, there is close cooperation with the local mission commissions and with the deaconies. k to connect evangelism and material aid, which means mission in word and deed (*holistic mission*) are discussed. Attention is also paid to the difficult questions of how to connect gospel and culture.

2. Missionary Challenges for Missions in, to and from Central and Eastern Europe

2.1. Shipment from the margins

In Eastern Europe, the churches face a serious challenge related to the position of 10-12 million Roma. In Hungary, about 10% of the population comes from this minority group. There are many stereotyped stories and prejudices about Roma. [251]And then the pressing question for the church community: how do you deal with this group, with being different. Can you love this neighbor? In the Netherlands it is perhaps not so much about the position of Roma, but about others such as asylum seekers, members of so-called Migrant Churches and Muslims. The European churches, including the Central and Eastern European churches, are seeking different ways to respond to the marginalized Roma population. Meanwhile, signs of "revivals" among the Roma are visible. In 2014, an international conference was organized by a Chinese mission organization with 200 participants, half of them Roma pastors or missionaries among the Roma. As a result, a network of national and regional Roma churches was established. [252]We still know little about the "revivals" going on in France, Spain, as well as Slovakia, Romania , Serbia, Bulgaria, Finland and Russia. We also know little about the Roma Christian communities themselves, and their Roma pastors. There are no dictionaries, encyclopedias or manuals with descriptions of the Roma church fathers and mothers. These Roma Christians feel more and more called to spread the gospel among the non-Roma, from the margins of society. Let us help give a face to Roma Christianity and take steps to learn the history of the Church of the Roma. It will not only be useful in the equipping work of the Roma churches, but also help society to break the deep-seated stereotypes, and get to know the reality behind the images. In this process, "nothing about us without us" should be a key

---

[251]See, for example, Klaus-Michael Bogdal, "Europe invents the Gypsies. The dark side of modernity," *Eurozine* , no. 24 Febr. 2012 (2012). http://www.eurozine.com/articles/2012-02-24-bogdal-en.html; Klaus-Michael Bogdal, *Europa erfindet die Zigeuner : eine Geschichte von Faszination und Verachtung* , 1. Aufl. ed. (Berlin: Suhrkamp, 2011); Bogdal, *Europa erfindet die Zigeuner : eine Geschichte von Faszination und Verachtung* .

[252]www.romanetworks.com

concept . [253]Mission from the margins also asks us the question who am I and what determines that, is that the ethnicity, the culture, the denomination, what I do or what I have, what others say about me? Those questions are the same in East and West: am I first and foremost a Christian, and do I live by grace from the atonement in Christ and am I so open to reconciliation with others, to cooperation, and do I want to learn from the other?

2.2. Formation and equipping of congregation members to be a missionary congregation
Municipalities in East and West are faced with a joint challenge, to jointly search for answers to the often joint questions they face and to see this approach as a learning process. Furthermore, there is the challenge of breaking the notion that the West knows and the East must learn. The question is always what we can learn from the experiences in the East. It is also important to make good agreements, to equip people and, where necessary, to ensure that agreements are fulfilled. Finally: Education requires a willingness to change and be changed. In the formation and equipping, support can be given in setting up missionary/diaconal equipping programs for church members that are in line with and relevant to the needs of today's changed world. The emphasis should be on "enabling them" to get started and take up the missionary task.

In recent years the theological conversation between sister churches has also been picked up in pastors' conferences. It is very important to include together the reflection on and the thinking through of the missionary questions they are faced with. In doing so, he will jointly search for ways to connect the gospel to the experience of the secularized people of Western, Central and Eastern Europe and to the needs of today's world! Because nationalistic tendencies play a major role in Central and Eastern Europe, but also in the rest of Europe, it is important to arrive at a new understanding that the Gospel is Good News for all peoples, for all nations! God is not a tribal god, but the Lord of heaven and earth. The starting point must be taken in a biblical reflection on the essence of the Church and the missionary-diaconal vocation of the congregation locally and worldwide, with regard to all peoples. This is not about restoration of the past, but about renewal, based on the lessons that that past provides. I notice openings for this reflection especially among young people, among students, theology students and young pastors. Their questions must be answered. The conversation can and should be started with them.

---

[253] Kool, "Eastern European Churches Engaging Roma People: Historical and Missiological Perspectives."

2.3. Missionary Spirituality

More than ten years ago, a study was conducted into the causes of stress and burnout among a group of pastors in Romania. The study found that more than 77% of pastors were so busy they didn't have time to keep up with friendships. This is partly due to the great mutual distrust that prevails. An underlying challenge is how a minister or missionary can live and reinforce a healthy missionary spirituality in a situation where many face the expectations of well-meaning donors who often subsidize short-term projects. They often do this from an institution in order to get as much value for their money as possible. There is a need to strengthen a piety in daily missionary work that is a healthy balance between action and reflection, between work and rest. Ultimately, it is about giving place to the Sabbath rest given by the Lord with creation. Often the order of time is not determined by these biblical principles, but by the expectations of projects.

2.4. The "Reification" of Missions and Churches

An important missionary challenge is what the well-known JE Lesslie Newbigin said in 1962, to let the Word of God determine our missionary work. [254]Especially in North America, but increasingly also in Europe and Central and Eastern Europe, churches and mission organizations work from management principles, and not from theological principles. [255]They focus more on output and results than on the fruit of the Spirit, which grows in a hidden way, more on value for money than on free grace, more on success stories than sacrifice and dedication, more on quantity than quality , more on superficial, quick results, than on long-term changes. There is more holding on to power than being devoted to service. In short, secularized values have permeated the Church, stripping it of its missionary orientation. Of course, we must be careful not to generalize. There are strong tendencies to see the church more and more as a biscuit factory. In a biscuit factory it is important to produce as many biscuits as efficiently as possible. The "output"" counts. To what extent can the church be compared to a biscuit factory? As long as the church looks more like a biscuit factory, it is argued, things will get better. Concepts such as leadership development, time management, are uncritically adopted from business jargon. Also, for example, in dealing with

---

[254] JE Lesslie Newbigin, "Bringing our missionary methods under the Word of God," *Occasional Bulletin from the Missionary Research Library* XIII, no. 11 (1962). See also: Anne-Marie Kool, "Changing images in the formation for mission: Commission V in Light of Current Challenges. A Western Perspective." In *Edinburgh 1910: Mission Then and Now* , ed. Kenn Ross. Regnum, Oxford UK; William Carey , Pasadena, CA; SATHRI, Bangalore, India, 2009.

[255]*The Thailand Report on Secularists. Christian Witness to Secularized People*,ed. LCWE, Lausanne Occasional Paper No. 8, (The Lausanne Committee for World Evangelization, 1980). https://www.lausanne.org/content/lop/lop-8.

spiritual gifts in the church. Where is the border? The financial crisis and the availability of EU subsidies reinforce the emphasis on quantity, on results. That is more important than quality. If you renovate your municipal hall in this way, you at least have something to show as a result, especially if the building of the municipality does not go so smoothly. You often see pastors more or less fleeing there. Questions that need to be asked are: To what extent is the Bible not more about quality than about quantity? More about relationships than about results? Questions for municipal contacts: To what extent do we often unwittingly reinforce these tendencies? What are the differences between the church and the biscuit factory? What the similarities? Often it is an all or nothing. Where is the border?

2.5. Dealing with "others" and reconciliation

One of the major problems in Central and Eastern Europe is how to deal with the problem of "being different", especially towards the Roma, but also towards refugees and migrants. It calls for a theology of reconciliation. [256]Miroslav Volf says, "the future of the whole world depends on how we deal with ethnic, religious and gender differences." He emphasizes that many have forgotten to translate the reconciliation between God and man into the mutual relationships between people. Their faith has become something of an individual relationship between God and man and has nothing to do with the reconciliation of mutual relationships. [257]This is one of the reasons, according to Volf, why churches in Central Europe do not know how to deal with conflict situations, while precisely because of their Christian faith they could play an important role in the process of reconciliation, for example South Africa. The problem of "being different" thus prevents people from being missionary and crossing borders. Reconciliation is often an empty concept, because church membership is often limited to a formal thing, to belonging to an ethnic or cultural group. Processing the past is actually part of this challenge. This remains a major challenge in many countries of Central and Eastern Europe.

---

[256] See also: Kool, "Eastern European Churches Engaging Roma People: Historical and Missiological Perspectives."

[257] See also: Miroslav Volf, "Exclusion and Embrace: Theological Reflections in the wake of 'Ethnic cleansing'," *Occasional Papers on Religion in Eastern Europe* 13, no. 6 (1993), D:\AMK\Scholar\Resources OMSC\Volf1991. doc; Miroslav Volf, *Exclusion and embrace: A theological exploration of identity, otherness, and reconciliation*. Abingdon Press, Nashville, 1996.; Miroslav Volf, "The social meaning of reconciliation," *Religion in Eastern Europe* 18, (1998), D:\AMK\Scholar\Resources OMSC\Volf1998.doc.

APPENDIX

Much has changed in Central and Eastern Europe over the past forty years, including in the approach to missions and in the way congregation contacts are structured. Many have been working for years, have built up and maintained contacts in their own way on an individual and municipal level. After a period of adventurous missionary work, in the period under communism, came a time of euphoria, after the fall of the Berlin Wall. The doors to the western way of missionary business were wide open, often characterized by a paternalistic approach. Municipal contacts were also dominated by this. Then came a period of disappointment and embarrassment. The question was often asked, what next? There was a lack of clarity about who is in charge of missionary work, a lack of clarity about the agenda, and about who sets the agenda.

In the foregoing I have tried to place the questions that exist around congregational contacts, which by definition focus on the ground level, in a broader context and to connect them with the reflection on missionary questions worldwide. After the period of disenchantment, a new phase has begun, in which the central question is: how can we together help each other to witness Jesus Christ together today. What does it mean to collectively understand and respond to today's missionary challenges? How can we cooperate more in this, and encourage each other to witness in word and deed. What can we learn from each other by questioning each other and holding up a mirror to each other? The different approaches, as drawn in the historical overview, often overlap. Some municipal contacts are still more or less in period II, while other municipal contacts have already been following the paths drawn in period IV for 20 years. In some ways, it's "easy" to get stuck in Phase II. This is also due to the recognition of how many years external missions have been practiced in Africa, for example. It evokes memories of the colonial past. It's good to feel like your donor, to do good to others, and it's also a good feeling to be on the receiving end. But it is too weak a foundation to build on. Hence, the phase of disappointment and embarrassment followed. We can't close ourselves off to that. As a result, many municipal contacts have come to a standstill, because they have stuck in problem-solving thinking. There is a solid foundation for congregational contacts, if they are shaped from equality, in which there is a search to search together for ways to witness Jesus Christ today. Going on a journey together relates to a better understanding of what mission is. It is about understanding the reconciliation with God through Jesus Christ, through his death on the cross and resurrection. But the point is also that this miracle

of grace is translated to everyday life, to all areas of life. That is a very long and sometimes very difficult road.

Some missionary challenges have been reviewed. In the first place that of mission among the marginalized, but also from the margins. The missionary equipment of the congregation and of congregation members is of great importance and indispensable. This is something very new for many pastors, but also for many church members. It is much easier to delegate witnessing to others, to the professionals, the pastors and missionaries. A major challenge is not to fall into activism, but to develop a healthy, missionary spirituality, a life of prayer and Bible reading, in which this leads "naturally" into a witnessing life. A major obstacle in growing into a missionary congregation is the desire to become businesslike in mission organizations and churches. Mission then easily becomes a human business, frantically centering on raising funds instead of standing in freedom, in a movement of God's unconditional love to this world, which springs from the heart of God. In 2016 Europe, the question of how churches interact with "others", be they Roma, migrants or refugees, is more important than ever. What does the life of reconciliation with and imitation of Christ mean for dealing with "others"?

These challenges in Central and Eastern Europe are not very different from those in other parts of Europe, although the context is different. Witnessing Jesus Christ together today begins with listening and questioning each other. In doing so, it is important not to judge the situation and needs from our own perspective, but first and foremost to listen to what is happening "there" and to pay attention to the perspective of Central and Eastern Europe, in order to We learn to look at 'here' with completely different eyes. This is a very enriching experience, which also makes the municipal contacts such a very unique experience. It is important to learn to give and receive. We must also learn to give, from a selfless motive, not just to ease our conscience, but we must also learn to receive. The question is what can we learn from Central and Eastern Europe. Only when we stand next to people can we overcome our paternalism, which is so deep within us. We often know so well how the world works, how it should be done, and what is good for others. The question is whether our perspective, and our way of looking through our glasses, is the only way. The challenge is to learn to take off our Dutch glasses and try to look at reality through an Eastern European lens, from the complex historical backgrounds that characterize this context.

Perhaps the greatest challenge of all is to look at the situation there and at our own situation through the eyes of Jesus, and what we can learn from Him in the process. A constant prayer for wisdom

and openness is very important in this regard. What remains is an attitude of listening, asking, learning, encouraging and celebrating. It is then about helping to promote cooperation, and seeing diversity as a gift and task and not as a threat. Then to keep working on conflict management and reconciliation high on the agenda. Thirdly, to work on strengthening the general priesthood of the faithful and on the capacity of the congregation as a whole, thereby breaking through the solitary position of the pastor. In the fourth place, it concerns working on promoting sustainability and a structural approach to problems that reduces dependence on help from third parties. This is especially true for the East. Finally, it is about working on the development of a missionary spirituality; Bible reading, prayer, witnessing in daily life.

There appear to be more parallels between Central and Eastern Europe and the Netherlands than we often think. With this chapter I hope to have given an impetus to the substantive (faith) conversation between sister churches and to a continuous reflection on the missionary-diakonal questions of our own Dutch situation. The congregational contacts can play an important role in this, although it is important that this conversation is also entered into at other levels in the church. It is precisely because of the years of isolation that it is important that the local municipalities become more aware of the larger connections nationally and internationally. Also the problems that the churches see themselves presented cannot be solved on a local level alone. Collaboration is needed. Entering into this conversation, how to respond to the challenges of our time, how to proclaim and shape the Gospel in a contemporary and relevant way in Central and Eastern Europe and in Western Europe today is an important priority . There are no ready-made answers here. There is a lot to learn from each other. Encouraging and strengthening each other in this, mutually, is the core of contacts between sister churches and sister congregations. The East European Aid Foundation has been involved in this for many years. It is good to look back after forty years of gratitude, but also to reflect further on which beacons need to be moved. May the Lord bless us all in this, to walk this way, that the Gospel may shine in word and deed in Western, Eastern and Central and Southern Europe and in this whole world.

BIBLIOGRAPHY

———. "A Protestant Perspective on Mission in Eastern and Central Europe." *Religion in Eastern Europe* XX, no. 6 (2000): 1-21.

Amelink, Agnes. *De Gereformeerden.* Amsterdam: Bert Bakker, 2001.

Avtzki, Kyriaki et al., *Report WCC Consultation On Evangelism In Theological Education And Missional Formation In Europe*. Bossey, Switzerland: WCC, 28-31 October 2012., n.d.

Barrett, David B. et al., *World Christian Trends, Ad 30-Ad 2200 : Interpreting the Annual Christian Megacensus.* Pasadena, Calif.: William Carey Library, 2001.

Barrett, David B. "Count the Worshipers!"The New Science of Missiometrics,"*IBMR*, no. October (1995).

Berger, Peter L.; Grace Davie and Effie Fokas, *Religious America, Secular Europe? : A Theme and Variation* Aldershot. England; Burlington, VT: Ashgate, 2008.;

Bogdal, Klaus Michael. *Europa Erfindet Die Zigeuner : Eine Geschichte Von Faszination Und Verachtung.* 1. Aufl. ed. Berlin: Suhrkamp, 2011.

Bosch, David J. *A Spirituality of the Road.* IMER, Pretoria, 1994.

———. "Theological Education in Missionary Perspective." *Missiology: An International Review* 10, no. 1 (1982): 13-34.

Bünker, Michael, and Martin Friedrich, eds. *Evangelising. Protestant Perspectives for the Churches in Europe*. Wien: CPCE, 2007.

Brierley, Peter. "World Religion Database: Detail Beyond Belief,"*IBMR* 34, no. 1 (2010).

Carpenter, Joel A. "The Christian Scholar in an Age of Global Christianity." *Minds in the Making* 1, no. 2 (2004). https://doi.org/http://www.calvin.edu/minds/vol01/issue02/global-christianity.php.

Casanova, Jose . "Religion, European Secular Identities, and European Integration,"*Tranzit* 27, (2004).

Cerny, Pavel. 'Thinking About Mission And The Development Of The Church Within The Secular Context Of The Czech Environment'. Lecture, Die Zukunft der Kirche in Europe, 28-30 mei 2015, IEEG, Greifswald, Germany, n.d. Wissenschaftskolleg, Greifswald, Germany, 2015.Davie, Grace . *Europe, the Exceptional Case : Parameters of Faith in the Modern World*, Sarum Theological Lectures. London: Darton, Longman & Todd, 2002.

Conway, Martin. "Christianity in Northern Europe." In *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

Coote, Robert T. "Ad 2000"and the "10/40 Window": A Preliminary Assessment,"*IBMR*, no. October (2000).

Davies, Paul. "Managerial or Messy Mission." In *Missional Musings. Scattered Ruminations from a Mission Theologian,* (2015).

Douglas, James Dixon. *Let the Earth Hear His Voice : Official Reference Volume, Papers and Responses.* Minneapolis: World Wide Publications, 1975.

Droogers, Andre. "Christianity in Western Europe 1910-2010," in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

Dümling, Cf. Bianca. 'Migrationskirchen In Deutschland'. Lecture, Die Zukunft der Kirche in Europe, 28-30 mei 2015, IEEG, Greifswald, Germany, n.d.

———. "Eastern European Churches Engaging Roma People: Historical and Missiological Perspectives." In *Mission in Central and Eastern Europe: Realities, Perspectives, Trends* , edited by Corneliu Constantineanu, Mihai Himcinschi, Anne-Marie Kool and Marcel Macelaru. Regnum Edinburgh Centenary Series. Oxford: Regnum, 2016.

———."Europe Invents the Gypsies. The Dark Side of Modernity." *Eurozine* , no. 24 Feb. 2012. (2012): 1-9. Accessed Sept 23. 2014. http://www.eurozine.com/articles/2012-02-24-bogdal-en.html .

Escobar, J. Samuel. "Evangelical Missiology: Peering into the Future at the Turn of the Century." In *Global Missiology for the 21st Century: The Iguassu Dialogue*, ed. William D. Taylor, Globalization of Mission Series. Grand Rapids, MI: Baker Book House, 2000.

———. "Exclusion and Embrace: Theological Reflections in the Wake of 'Ethnic Cleansing'." *Occasional Papers on Religion in Eastern Europe* 13, no. 6 (1993): 1-20. D:\AMK\Scholar\Resources OMSC\Volf1991.doc.

Fedorov, Vladimir. "Christianity in Eastern Europe," in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009, 158.

———. "Fishing in the Neighbor's Pond: 'Mission and Proselytism in Eastern Europe." *International Bulletin of Missionary Research* 20 (1996): 26-31. D:\AMK\Scholar\Resources OMSC\Volf1996.doc.

Foyle, Marjory F. *Honourably Wounded : Stress among Christian Workers.* Bromley: MARC Europe, 1987.

Friede, Eric. "Critical Review: Atlas of Global Christianity,"*Theological Librarianship* 3, no. 1 (2010).

Gairdner, W. H. T., and John Raleigh Mott. *Echoes from Edinburgh, 1910; an Account and Interpretation of the World Missionary Conference.* New York, Chicago [etc.]: Fleming H. Revell company, 1910.

Geoffrion, Timothy C. *The Spirit-Led Leader : Nine Leadership Practices and Soul Principles.* Herndon, Va.: Alban Institute, 2005. http://www.loc.gov/catdir/toc/ecip0519/2005026480.html

Guder, Darrel L., ed. *Missional Church: A Vision for the Sending of the Church in North America.* Edited by Craig van Gelder, The Gospel and Our Culture Series. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.

Guder, Darrell L. *The Continuing Conversion of the Church.* The Gospel and Our Culture Series. Edited by Craig van Gelder. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000.

Günther, Wolfgang. *Von Edinburgh Nach Mexico City : Die Ekklesiologischen Bemühungen Der Weltmissionskonferenzen (1910-1963).* Stuttgart b Evang. Missionsverlag,, 1970.

Graaf-Leentfaar, Sally van de. "Municipality Contacts Between Municipalities in the Netherlands and Romania." Thesis for the Ecclesiastical Education of the Dutch Reformed Church, Utrecht University, 1997.

Hiemstra, Thomas. "Municipality Contacts With Eastern Europe." *Allerwegen* 25, no. 13 (1994).

Hoke, Stephen T. "Paradigm Shifts and Trends in Missions Training--a Call to Servant-Teaching, a Ministry of Humility." *Evangelical Review of Theology* 23 (10 1999): 329-46. http://search.ebscohost.com/login.aspx?direct=true&db=reh&AN=ATLA0000917790&site=ehost-live

Hoke, Stephen T., and Jim Roché. "The Missionary Training Assessment: A Best Practices Case Study in Missionary Training." *Common Ground Journal* 4, no. 2. (2007): 34-45. Accessed 3 May, 2007.

Hooft, Visser't. *Evangelism among Europe's Neo-Pagans*, 1977.

Hsu, Becky et al, "Estimating the Religious Composition of All Nations: An Empirical Assessment of the World Christian Database,"*Journal for the Scientific Study of Religion* 47, no. 4 (2008).

———. "Changing Images in the Formation for Mission: Commission V in Light of Current Challenges. A Western Perspective." In *Edinburgh 1910: Mission Then and Now* , edited by Kenn Ross: Regnum, Oxford UK; William Carey, Pasadena, CA; SATHRI, Bangalore, India, 2009.

———. International Missionary Council. *Minutes of the Enlarged Meeting and the Committee of the International Missionary Council, Willingen, Germany, July 5th to 21st, 1952*. London ; New York: International Missionary Council, 1952.

Jeyaraj, Daniel. "The Re-Emergence of Global Christianity 1910-2010,"in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

Johnson, Todd, M. Ross, Kenneth R. and Sandra S. K. Lee, "Atlas of Global Christianity 1910-2010," Edinburgh: Edinburgh University Press, 2009.Kerr, David A., and Kenneth R. Ross. *Edinburgh 2010. Mission Then and Now*. Carlisle: Regnum 2010.

Johnson, Todd M. and Albert W. Hickman, "Interpreting Religion. Religious Demography and Mission Strategy "*International Journal for Frontier Missiology* 29, no. 1 (2012).

Jongeneel, Jan A. B. "Book Review. Atlas of Global Christianity: 1910-2010, by Johnson, T.M. & Ross, K.R. (Eds.), 2010 Edinburgh, Edinburgh University Press. ,"*Exchange* 40, (2011).

Kerr, David A., and Kenneth R. Ross. *Edinburgh 2010. Mission Then and Now*. Carlisle: Regnum 2010.

Kim, Kirsteen. "Missionaries Sent and Received, Europe 1910-2010,"in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

Klingsmith, Scott. "Factors in the Rise of Missionary Sending Movements in East-Central Europe." PhD, Trinity International University, 2002.

Klingsmith, Scott. *Missions beyond the wall : factors in the rise of missionary sending movements in East-Central Europe* , Edition afem Mission academics,, (2012).

Klingsmith, Scott. "Missionary Sending Movements in East-Central Europe: A Romanian-Albanian Case Study" *East-West Church & Ministry Report* 12, no. 4 (2004).

Klingsmith, Scott. "Missionary Sending Movements: A Polish Case Study," *East-West Church & Ministry Report* 13, no. 1 (2005).

Kohlbrugge, Hebe. *Twice Two Is Five. Witnesses in East and West*. Kampen: Kok Publishers, 2002.

Kool, Anne Marie. Anne-Marie Kool, "A Protestant Perspective On Mission in Eastern and Central Europe," *Religion in Eastern Europe* XX, no. 6 (2000).

Kool, Anne Marie. "Behind the Former Iron Curtain: Teaching Missiology in Central and Eastern Europe." In *Wild: Women in Leadership Development* , edited by Gwen Dewey Grace Barnes. Woodinville, WA: Harmon Press, 2013.

Kool, Anne Marie. '*Eastern European Churches' Responses To The Roma People*'. Lecture, International Roma Consultation: Roma for the Nations, 29 Sept.-3 October 2014, Budapest, Hungary, n.d.

Kool, Anne Marie. *'European Churches' Perspectives On Mission Work Among The Roma'*. Don McClure Mission Lectures, 2012. September 24-25, Pittsburgh Theological Seminary, Pittsburgh, PA, n.d.

Kool, Anne-Marie. Changing images in the formation for mission: Commission V in Light of Current Challenges. A Western Perspective. In K. Ross (Ed.), *Edinburgh 1910: Mission Then and Now*: Regnum, Oxford UK; William Carey, Pasadena, CA; SATHRI, Bangalore, India, 2009.

Kool, Anne-Marie. Revisiting mission in, to and from Europe through contemporary image formation. In C. E. v. Engen (Ed.), *The State of Missiology Today: Global Innovations in Christian Witness (Missiological Engagements)* Downers Grove, IL: IVP Academic, 2016.

Kool, Anne-Marie. "Revolutions in European Mission: "What has been achieved in 25 years of Eastern European mission?" In *Mission in Central and Eastern Europe: Realities, Perspectives, Trends* , ed. Corneliu Constantineanu et al ., Regnum Edinburgh Centenary Series. Oxford: Regnum, 2016.

Kool, Anne-Marie. "Ten Years of Open Doors, 1988-1998. An Evaluative Moment. The Developments in the Reformed and Evangelical Churches in Central and Eastern Europe and Their Significance for Missionary-Deacon Congregational Contacts," *Admainfo* XVIII, no. 5 (1999).

Kool, Anne-Marie. "Trends and Challenges in Mission and Missiology in "Post-Communist" Europe," *Mission Studies* 25 (2008).

Kovacs, I. Gabor. "A Magyarországi Reformatus Egyház Küldetése a Szociológus Szemével." *Confessio* , no. 4 (21-23 August 1998 1998): 87.

Kritzinger, J. N. J. "Training for Mission." *Missionalia* 30, no. 1 (2002): 122-31.

Kritzinger, J. N. J. "Nurturing Missional Integrity," (Paper given at the KRE-CIMS Seminar in Budapest in October 2011.: 2011).

———. "Missionary Sending Movements in East-Central Europe: A Romanian-Albanian Case Study". *East-West Church & Ministry Report* 12, no. 4 (2004): 16.

———. "Missionary Sending Movements: A Polish Case Study." *East-West Church & Ministry Report* 13, no. 1 (2005): 12-15.

———. *Missions Beyond the Wall : Factors in the Rise of Missionary Sending Movements in East-Central Europe.* Edition Afem Mission Academics,. 2012.

Kusnierik, Juraj, and Milan Cicel. *Shadows of the Past. The Impact of Communism on the Way People Think.* Stredo-Európska Nadácia, 1994. D:\AMK\Scholar\Resources OMSC\Kusnierik1997.doc.

Lee, Moonjang. "Future of Global Christianity,"in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

Martin, David. "Christianity in Europe, 1910-2010,"in Atlas of Global Christianity 1910-2010, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009.

Manastireanu, Danut. "Western Assistance in Theological Training for Romanian Evangelicals to 1989." *East-West Church & Ministry Report* 14, no. 4 (2006): 6-9.

McGavran, Donald. "Missiology Facing the Lion,"*Missiology* 17 no. 3 (1989).

Moyle, Marsh. "Shadows of the Past: The Lingering Effects of the Communist Mindset in the Church and Society." *Transformation* 16, no. 1 (1999): 17-20.

Novak, David. "Czech Evangelicals and Evangelism,"*East-West Church & Ministry Report* 13, no. 1 (2005).

Newbigin, J. E. Lesslie. "Bringing Our Missionary Methods under the Word of God." *Occasional Bulletin from the Missionary Research Library* XIII, no. 11 (1962): 1-9.

Newbigin, J. E. Lesslie. "The Future of Missions and Missionaries." *Review and Expositor* 74, no. 2 (1977): 209-18.

Newbigin, J. E. Lesslie. *Unfinished Agenda: An Updated Autobiography*. 2nd ed., 1993.

———. *One Body, One Gospel, One World: The Christian Mission Today.* London and New York: International Missionary Council, 1958.

———. *Unfinished Agenda: An Updated Autobiography.* St. Andrew Press, Edinburgh, 1993.

O'Donnell, Kelly. *Doing Member Care Well.* William Carey Library, 2002.

Oborji, Francis Anekwe. "Mission and the Next Christendom." *International Bulletin of Missionary Research* 31, no. 2 (04 2007): 106-06. http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=24358526&site=ehost-live

Paas, Cf. Stefan. "The Use of Social Data in the Evangelization of Europe: Methodological Issues,"*IBMR* 37, no. 1 (2013).

Paparella, Emanuel L. "Toward a Post-Secular Europe? A Review Essay,"*Metanexus* (2009). http://www.metanexus.net/essay/toward-post-secular-europe-review-essay (accessed 11 September 2015).

Penner, Peter. "Scripture, Community, and Context in God's Mission in the Fsu." In *Mission in the Former Soviet Union*, ed. Walter Sawatsky, Peter Penner, and International Baptist Theological Seminary. Schwarzenfeld, Germany: Neufeld Verlag, 2005.

Penner, Peter F. "Western Missionaries in Central and Eastern Europe." *Acta Missiologiae* I, no. 1 (2008): 31-52.

Pollack, Detlef; Müller, Olaf and Gert Pickel, "Church and Religion in the Enlarged Europe: Analysis of the Social Significance of Religion in East and West," In *The Social Significance of Religion in the Enlarged Europe : Secularization, Individualization, and Pluralization*, ed. Detlef Pollack, Olaf Müller, and Gert Pickel. Farnham, Surrey, England; Burlington, VT: Ashgate, 2012.

———. *Report of Commission V : The Training of Teachers: With Supplement : Presentation and Discussion of the Report in the Conference on 22nd June 1910.* Edinburgh: Published for the World Missionary Conference by Oliphant, Anderson & Ferrier, 1910.

———. "Revolutions in European Mission: "What Has Been Achieved in 25 Years of Eastern European Mission?"." In *Mission in Central and Eastern Europe: Realities, Perspectives, Trends* , edited by Corneliu Constantineanu, Mihai Himcinschi, Anne-Marie Kool and Marcel Macelaru. Regnum Edinburgh Centenary Series. Oxford: Regnum, 2016.

Robinson, Marilynne. "Fear,"*The New York Review of Books* (2015). http://www.nybooks.com/issues/2015/sep/24/.

Ross, Kenneth R. "Mapping Ecclesiology and Mission: Trends Revealed by the *Atlas of Global Christianity*" In *Walk Humbly with the Lord. Church and Mission Engaging Plurality*, ed. Viggo Mortenson and Andreas Osterlund Nielsen. Aarhus, Denmark: William B. Eermans Publishing Company, 2010.

Ross, Kenneth R. and Todd M. Johnson. "The Making of the Atlas of Global Christianity,"*IBMR* 34, no. 1 (2010).

Searle, Joshua T. and Mykhailo N. Cherenkov, "A Future and a Hope: Mission, Theological Education, and the Transformation of Post-Soviet Society." Wipf & Stock, an Imprint of Wipf and Stock Publishers, 2014.

Scherer, James A. "The Preparation of Missionaries in an Ecumenical Era." *Occasional Bulletin from the Missionary Research Library* XV, no. 2 (1964).

Schubert, Branimir. "Organizational Pain. Symptoms That Your Group Isn't Functioning Well -- and Treatments for the Deeper Problems." *Leadership Journal* XXVII, no. 2 (2006): 41.

Shehadi, Nabil. "Mission Transforming Mission: Gospel and Culture in a Post-Christendom World." *Theological Review* 27, no. 2 (2006): 91-110. http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=23474181&site=ehost-live

Shenk, Wilbert R. "Training Missiologists for Western Culture." In *Changing Frontiers of Mission*. American Society of Missiology Series ; No. 28, 129-38. Maryknoll, N.Y.: Orbis Books, 1999.

Skreslet, Stanley H. *Comprehending Mission : The Questions, Methods, Themes, Problems, and Prospects of Missiology*, American Society of Missiology Series. Maryknoll, N.Y.: Orbis Books, 2012.

Smith, B. V. Ch. and N. T. Ammerman, J. Casanova, H. Davidson, E. H. Ecklund, J. H. Evans, P. S. Gorski, M. E. Konieczny, J. A. Springs, J. Trinitapoli and M. Whitnah, "Roundtable on the Sociology of Religion: Twenty-Three Thesis on the Status of Religion in American Sociology - a Mellon Working-Group Reflection," *Journal of the American Association of Religion* 81, no. 4 (2013).

Speer, Robert Elliott. *Report of Commission I : Carrying the Gospel to All the Non-Christian World : With Supplement : Presentation and Discussion of the Report in the Conference on 15th June 1910.* Edinburgh: Published for the World Missionary Conference by Oliphant, Anderson & Ferrier, 1910.

Stafford, Tim. "Historian Ahead of His Time. Andrew Walls May Be the Most Important Person You Don't Know." *Christianity Today* 51, no. 2 (February 2007). http://www.christianitytoday.com/ct/2007/february/34.87.html.

Stott, John R. W. *The Christian as a Contemporary* , Novapres Publishers.

Taylor, William, ed. *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition*. Pasadena: William Carey, 1997.

Taylor, William David, ed. *Internationalizing Missionary Training: A Global Perspective*: The Paternoster Press, Exeter and Baker Book House, Grand Rapids, 1991.

———. *The Church in the Mission Field, Edinburgh 1910. A Nigerian/African Response.* Towards 2010, 2003, accessed 2 October, 2006, http://www.towards2010.org.uk/papers.htm

———. *The Lausanne Committee for World Evangelization.* "Budapest Summit Statement to Those Working in Eastern Europe and USSR." Paper presented at the Evangelization in Post Marxist Context. A Summit for Christian Leaders, Budapest, Hungary, September 1-7, 1991 1991.

———. *The Mission Education Movement and the Rise of World Christianity, 1902-2002.* Centennial Celebration of the Mission Education Movement, NCCC USA General Assembly, Program Committee on Education for Mission, 2002, accessed 3 May, 2007, http://www.ncccusa.org/missioneducation/about_us/about_history.htm.

———. The Social Meaning of Reconciliation. *Religion in Eastern Europe* 18, no.? (1998): 19-34. D:\AMK\Scholar\Resources OMSC\Volf1998.doc.

———. *The Thailand Report on Secularists. Christian Witness to Secularized People.* Lausanne Occasional Paper No. 8.Edited by LCWE. The Lausanne Committee for World Evangelization, 1980. https://www.lausanne.org/content/lop/lop-8 .

———. "Ten Years Opened Doors, 1988-1998. An Evaluative Moment. The Developments In The Reformed And Evangelical Churches In Central And Eastern Europe And Its Significance For Missionary-Deaconal Congregational Contacts." *Admainfo* XVIII, no. 5 (1999): 1-7.

———. "Trends and Challenges in Mission and Missiology in "Post-Communist" Europe." *Mission Studies* 25 (2008): 21-36.

Ubeivolc, Vladimir. "Rethinking *Missio Dei* among Evangelical Churches in an Eastern European Orthodox Context". University of Wales and International Baptist Theological Academy, 2011.

Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation.* Abingdon Press, Nashville, 1996.

Volf, Miroslav. "Fishing in the Neighbor's Pond: 'Mission and Proselytism in Eastern Europe," *International Bulletin of Missionary Research* 20 (1996), D:\AMK\Scholar\Resources OMSC\Volf1996.doc.

Walls, Andrew F. "Christianity across Twenty Centuries" In *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee. Edinburgh: Edinburgh University Press, 2009Woodberry, Robert D. "World Religion Database: Impressive-but Improvable,"*IBMR* 34, no. 1 (2010).

Williams, Alex. *Holy spy : stories from Eastern Europe.* Fearn , Budapest: Christian Focus, Harmat, 2003.

Wright, Christopher J.H. "An Upside-Down World." *Christianity Today* 51, no. 1. (2007): 42-46. Accessed 3 May, 2007. http://www.christianitytoday.com/bcl/areas/missions/articles/070502.html.

www.romanetworks.com

MISSION IN EASTERN AND CENTRAL EUROPE

REVOLUTIONS IN EUROPEAN MISSION

Textbook of applied missiology

Anne-Marie Kool

Association of Evangelical Churches in the Slovak Republic

Scientific editor: Viktoria Soltesova

Banska Bystrica

2022