

DOWNLOAD PDF SECTION A: MEGATRENDS THAT ARE SHAPING TWENTY-FIRST CENTURY MISSIONS

Chapter 1 : Why John Wesley Matters for 21st Century Mission - Missio Alliance

Summary and Outline of Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century (Tennent) by Warrick Farah If missiology is a puzzle, then Invitation to World Missions by Tim Tennent has helped me put more pieces in place than any other book.

Century Mission The answer to the challenges? Start with by Albert B. Collver III repentance and continue with the proclamation of the Gospel. Christian mission fundamentally takes even if the question was not framed in this way. Physically, of course, this had some 1, delegates from the major Protes- 1 line of demarcation could be represented by the inside tant denominations and mission societies represented and outside of the church building or by a national primarily from Europe and North America. The goal of or geographical boundary that separate the heathen the World Missionary Conference was to address a prac- from Christians. In an era when the tical approach to missions. In the era of so-called question of the nature highwater mark in Western mission- Christian nations, the Constantinian of the Church cannot ary enthusiasm, the zenith of the era when the church held a privileged be separated. Any optimistic and pragmatist approach place in society, generally speaking, to missions. At nature of the Church, ist terms. The European and American least, this is the general or simplistic the purpose of the churches, for all intents and purposes, model often presented as the image had taken the Gospel to every corner Church and the goal of the institutional church holding of the earth or at least believed that the sway in society. At least in the Western of the Church. Such a view, nevertheless, seemed to be one of the dominant positions at the time when the World 2 David J. Paradigm Shifts in Theology of Mission. American Society of Missiology Series 16 Maryknoll: Orbis Missionary Conference of Edinburgh in was held. Books, , Here the modern Ecumenical Movement also was born. Therefore, mission begins with the view of the end and prepares for the end. The missionary movement of the twentieth century received a tremendous inspiration from this theology of mission, which 1 Hermann Sasse. Surely Conference of , also held in Edinburgh. Unlike the missionaries should be able to cooperate and or work to World Missionary Conference, the centennial con- establish one church! The divisions of Christianity caused feren- Protestant, Roman Catholic and Orthodox an offense to the pagan world. Ironically, among the 1, representatives from around the world. Unlike , or so delegates at the World Missionary Conference of the conference had materials available in Amharic with representatives from for Ethiopia , Chinese, English, every corner of the world, among French, Japanese, Swahili, Korean The mainline Protestant the hundreds and hundreds of and Spanish. The ence of was the emergence composition of the confer- Christian Church. This of a greater awareness of the ence in Edinburgh reflects the Church and her role in missions, also has resulted in a reality that the majority of Chris- the birth of the modern ecumen- general decline of mission tians no longer live in the West. And I am theology, which states that mis- churches being replaced by perhaps presumptuously guessing sion belongs to and starts with the that this event went largely unno- triune God and not the Church. Again, while perhaps not altogether. The missionary is not the one with a special call, not primary but the mission of God as such. God makes Godself known the professional priests or ministers, but is first and foremost the in promissio to the world. Outsiders are not necessarily called to become members of of the Exodus, who enters into history and reconstitutes it through the the church: The starting-point for this eschatological care. Only in this way can a human being find his or her theology of mission usually took the form of solidarity with the poor true humanity, which is itself hidden in mission. Mission thus moves and oppressed. Sending leads into the future, and the future 7 Ibid. The plant churches, but we are increasingly convinced Church is the congregation of saints in which the Gospel that the term church planting itself is problematic. Most contemporary are called to evangelize the world by making disci- missiologies, for instance, do not ples This has been to the core of what missionary in the Lutheran Augsburg Con- repeated throughout the work is about in the first place: Repentance communities of faith that shape themselves around it. Hirsch views the institution- ly. An example for Hirsch of the institu- terms of

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what happens inside its four walls, not tionalism of the church is the denominational seminary. The verbs used He writes: It is a pendent on external institutions to do its theolo- place where something is done, not a living organ- gizing lies at the root of many of the organizational ism doing something The church of pure doc- as well as the missional problems we face. The de- trine was, however, a church without mission, and nominal seminary is a classic case in point. If its theology more scholastic than apostolic. Jossey-Bass, , Kindle location In fact, Hirsch is deeply distrustful helpful to the challenges he faced in the ministry. Press, , 30â€” As a result, it becomes lazy and dependent attended by whites. If we are not careful, 2. Any discussion of pel-reactive people groups in the mission will inevitably involve a faith. Jesus never fails, world today are located in either discussion about the nature of the and He is the Lord of His China or India. As a systematic theologian, remind us that missionaries in I, too, cannot escape prolegom- general are horrible prognosticators of the future, tend- ena, for it was in fact the World Missionary Conference ing to be either overly optimistic or overly pessimistic of of that provided the context for the Seven Mega- the future, while frequently unable to see emerging areas trends Shaping Twenty-First Century Mission. The seven of opportunities. This is not a criticism of missionaries megatrends come from Invitation to World Missions: A but rather more a reflection on the fact that people in the Trinitarian Missiology for the Twenty-First Century by Dr. Tennet, a Wesleyan and current president not always have the best perspective of what is occurring of Asbury Theological Seminary. We the larger global Christian movement. He provides some Megatrend 1: The Collapse of Christendom snapshots to illustrate his point: Christendom has col- 15 Timothy Tennent. In Invitation to World Missions: A Trinitarian Missiology for the be reconceptualized on new assumptions. Twenty-First Century Grand Rapids: The state strengthens the church by from Christendom, where the church and Christian promoting Christian hegemony over the religious identity has no geographic center. The church, in turn, gives legiti- sions is about peoples, not places. The Rise of Postmodernism: M lishment and tacitly granting divine sanction to the Theological, Cultural, and Ecclesiastical Crisis actions of the state. In fact, the government is becoming As a result of relativistic pluralism and the desperate increasingly hostile to the church in the West. With the loss toric Christian faith in order to retain credibility of a privileged position, the church finds herself in the within the culture. What, under Christendom, had center of the mission field. The church is on the periph- been a gradual, mild domestication became, un- ery or edge of culture and society. In fact, the Western der post-Christianity [sic] and postmodernity, church is increasingly finding itself on the edge of a virulent attack upon the very heart of Christian world Christendom. The church is no longer the center of soci- adopted the social causes of the day: The mainline Protes- church. This also has resulted in a general decline 3. Tennent notes at churches being replaced by justice programs and other the Edinburgh World Missionary Conference the humanitarian aid projects. Today, there are no clear lines of cultural center. It is high time for us to dethrone Constantine; as far as matters of church go, it seems he is still the emperor of our 23 Ibid. The church now faces the challenge of discovering 24 Ibid. Church services and programs be- West, that is, the post-Christianâ€”. The megachurch movement who sought to retain a central place in Western culture. They, and Constantinople were all at one time at the center of however, are in some respects a reaction against the mega- Christian vibrancy, but today these places have only a church movement. The emergent churches understand very tiny remnant of Christianity remaining. The sermon is not as central in the emergent Megatrend 4: Neither the megachurch movement nor the cent are now located outside the Western world. For instance, church planting, rather both are more interesting in in it was estimated that there were approximately attracting people who departed from the mainline Protes- one million Christians in China. Like the megachurch, the Chinese Christians are Lutheran. Another notion they are focused almost exclusively on those dis- illusioned with Christianity and the church in the 29 Ibid. In contrast to this, Tennent notes, any of the traditional headings. The West presently may be experiencing such a recession, and perhaps even a future extinction. Lutheran theol- Megatrend 6: Globalization â€” Immigration, ogy has an explanation and an answer to this recession Urbanization and New Technologies and possible extinction. The result is that the traditional sending structures and Luther writes: It has been with the Jews, and informed by the global context.

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The birthrate has dropped below the level necessary Turk. Rome and the Latins also had it; but when to sustain a population.

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Chapter 2 : Reflections on Seven Megatrends Shaping 21st Century Mission | Albert B Collver - theinratdu

"Megatrends That Are Shaping Twenty-First lapsed, and the twenty-first century missions must Century Missions From Moratorium and Malaise to Selah and Rebirth." Preface. In Invitation to World Missions: A Trinitarian Missiology for the be reconceptualized on new assumptions.

Rarely has the international community been so intensively focused as now on the need to revamp and adapt our international institutions and organizations to the requirements and needs of a new age. Discussions of this kind are by no means unprecedented. For what is commonly described today as "UN reform" has always been on the agenda of the organization in one way or another. But the radically novel situation created by the demise of the Cold War, the continuing and deepening rift between North and South, together with short-term pressures and concerns, have given to this debate a new sense of urgency and acuity. Such essential questions as the place of the United Nations in international affairs, the functions it should be assigned in the international arena, as well as the services the international community can expect from it, are being scrutinized through the ongoing deliberations now taking place in no fewer than five different groups established by the General Assembly of the United Nations. There are significant areas of agreement among the actors involved. But some questions remain politically controversial. Others are highly contentious. In brief, the search for a durable consensus is likely to be a lengthy and delicate one. The stakes of this grand debate, however, are high, as its implications are global in scope and significance. For this reason alone, it would need to be nurtured and sustained by a vigorous process of intellectual policy reflection and policy analysis. It is against this backdrop that the University organized last fall in Tokyo a symposium which brought together scholars, UN officials and policy makers from all over the world. The purpose of the meeting was to flesh out and launch a major research effort focused on the "United Nations System in the Twenty-first Century" UN UN21 is an extension and integral part of a long-term programme of study and reflection spelled out in the report of an advisory team which I convened last year to define a focused framework for UNU research and advanced training in the broad field of peace and global governance. The specific objective of the project is to examine how international organizations, especially the United Nations, are coping with challenges in five key issue areas - peace and security, economic development, the environment, human dignity and political governance - and to explore alternative models that would best meet the needs of the international community in the next century. Global citizenship, market forces, regional arrangements, states and sovereignty and international organization will provide the substantive foci of this work. As a research, training and dissemination exercise, UN21 is expected to span the next five years. It will be carried out under the umbrella of a high-level international advisory board which will provide advice about evolving research priorities. Specific substantive research objectives will be defined at annual agenda-setting workshops which will meet in the spring of each year. Annual symposia held in the fall will provide outlets for the work accomplished in each research issue area. The highest priority will be given to the dissemination of the work as it progresses. Occasional papers and specific reports will be issued at regular intervals highlighting research outcomes. The papers presented at the annual symposia will be published in yearly reports. The entire process should lead to the publication of bound volumes by the end of the project. The aim is to produce a steady stream of academically sound, timely, politically relevant and action-oriented studies shedding new light on some of the key questions now raised about the United Nations, the foundations of its authority and the scope of its legitimate role in a rapidly evolving environment. It is our hope that these studies will promote the deliberative process now unfolding among scholars and practitioners both within and outside the United Nations. I would also like to note here our appreciation for the official support of the Ministry of Foreign Affairs of Japan and the Nihon Keizai Shimbun for the November symposium. As the post-Cold War euphoria faded, the future of the United Nations became clouded by widespread scepticism and disillusionment about its roles and capabilities. Moreover, the world organization is crippled by heavy debts and entrenched

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bureaucracies. Nonetheless, pessimism about the United Nations should not limit its possibilities for the future. The United Nations is a product of its Member States. It is malleable to their wishes and political will. The governments and peoples of the world determine the future of the United Nations. If they wish to reconstruct the world body as an effective institution, they must do so. But if they refuse to allow it a meaningful role, it will be reduced to a historical relic. Thus, we are confronted by fundamental questions at this juncture. Do we need, and want, the United Nations? Can the United Nations address the challenges of a world which is so different from that of ? Can it answer evolving peace and security demands and sub- and trans-state challenges, which are increasingly apparent? Can an organization which was established on the basis of relations between stable states adapt to issues and problems which do not conform to this paradigm? Conceptual Confusion Before answering these questions, however, we should remember that our conception of the United Nations is fluid and variable. As a result, the United Nations has, to a great extent, become a vague and malleable term. Everybody believes they know what it means, but in fact they are often referring to different things. For example, observers may assert that "the UN failed. Is it the Secretariat? When the United Nations failed in protecting the safe haven in Bihac, who really failed? The peacekeepers deployed there? The special representative appointed by the Secretary-General? Or the inefficient UN bureaucracy? One thing is certain: Neglecting this most basic observation, political leaders, journalists and scholars all present questionable views on the United Nations and attempt to apply dubious notions of success and failure. In particular, they criticize it as if it were a separate entity unrelated to themselves and their country. However, the United Nations is not a third party separated from member governments: While mindful of its various images and the subsequent conceptual disarray, let us assume that we need the United Nations. Then, what kind of United Nations do we want in the next century? To answer this, we need to address a more fundamental question: In what kind of world should we like to live in the future? A world in which states cooperate through the United Nations to maintain security and to advance welfare? Or a world in which states continue to play power politics and wage wars, and civil war and state collapse continue unchecked? A world in which the United Nations will be taking the lead in preserving the global economic system and coordinating effective development programmes? Or a world in which strong states pursue their national interests at the expense of weak ones and the environment? These questions underline the need for a serious debate about the future of international cooperation, multilateralism and internationalism. The most fundamental issue is how to encourage the states of the world to renew their commitment to work together. Who should, and can, play a central role in international cooperation? Or transnational communities of civil society actors such as scholars and professionals? Central to these questions is the role of international institutions. However, as UN operations in many trouble spots became entrenched in practical and political difficulties, confidence in international organizations has been rapidly evaporating. As pessimism over its effectiveness has grown, the cardinal tenet supporting the existence of the United Nations has been called into question: Do institutions really affect the prospect for war and peace in significant ways? Can the United Nations make a difference in world affairs? Answers to these questions will fundamentally affect the future of the United Nations. The United Nations as Actor For analytical purposes it may be useful to propose two heuristic models: In the one scenario, the United Nations becomes somewhat like a world government. It is a supranational body, acting as world policeman, chief financial officer and global economic manager. In the other scenario, it becomes a transnational body. It assembles wise persons to observe and evaluate the state of global issues, and advises national governments. These two scenarios set the perimeter of future possibilities for the world organization. The two models are meant to be a heuristic guide in the search for the best model for the United Nations in the next century. The "global counsel" model represents a minimalist view of the United Nations, while the "global manager" model, a maximalist view. This dialectical framework provides us with useful guides in theoretical, empirical and policy research on the United Nations in various issue fields. As global manager, the United Nations naturally becomes a large organization. It is able to finance its activities through a global tax system. It is able to deploy military forces to maintain peace and security, and preserve and promote

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democracy. It is capable of implementing global, social, economic and environmental policies. Member States cede a substantial part of their sovereignty to the United Nations and comply with its decisions. It functions as an advisory body for its Member States. It is an assembly of international wise persons. Yet a smart United Nations is a very small organization. Although the world organization plays a minimal role in the real decision-making in international politics, it monitors and assesses the state of global affairs with reference to peace and security, development, democracy and the environment. This transnational community of scholars, scientists and other experts advises national governments on their policy-making. As global counsel the United Nations does not have real power, but wields the power of ideas. With its wisdom, it influences states. In reality, the United Nations has acted as both global counsel and global manager for the past 50 years. A similar example can be found in Namibia. In a number of humanitarian operations, including controversial and unsuccessful ones such as Somalia, Rwanda and Bosnia, the United Nations and UNHCR have been acting as global manager in delivering emergency assistance. To varying degrees, the United Nations has been the global manager in such operations as economic sanctions and peacekeeping. Security Council resolutions have often enabled the United Nations to play the role of global manager by creating mandates. In a broader sense, the Trusteeship Council was a global manager in its decolonization processes. Future possibilities, such as taxing currency trading or carbon dioxide emissions, would constitute additional examples of the United Nations as global manager.

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Chapter 3 : Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century - DTS Voice

Introduction -- Section A: Megatrends that are shaping twenty-first century missions -- From moratorium and malaise to 'selah' and rebirth -- Section B: The Triune God and the Missio dei -- A trinitarian, missional theology -- A trinitarian framework for missions -- God the Father: the providential source and goal of the Missio dei -- Section.

Tennent Grand Rapids Tennent, president of Asbury Seminary and former professor of missions at Gordon-Conwell Theological Seminary, has written a fresh, engaging, highly readable introduction to world missions. He was motivated to write this book because of his concern that the way missions has been conceptualized in recent years is no longer adequate for the challenges and opportunities of the twenty-first century. More specifically he believes that mission studies must be shaped within an explicitly Trinitarian framework, and he finds that no current missiology does that. *Invitation to World Missions* admirably fulfills that mandate. He examines a full range of introductory issues in missiology and presents a model for doing so from a theological—explicitly Trinitarian—basis. In chapters 2 and 3 Tennent lays the foundation for his Trinitarian missional theology. As the ultimate sender, God the Father is the source of the *missio dei*, and mission is an expression of His relational, holy love. God the Son is the embodiment of the *missio dei*, in the incarnation itself, but also in church history and in contemporary holistic mission, both of which are a reflection of the incarnation. God the Spirit is the empowering presence of the *missio dei*, both in dynamic missionary witness and in suffering and persecution. The remainder of the book is a reflection of the content covered in a traditional introduction to world missions, but with each section introduced within a Trinitarian framework. In chapters 4—7 Tennent surveys biblical foundations for mission, presents an excellent biblical theology of culture, and introduces an evangelical theology of religions under the heading of God the Father as the source and goal of the mission. In chapters 8—13 Tennent overviews the history of mission, the challenge of cross-cultural communication, and the necessity of holistic mission, all under the heading of God the Son as the redemptive embodiment of mission. Chapters 14—16 discuss the Holy Spirit as the empowering presence of the mission. In this section Tennent explores the use of the book of Acts in missiology and the significant role the worldwide Pentecostal movement plays in contemporary missions, the issue of modalities such as institutional churches and sodalities such as mission agencies, and the advance of the gospel through persecution. In his conclusion Tennent warns that no matter how big the global missions enterprise becomes believers dare not overlook the foundations of a Trinitarian theology, the *missio dei*, and mission done in the context of the reality of the global church. Tennent has much to contribute, and anyone who teaches any topic in mission studies will want to read this book. The book will also be an encouragement and provide vigorous reflection for mission practitioners. His approach is not quite as comprehensive as some mission introductions, such as *Introducing World Missions* Baker, by A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, but what he does discuss goes deeper and is far more theologically based. Some will find it to be adequate as a text for introductory mission courses at the graduate or undergraduate level; others will find that its gaps are a bit too wide to serve as a stand-alone textbook. But all who teach or engage in mission will want to absorb it, learn from it, and be sure that it influences their thinking and practice. Book reviews are published online and in print every quarter in *Bibliotheca Sacra*. *Subscribe Today* Review Jul 21, D. Scott Barfoot *Teams That Thrive: Five Disciplines of Collaborative Church Leadership*. One of the greatest theological insights embodied in the triune God, the biblical institution of marriage, and the local church is the worship-inspiring and transformational Review Jul 21, Joseph D. Ministry Nov 9, French A. *Enjoy the Rivers of Flowing Water* Usually, when we think of ministering to others, it is out of the overflow of our lives. What usually motivates us is the abundance of joy in the Lord and a desire to be used by Smith *From Excarnation to Re-enchantment: Smith*, Professor of Philosophy at Calvin College in Grand Rapids, MI offers to believers a more accurate story of secularism today and imagines for believers how DTS Voice offers biblically-centered articles, stories, podcasts, and points of view from the DTS family designed to encourage and equip the church for

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Chapter 4 : Jewish Lights: Jewish Megatrends

Introduction --Section A: Megatrends that are shaping twenty-first century missions --From moratorium and malaise to 'selah' and rebirth --Section B: The Triune God and the Missio dei --A trinitarian, missional theology --A trinitarian framework for missions --God the Father: the providential source and goal of the Missio dei --Section A: A.

He demonstrates that scriptural justifications are used or abused to bolster support for most positions. Alan Race Pluralism, inclusivism and exclusivism. It was in that Alan Race used those three words to describe the general categories into which all theologies of religion can be found. Some complained that the categories were too simplistic and others, as Tennent reports, adjusted them. Most notably was Paul F. Knitter in his *Introducing Theologies of Religions Orbis*. Knitter proposes a spectrum of responses to world religions, each with its own major proponents. Those who die without Christ will perish eternally. Knitter believes the total replacement model is generally triumphalistic and Tennent shares this caution. He suggests this model is characterized in statements from Vatican II: They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth. Tennent explains that proponents of this view, including Knitter, do not look for biblical support. If they did, Tennent believes, they would only find an incipient exclusivism—something they avoid like the plague. Tennent appreciates that there are real and eternal differences between religions, but he has severe reservations about redefining truth. Tennent engages with each model, pointing out areas from we can learn from them, but he is not afraid to tackle unbiblical presuppositions. He helps the reader understand the faulty ecclesiology undergirding the model. For those who advocate the total replacement model, Tennent argues they could fall into the trap of dualistic thinking. That is to say, in an effort to protect special revelation, they might say there is nothing good to be had in general revelation. Tennent suggests that a solid doctrine of creation might be a corrective here. Human thinking is darkened in the futility of its thinking. His depth of experience shines through here. Being attentive to our nomenclature. Maintaining a Trinitarian frame with Christological focus. In the final analysis, Tennent suggests Christology is the only objective standard to measure truth claims coming from within or without the Christian community. Fear of the rough edges of the gospel has caused many to compromise the particular nature of biblical truth. Tennent suggests that avoiding the word exclusivism might be helpful, while adhering to the exclusive nature of the gospel message in a culture of relativism. Placing the discussion within a larger theological setting. Tennent suggests placing the three non-negotiables, i. Consequently, Tennent proposes the following model. Exclusivism is renamed revelatory particularism. Tennent prefers the word particular as it still communicates the idea of uniqueness without sounding like it is excluding someone. He uses the word revelatory to show that biblical revelation is normative and that Jesus Christ is the final revelation and revealer of God. As well, he suggests that these concepts together will prevent some vague idea of a cosmic Christ, who has nothing to do with apostolic proclamation. Inclusivism is renamed universal inclusivism. Pluralism is renamed dialogic pluralism. Rather than remaining in a holy huddle talking among ourselves, Tennent proposes Christians must honestly and respectfully engage proponents of other religions. This should be viewed as an opportunity—not for defensiveness—but for relationship. Within the larger metanarrative of the Bible, Tennent proposes that the narrative genre can be useful in communicating the gospel today without selling out to postmodern ideas of multiple truths and multiple paths. Summary remarks A sketch can be delightful in that it provides an overview, but maddening because many details are left to the imagination. Tennent demonstrates that he has both rubbed shoulders with those of other religions and with those who are attempting to develop a Christian response. His response is a breath of fresh air in its wideness of thinking, and taking the time to delineate his operating principles. Romans 1 and 2 on simultaneously holding the truth while suppressing it ; the biblical themes of the effects of the fall on human thinking Eph 4: I would welcome follow-up volume by Tennent, or perhaps other contributions to this site will examine these issues more closely, especially the areas of general and special revelation.

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Chapter 5 : Tennent Chapter 1: Megatrends - Kouyanet

Tennent's first chapter on megatrends that shape current mission is an excellent overview on the state of global Christianity, which is the context for theologizing and for all mission endeavors.

Read this and be amazed at the Whole-Gospel of Charles Wesley. The fervent, holistic and missional faith born in the Great Awakening still drives much of global evangelical Christianity. In this essay, the focus is on the tapestry of theopraxis that characterized the person and work of John Wesley. Wesley was unusually willing to cooperate and dialogue with Christians of other traditions. Wesley is often claimed by the sociopolitical Left and Right depending upon the particular context of his memorable sayings. He is rightly credited to fostering movements that led to the conversion of over one million persons in his lifetime and incalculable social influence as followers labored for scores of economic and social improvements as part of their whole-life vision. These are instructive because they touch on poignant issues that impede or propel kingdom progress. Eschatology and Kingdom Vision Howard K. This balance of hope and practical action energized the call to holiness and social change without utopian fantasies or dystopian fatalism. How we see the future profoundly impacts our ethics and stewardship. Evangelicals must unite an urgent eschatology concerning the fate of each person and the hope of the Second Coming with wise stewardship of the ecology and economy of our planet. Evangelization – the call to Christ Wesley was a powerful preacher and called his audiences to repentance and faith, to personal trust in the grace of Jesus Christ. Sanctification a huge topic for another article! The 21st century Church in North America needs a renewal of Spirit-empowered proclamation that convicts of sin and compels trust in the atoning work of Christ. Relevance is not an excuse to dilute the heart of the message that transforms women and men change whole nations. Ecstasies of grace were validated by ethics of love. Wesley believed that God worked through dreams, visions and the spiritual gifts; however, these needed testing by Scripture and validation by praxis. Experiences of transcendent joy united with wise incarnational sobriety were marks of mature Evangelical life. Global Christianity outside the West – and among Charismatics and Pentecostals in the West – is much more Wesleyan than most of the churches in the West that identify with Methodism! This is reminiscent of the 3rd century critic Celsus who despised Christian gatherings because they allowed females, the uneducated and the lower classes equal participation. Methodist insistence on generosity, thrift, holiness and community concern prompted exponential improvements in the lot of working and middle-class members. John Wesley always respected ecclesial authority and structure, even as he transformed it. Education and maturation of thought were a vital part of his efforts. But the empowerment of the Spirit and the urgency of evangelization created new avenues for charismatic leaders. Let us endeavor after every instance of a kind, friendly, and Christian behavior toward one another – to say all the good we can both of and to each other – with the most endearing expression that is consistent with love and sincerity – Let us endeavor – to help each other in whatever we are agreed leads to the kingdom – O let you and I whatever others do press on to the prize of our high calling! Arminian or Reformed, high- or low-Church, egalitarian or complimentarian, with congregational, presbyterian or episcopal polity, house churches or mega-churches, cathedrals or chapels, urban, suburban, exurban or rural – Wesley is our master-teacher regarding the disposition toward unity that is critical for Gospel witness in a hostile world. Ethics that Engage Society: Love in Action Wesley taught that every regenerated believer has a new disposition and thus the potential for holy love and personal discipline. Methodists did not create categories of personal and social ethics – they were part of the seamless garment of grace that characterized true Christian community. Marquardt states this eloquently: It is through this synthesis that Wesley laid the foundation for his social ethics. Wesley opposed slavery with all his being and the Methodist movement condemned the practice in the late 18th century, assisting Wilberforce and others in eliminating this social evil. Anything less becomes oppressive. At the end of his life he lamented that Methodists did the first two well, but needed promptings for the third! He believed in productive work, but not at the expense of health and

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family. Giving includes church and foreign missions and alleviating poverty. He excoriated the over-emphasis on luxury goods at the expense of basics for the working class. At the same time he opposed high taxation and favoritism for some enterprises at the expense of others. In short, Wesley affirmed the dignity of the person, the rule of law and private property while affirming that a spiritual legacy is worth so much more than a bank account. As we navigate the intersection of faith, work and economics, it is vital that 21st century believers avoid the perils of extreme individualism and collectivism. A Call to Reflection and Reorientation I hope these brief comments elicit thoughtful reflection and purposeful action in all our communities. Joyful worship, disciplined spirituality, hard work, ethical transformation and missional concern unite in the efforts of John Wesley.

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Chapter 6 : Timothy Tennent on World Religions

Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century is an important book for all members of the Church in North America and a crucial read for.

We have gained a picture of mission as people from the West going abroad. We are the bearers of mission to the world. However, this is not the full picture: The William Carey memorial chapel in Leicester is a Hindu temple while India sends out 41, cross-cultural missionaries. The ten most resistant groups to the gospel are in Western Europe. Christendom has collapsed, and twenty-first century missions must be reconceptualised on new assumptions. In the UK, the established church gave Christianity a privileged position. In the US, despite the separation of church and state, there is a civil religion that gives Christianity an elevated status. Moving from the Centre To The Periphery Christendom sees Christianity at the centre of culture and the mission field at the periphery. It is assumed that all citizens grow up as Christians and the gospel does not need to be rigorously defended. Today that has changed. Even in the West we find ourselves on the periphery of the world Christian movement and living in a new mission field. Athens represents scepticism, dialogue and pluralism. Moving from a Geographic Pluralistic Identity to a Global Identity Christendom envisages a clear geographic separation into a Christian and a non-Christian world.. The Edinburgh conference divided the world into two spheres. This is simply no longer the case. The Western world can no longer be called Christian. Christians in other parts of the world have long known how to live as minority communities within a larger non-Christian society. Western Christians have had little preparation or precedent for life on the margins. We have to rediscover missions and the gospel apart from Christendom. In this, we can learn much from Christians in other parts of the world. We have to learn how to occupy the cultural periphery with prophetic authenticity. We need to learn how to respond to the challenges of other religions and secularism in a robust fashion. The mission field is everywhere. We can no longer assume that people in the West understand the Gospel. The Rise of Postmodernism: The church has been unsure how to respond to this challenge. How should we resist? Is the loss of Christendom and the rise of Postmodernity a blessing or a challenge? Does postmodernism mark the end of religious faith in the West? The mainline Protestant churches aimed to stay intellectually respectable at the centre of culture. This inevitably led some to a compromise with the culture and an abandonment of confidence in Scripture and the supremacy of Christ. Relativistic pluralism was as common in the mainline church as in wider society, which led to a discrediting of the rationale for missions and evangelism. In , the World Council of Churches called for a moratorium on missions, and the mainline churches agreed. Benedict XVI seems to favour a smaller, distinctive church rather than a larger culturally accommodated one. Many who left the mainline Protestant Churches or the RC joined one of the conservative, growing Evangelical movements. However, these churches are also ill-equipped to deal with the cultural shifts they face. Some Evangelicals responded by losing confidence in Western missionaries and seeing the only appropriate way to support missions as being through supporting nationals: Mega-churches understood the collapse of Christendom, however they refused to occupy the margins and portrayed Christianity as useful and user-friendly. They tried to get rid of the strangeness of Church, but also refused to challenge the materialism and commercialisation of Western Society, uncritically embracing entertainment culture. These churches have typically paid little attention to cross-cultural missions apart from short-term stuff. Emergent churches have also understood the collapse of Christendom, but they have tended not to challenge post-modern epistemology. It is too early to say what impact these churches will have on missions. This is not the whole story, but it is illustrative of the fact that our transition from Christendom has not gone particularly well. What once were the mission fields are now the heartlands of Christianity. The Christian centre of gravity has shifted multiple times. Vibrant new forms of Christianity have sprung up all over. However, our missiology has generally not changed to meet this reality. Jenkins brought it to a wider audience with Next Christendom. The statistical centre of gravity has shifted through the years as in this graphic. The

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church is growing in both India and China. Andrew Walls has shown how through history the church grows at the periphery while declining in the Centre. However, the church has never had as many dramatic and simultaneous advances into new situations as it has today. The twenty-first century is characterized by enormous changes in Christian self-identity, which influence how the Christian message is understood and shared. The three great branches of Christianity have had geographic and political identities as a fall out from Christendom. The worldwide spread of Christianity makes this tripartite framework untenable. Many of the new Christians pouring into the church owe no allegiance to any of these historic structures. Many of them belong to new, independent Charismatic or Pentecostal movements. Some of these movements push the boundaries of orthodoxy. Other new Christians claim to be following Christ from within Islam or Hinduism insider movements. If these numbers stay small, the traditional tripartite division of Christianity may remain tenable. However, it would appear that the various independent streams account for the second largest block of Christians, outnumbering both Protestants and Orthodox. This new grouping is hard to categorize. Their emergence is not due to the sort of historical schism which makes the other groups easy to identify. There is also a wide variety within the group, which makes it hard to identify the common points. However, they are so important to the present and future of the church that it is imperative that we find a way to talk about them. The result is that the traditional sending structures and geographic orientation that have dominated missions since the nineteenth century are no longer tenable.

Immigration The West is facing a demographic crisis with population growth well below replacement levels. The median age of the population is also rising. As a result, there is a huge amount of immigration into the West, much of it from Islamic countries. In some countries those who attend the Mosque weekly outnumber churchgoers. The US bucks the trend of population decline, but is still seeing large amounts of immigration, mainly from Asia. These changes will have an impact on missions. The immigrant populations are the most likely next generation missionaries to the West. It is also possible to reach the nations of the world within the West as the old geographic certainties break down.

Urbanization There has been a massive movement of people into cities; especially in the developing world. Most church planting and missions strategies were formulated for rural contexts. Urban populations face unprecedented levels of poverty and corruption. We need to find appropriate ways to live out the gospel in these contexts.

Technology The growth of information technology is well documented and it has brought great benefits. However, it also makes it very difficult for the gospel to gain a hearing amid all of the competing voices. This means that we must not commodify listeners or dilute the message. We need a robust approach to discipleship that produces a robust, culturally savvy and theologically literate church. The Western view of Church history is rooted in the Roman Empire; this is not true of people from other parts of the world, where history has been shaped by other movements and empires. We will need to find ways to engage with Christians from around the world who do not share our view of history and denominations. This does not mean that we must relinquish our distinctive theological convictions. On the contrary, being in conversation with the global church will not only serve to enrich our own theological perspectives, but, more importantly, it will also lead us to a deeper understanding of the depositum fidei, that ancient apostolic faith that forms our common confession. The advent of the world church gives us an opportunity to live out John

The Need for Selah and Rebirth The collective force of these trends means that we have to do more than simply tweak our missiological assumptions. We need to completely rethink how we train and prepare missionaries and how we envision the church and the mission field. Business as usual is not an option. Perhaps we need to call for a period of readjustment and reassessment of the mission movement. Once you have read all my notes, please buy the book! This post is more than a year old. It is quite possible that any links to other websites, pictures or media content will no longer be valid. Things change on the web and it is impossible for us to keep up to date with everything. Readers who viewed this page, also viewed:

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Chapter 7 : United Nations in Twenty-First Century

Following Part One's wide overview of "Megatrends That Are Shaping Twenty-first Century Missions," Part Two is subdivided into the members of the Trinity. Under the heading, "God the Father," Tennent examines "An Evangelical Theology of Religions" (pp.).

It is difficult to define a taonga. It is a word associated with wisdom, with something precious and cherished; an heirloom perhaps, land in the family for generations, a beautiful garment, a valued piece of jewellery, a grandparent. To call something or someone a taonga is an accolade. In many ways this book is a taonga. It tells us vivid stories and brings us moving reflections from many different contexts in our world. It brings years of accumulated wisdom, years of pain and suffering, years of faithful service into its pages. It brings story and scholarship, anecdote and contemplation, the burden of history and the hope for the future before our eyes. To be granted a glimpse into how other people follow Jesus in their contexts and to listen and learn from other travellers along the Way – this is indeed a taonga. This book is also a risky undertaking and calls into question all sorts of assumptions. A disparate set of authors from around the world invited to contribute on selected topics. Who issues the invitations? Who chooses the topics? Who accepts and who refuses? We can immediately see that this is indeed a risky undertaking, but an undertaking ripe with both potential and compromise. Let me say at the outset that one such compromise is the use of English. English is not the first language of the majority of our contributors and yet we are writing and publishing in English. I cannot emphasise enough the injustice of this. The hegemony of the English language means that the world is a different shape from what it could be. We all know and are diminished by the experience of the globalising and totalising tendencies of one language to rule them all. It is not fair but because of the need for communication we accept this compromise. Such is the way of the world. Or such is the world as we have made it. Another compromise, and one I feel keenly, is the lack of gender balance – fewer than one third of the articles are by women. I can neither explain nor excuse this. We know that women form the majority and are the backbone of the Christian church but once again, when it comes to conversations like this, in the public arena, men do most of the talking. Such is the world as we have made it. I am tempted to reflect that while men are doing the talking, women are working it out, but I do not think that is completely fair either. A final compromise is scope and representation. Choices have to be made. Some places are not represented. Some important themes are not discussed. Some voices are not heard – or perhaps just dimly through other speakers. Everything is not yet possible – such is the world as we have made it. But one day all will be possible and we anticipate this day with longing. May this book be a preview of that in a modest fashion as we hear from these voices from the majority world, for that is the context of most of our contributors. These really are some of the representative voices in mission today. Yes, we as editors are from the West, and perhaps we are like beachcombers, searching the seashore for treasures, presented and delivered in English at present. Yes, there are compromises but let us also celebrate the rich diversity displayed before us in this taonga. The Five Marks of Mission 1. To proclaim the Good News of the Kingdom 2. To teach, baptise, and nurture new believers 3. To respond to human need by loving service 4. To seek to transform unjust structures of society 5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth The Five Marks are neither a perfect nor a complete definition of mission. However, they are also rich with potential and they do form a good working basis for a holistic approach to mission. You will see that the articles on the Five Marks are in pairs. They are intended to be two types of articles and are not privileged or prioritised in any way. They are different sorts of articles to express different approaches. The first article of the pair is a more reflective, theological article, which explores the mark in some depth. The second article is more descriptive and has more of a praxis orientation. In this way we hope to draw out the missiological depth and practical engagement that each mark implies. These essays are not intended to be either sleek or slick. Reflective practitioners have taken time out of busy lives to produce these articles – in English – usually their

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second, third or maybe even fourth language. These essays do have a smell of the earth about them and this is as it should be. These essays are supposed to be grounded and applied. Their voices urge us, disturb us, encourage us and challenge us. The voices are not uniform – some speak in narrative, some in poetry, some in a tight prose, some in an English less familiar to our ears. I believe this is the beauty and the power of the book for this is the reality of our world – the world as we have made it. We live in a world of migrants and strangers, of friends and familiar faces, of the streets and of the academy; and this selection of essays grants us a taste of our world – with all its beauty and potential as well as its despair and compromise. Listen to their voices and hear their stories. The second group of essays reflects on the context in which mission takes place and some of the issues that arise from these various contexts. As we look at this selection of essays we may be tempted to think, where is the thread, what is the motif that is holding this together? There is no thread nor motif. It is not neat and tidy. Perhaps this says something to us about the reality of mission in our world today. Mission is complex; it is multi-faceted; different concerns emerge from different places as we try to follow and present Jesus in our place. However, these different issues will touch us all as we allow new insights from different contexts to enter our perspectives and enlarge our borders. And so we are confronted with the challenge of just whose religion is Christianity as we see it afresh. We are presented with the need for a larger intellectual framework as we must engage with living theology from the now many centres of Christianity around the world. Migration and its impact on the non-Western missionary movement, which diverges sharply from its Western predecessor, may be one of the consequences of our polycentric Christian world. We read of the church in the West struggling to engage with this new world of an increasingly confident Islam in a post-Christian West. Reading the Bible from an Asian perspective critiques and challenges our Western approach and goals in reading the Bible. The subject of worship is considered as vital for all of us as we engage in mission in a way that makes personal encounter with God come alive. This is brought into sharper focus as the contexts for these reflections are not only two highly secularised and post-religious cities in Japan but also the realm of the primal imagination, which immediately understands the transcendent as the normal Christian experience. Education as mission is presented as a new opportunity in our postcolonial world where Christian educational institutions can be alternative communities in their approach to and understanding of learning. Mission doyen, Andrew Walls concludes with an overview of the context and some of the surprises of the last five hundred years of Christian mission, the Spirit blowing where it will. Now we do indeed live in an age of multi-centric Christian mission, which is a feature of this volume. So we hope that this collection of essays will prove to be a taonga for you as you encounter the Five Marks – whether you are familiar with them or whether they are new to you – and as you mull over the second group of essays. I hope you may feel able to add this book, with all its imperfections and flaws, to your own collection of taonga. A tangible taonga as you hold it between your hands and an intangible taonga as it may spark new thoughts and visions; as it may offer other ways of finding and following Jesus in our daily rhythms of discipleship. Taonga are not perfect; they are treasures of this world – resonating with all the beauty and potential of creation, limited by the finite and the brokenness of this world; but perhaps even more precious as they hint of the possibilities and promises to come – in the new creation charged with the glory and the grandeur of God.