

# **The quest for new images of the preparation of missionaries for “the home base” of Edinburgh 1910**

**Paper presented by Dr. Anne-Marie Kool at the Toward 2010 preparatory conference Edinburgh, 7 October 2006.**

**(pre-final version)**

The quest for new images of the preparation of missionaries for “the home base” of Edinburgh 1910 .....	4
A European perspective.....	4
1. Introduction.....	4
2. World Missionary Conference .....	7
2.1. General impression.....	7
2.2. Membership .....	7
2.3. Five different parts .....	7
2.3.1. Part II - Current theory and practice .....	8
2.3.2. Part III -- Fundamental characteristics of missionary training.....	9
2.3.2.1. Spiritual element .....	10
2.3.2.2. Moral elements .....	10
2.3.2.3. Leadership element .....	10
2.3.2.4. Intellectual element.....	11
2.3.2.5. Training of women missionaries: a case study.....	11
2.3.3. Part IV -- Theological education and missionary training.....	12
2.3.4. Part V -- A Last Word to the Church.....	14
2.4. Image of “preparation of Missionaries” in Edinburgh 1910.....	15
2.4.1. 19 <sup>th</sup> century missionary: <i>the</i> agent of mission aspects.....	15
2.4.2. “Scholarly” aspect .....	15
2.4.3. “Leadership” aspect .....	15
2.4.4. Spirituality aspect .....	15
2.4.5. Aspect of Obedience to the Great Commandment .....	16
2.4.6. Declining home church aspect .....	16
3. Major developments in the “preparation of missionaries” during the 20 <sup>th</sup> Century with a special focus on Europe .....	18
3.1. Europe in transition .....	18
3.2. Willingen: Church as missionary agent .....	19
3.3. Internationalizing Missionary Training Fellowship .....	21
3.3.1. Theological education and missions .....	23
3.3.2. Changing patterns of missionary service .....	24
3.3.3. From everywhere to everywhere .....	24
3.4. Shifting images of “preparation of Missionaries”.....	24
4. The quest for new images for the preparation for missionaries in (Central and Eastern) Europe.....	25
4.1. Bringing our missionary methods under the Word of God.....	26
4.1.1. Starting point: the risen Lord .....	26
4.1.2. Emissionaries of peace of God.....	26
4.1.3. Whole body of Christ is sent .....	27
4.2. Antiochian moment .....	27
4.2.1. Organic mode .....	27
4.2.2. Complementary mode.....	28
4.3. Four paradigmatic characteristics of God, important for future missionaries .	29
• Self-emptying .....	29
• Self-giving.....	29
• Other-receiving.....	29
• Other-empowering.....	29

4.4.	Consequences for the preparation of “organic” and “complementary” mode “missionaries” .....	29
4.4.1.	Duff revisited.....	29
4.4.2.	Shalom based curriculum.....	30
4.5.	Multi-directional cross cultural focus.....	30
4.5.1.	CMS learning and development model .....	30

# The quest for new images of the preparation of missionaries for “the home base” of Edinburgh 1910

## A European perspective

### 1. Introduction

In his account of the World Missionary Conference in Edinburgh (1910) 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 be which sends them!*”<sup>1</sup>

The focus was now on the missionaries, “the men sent”, on whom it was felt that the task of evangelisation of the “non-Christian world” largely depended. The 1200 participants were about to discuss the Report of Commission V dealing with the Preparation of Missionaries. On the next day the “Church that sends”, was scheduled to be in the heart of the deliberations, the Report on the “Home base” in the “Christian world”.

The only participant from Hungary, probably even the only one from Central and Eastern Europe was István J. Kováts, had been able „under great difficulty” to get a press card.<sup>2</sup> It is exactly a century ago, that through the help of the pastor of the Scottish Church in Budapest, James MacDonald Webster and his predecessor Andrew Moody he obtained a scholarship to study here at New College.<sup>3</sup> Extensively he reported in the leading Hungarian Protestant weekly *Protestáns Egyház és Iskolai Lap* about the conference,<sup>4</sup> emphasizing the shame that the four million Hungarian Protestants altogether had only one missionary, working in China, and that he was „only” representing as a journalist, not even as an official delegate. He tried to find numerous excuses for his readers why Hungary was not taking more responsibility in the evangelisation of the world, and concludes: „in the deepest of my heart I feel that these are not sufficiently an excuse.”<sup>5</sup>

A year earlier, in 1909, Kováts had chaired one of the meetings with John R. Mott in Budapest during his commorable visit. Mott recalls: „The large City Hall was filled three nights – Roman Catholics and Jews being in the large majority. Almost the entire audience stayed to the after meetings. On the last

---

<sup>1</sup> W. H. T. Gairdner, *“Edinburgh 1910” : An Account and Interpretation of the World Missionary Conference* (Edinburgh ; London: O. Anderson & Ferrier, 1910).

<sup>2</sup> J. István Kováts, *Egy Élet Prédikációja* (Tahi: Szenci Gyozoné, Kováts Zsuzsanna, 1955)., 168

<sup>3</sup> Ibid., 128. Cf. Anne-Marie Kool, *God Moves in a Mysterious Way: The Hungarian Protestant Foreign Mission Movement (1756-1951)*, *Mission* (Zoetermeer: Boekencentrum, 1993)., 135-145.

<sup>4</sup> J. István Kováts, "Az Edinburghi Világmissziói Konferencia," *PEIL*, no. 26-32 (1910).

<sup>5</sup> Ibid, 402-403.

night, over 100 tarried for a third address and after that seventy-five of their number, between ten and eleven o'clock walked a mile to another hall in order that they might receive further instruction. Large numbers gave their names indicating their desire to form Bible circles to study Christ, in order that they might come to know Him".<sup>6</sup> A report spoke of these meetings as „extraordinary events”.<sup>7</sup> Four years later the Hungarian Student Volunteer Movement was established, organising mission study groups in the seminaries for the next three decades to come. Mott's visit impacted future church leaders and seminary professors and could be considered an important factor in the emerging Hungarian foreign mission movement and in the preparation of its missionaries.

In the same year Kováts initiated a proposal to include home missions as a required subject in the curriculum of all the seminaries, in each of the four years. This proposal was accepted by the synod of the Hungarian Reformed Church in 1910.<sup>8</sup>

Since 1910 it has become obvious that the “home base” of Edinburgh 1910, Europe and North America, can hardly be called “Christian” anymore. The Churches in the West find themselves in the role of the “men sent”, to fulfil a “missionary” role to their own contexts, while continuing to being a “home base” for mission in a movement “from everywhere to everywhere”.

In this paper I have set myself the impossible task – as requested by Ken Ross -,

- first to “offer a *historical grounding to the topic*, “a serious analysis of the way this question was approached in 1910”, then
- to “*assess developments during the 20<sup>th</sup> century*: with a major emphasis on how the whole question of formation of missionaries has changed in the course of a century”. Finally I will attempt to
- “*outlining the prospects* that lie ahead of us as we move into the 21<sup>st</sup> century”.

Since a missionary is always called to take his or her context serious, I have chosen to limit myself more or less to that context which for the last twenty years has been my field of ministry: Europe, with an emphasis on those countries referred to by many as “Post-Communist” Europe, *all* belonging to Western culture. The need for searching new images for the “preparation of missionaries” for Western culture is important, as research undertaken in 1990 by Wilbert R. Shenk brought to light that missionary training programs and missiology “continue to be defined by the ‘foreign missions’ paradigm (or

---

<sup>6</sup> John Raleigh Mott, *Addresses and Papers* (New York,: Association Press, 1946)., 414.

<sup>7</sup> Kool, *God Moves in a Mysterious Way: The Hungarian Protestant Foreign Mission Movement (1756-1951)*., 210. Cf. Kováts, *Egy Élet Prédikációja.*, 172-173.

<sup>8</sup> Magyarországi Református Egyház, *Egyetemes Konvent Jegyzőkönyv* (Budapest: 1910).. The National Reformed Pastors Association had drafted this proposal on its congress of 29-30 September 1909 on the initiative of István J. Kováts.

image) of the past two centuries”.<sup>9</sup> This outdated image is of little relevance for the complexity of “(re)-evangelising” Europe.

Some biographical notes may help you to understand my perspective of writing. For the last two decades I have served in various mission training and teaching roles in Hungary, since 1987 “unofficially”, as a “foreign student” doing research into the Hungarian history of Foreign Missions, since 1993 “officially” as a “missionary” of the Reformed Mission League of the Protestant Church in the Netherlands seconded to the Reformed Church in Hungary. For both Churches this was a new venture. The RML established its department for Europe just before I left (by car, not by plane!), for the RCH I was one of the first missionaries they ever received officially. They had no experience what to do with that species called “missionary”, other than in their own mission history fifty years earlier. Even for the RML this still is a new venture. Till today – when on furlough - I get a (bi-annual) request for a medical check up for tropical diseases, and have a hard time explaining to the physician the reason for my appearing.

Honestly speaking, I have to confess that I feel a bit uncomfortable presenting a paper on the topic of “preparation of missionaries” since I had only one month of general missionary orientation in all my lifetime. Those who sent me to the mission field obviously had a lot of faith!

Talking about images in relation to the Edinburgh Conference: Timothy Yates calls our attention to the fact that Scotland was “peculiarly fitting” for this epoch-making conference, in that it had “produced” several statesmen in mission.<sup>10</sup> Two of them could be considered as “potent symbols” of the 19<sup>th</sup> century missionary movement serving as important images for the Edinburgh conference. Although full of ambiguity, David Livingstone represented that of “missionary heroism”. The first professor of missions in Edinburgh, Alexander Duff’s image could be discerned in the strong academic focus in the Preparation of Missionaries’ Report.

Livingstone’s image is like all images a dated one. In view of the new context of mission, a quest for new images for missionaries<sup>11</sup> and for their preparation emerges, especially for evangelising the “home base” of mission, Europe.

Let’s take a closer look at the images of the preparation of missionaries as we discern them in the Edinburgh Commission V Report and in the century following.

---

<sup>9</sup> Wilbert R. Shenk, "The Training of Missiologists for Western Culture," in *Missiological Education for the 21st Century. The Book, the Circle and the Sandals. Essays of Paul E. Pierson*, ed. J. Dudley Woodberry, Charles E. Van Engen, and Edgar J. Elliston (Maryknoll, NY: Orbis Books, 1996).

<sup>10</sup> Timothy E. Yates, *Christian Mission in the Twentieth Century* (Cambridge [England] ; New York: Cambridge University Press, 1994)., 21f.

<sup>11</sup> Cf. Sherron Kay George, "The Quest for Images of Missionaries in a 'Post-Missionary Era'," *Missiology* XXX, no. 1 (2002).

## 2. World Missionary Conference<sup>12</sup>

### 2.1. General impression

The general impression of the Report of Commission V - surprisingly bearing the title "Training of Teachers", and not "Preparation of Missionaries" - is that of a thorough piece of research, based on the responses to the extensive questionnaires of all those involved in the training of missionaries: mission boards and societies, colleges or institutions for missionary training, theological colleges and seminaries and missionaries in the field.

Like that of the other Commissions, this process took place over a period of two years. By far the majority of the responding institutions and organisations are from the Anglo-Saxon world. The contributions from the continent are limited to those from Sweden, France, and Germany. Among the 72 corresponding theological colleges or seminaries we find no one from the continent.<sup>13</sup>

Another impression is the wide variety of missionaries the Report mentions: apart from the ordained missionaries it mentions the training of lay-evangelists, of educational and industrial missionaries and medical missionaries and nurses. Special mention is made to the training of women missionaries.

### 2.2. Membership

The committee, chaired by the South African born W. Douglas Mackenzie, president of Hartford Theological Seminary, consisted mainly of theological educators from Anglo-Saxon universities/colleges and theological colleges/seminaries, 7 from Britain, 6 from the United States, one from Canada, Sweden and Germany respectively, so two-thirds of the commission! Four Mission Societies were represented, among these the China Inland Mission and the Church Mission Society, as was the Student Christian Movement of Great Britain and Ireland. Three members were not introduced more in detail. The Commission consisted in total of 24 people - 20 men and 4 women - including two from the continent".

### 2.3. Five different parts

The Report<sup>14</sup> consists of five different parts: a review of the conditions on the mission field (1) is followed by an overview of the current theory and practice of missionary training (2), a summing up of the "principles of preparation for

---

<sup>12</sup> Cf. David Kerr, *Towards 2010: Centenary of Edinburgh 1910. Commission V "The Preparation of Missionaries"* (Towards 2010, 2006 [cited 2 October 2006]); available from <http://www.towards2010.org.uk/papers.htm>.

<sup>13</sup> *Report of Commission V: The Training of Teachers: With Supplement: Presentation and Discussion of the Report in the Conference on 22rd June 1910*, (Edinburgh New York: Published for the World Missionary Conference by Oliphant, Anderson & Ferrier Fleming H. Revell, 1910).

<sup>14</sup> I will refer to the Report of Commission V briefly as „the Report“.

missionary work” and how these apply to the various categories of missionaries (3), an exposé of what “special missionary preparation” should consist of, and how it could be offered (4). The concluding part deals with a review of tasks of committees responsible for the selection and preparation of candidates and it addresses in a “last word” what the responsibility of the Church as a whole is regarding “the production, preparation, and sending forth of missionaries over the whole world.” (5)<sup>15</sup>

### **2.3.1. Part II - Current theory and practice**

In part II the Report critically observes from the extensive survey, that a “marked disparity” exists between the standards for training set by the Societies and actual practice, in some cases even a “startling”.<sup>16</sup> This is true for all standards of preparation applied: for the physical, the social, the intellectual and educational as well as the moral and spiritual, but also for the professional training for the various kinds of missionaries.

The Report summarizes that in view of the changing situation on the mission field Mission Boards should aim at a “high standard of all-round qualifications” in their candidates, because “the intellectual standard is not high enough”.<sup>17</sup> Since there are “some lamentable failures”, the spiritual standard should be raised, to meet the requirements of a “genuine spiritual life, thorough consecration to missionary work, and true Christian character”. Therefore the churches are challenged to “urgently” make available “the best of her men and women” and to “[draw upon] the richer resources of the Church”.<sup>18</sup>

Chairman Mackenzie, in his presentation of the Report therefore emphasizes:

“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.”<sup>19</sup>

In great detail the Report sets out what the General preparation and specialized missionary preparation consists of, and were some of the failures and opportunities could be identified. There is difference of opinion with regard to the advantages and disadvantages of university training and the training in Missionary Colleges. Criticism is given by men “whose names, could they be quoted, would carry weight” as: “the present Training Schools give a training that is far too meagre”, “men are not sent out prepared to meet the complicated problems which confront the Christian Church in India”, those trained in Missionary Colleges “do not have the same breadth of view as

---

<sup>15</sup> *Report of Commission V: The Training of Teachers: With Supplement: Presentation and Discussion of the Report in the Conference on 22rd June 1910.*, 300.

<sup>16</sup> *Ibid.*, 15, 18.

<sup>17</sup> *Ibid.*, 18.

<sup>18</sup> *Ibid.*, 25.

<sup>19</sup> *Ibid.*, 300.

University men, and do not make leaders”.<sup>20</sup> There is also considerable discussion as to where “specific missionary training” should be given, at home or on the field, especially with regard to language study.<sup>21</sup>

With regard to theological training, the Commission realizes that it is difficult to compare the various methods used. As a rule missionaries receive their general theological training in colleges together with candidates preparing for the home ministry, which is conceived to be a great advantage. “It widens the outlook of the colleges and maintains,.. the interest of the home church in the mission field.”<sup>22</sup> The large Mission Societies on the continent train their candidates in separate colleges. Some American seminaries have attempted to provide also special missionary preparation, some by way of annual series of lectures on mission related topics.

In summarizing the facts, the Commission was struck by the most “impressive and instructive fact” that in general “candidates for ordained work in the foreign field receive very little special instruction in missionary subjects in the course of their theological curriculum, whether that curriculum is long or short.”<sup>23</sup>

In view of the results of the extensive survey, the Commission “in no sense as critics, but as fellow-students of a great problem”, concludes, that although the “old Gospel is still the power of God unto salvation to every one that believes,...mere repetition of the Christian message, even with conviction, cannot produce its due effect... The most earnest workers feel the failure most keenly and see most clearly its cause in their own inadequate preparation.” Therefore their main task is summarized as: “to determine as precisely as possible what steps the Boards can take to guard against such cases of relative failure by a better system of preparatory training.”<sup>24</sup>

Thus it strikes, that thorough, honest and frank investigation was undertaken as a basis for identifying the principles on what future missionary training should be based.

### **2.3.2. Part III -- Fundamental characteristics of missionary training**

Based on the survey, the Commission proceeds in part III with formulating the “fundamental features” of missionary training are set out, in view of the main tasks of *all* missionaries: (1) The presentation of the Christian Message, with direct evangelisation “of course” being the most obvious form of missionary work, “the making of converts” being its “immediate and simple aim”. (2) The Manifestation of the Christian Life and (3) The organisation of a Christian

---

<sup>20</sup> Ibid., 55.

<sup>21</sup> Ibid., 59.

<sup>22</sup> Ibid., 66.

<sup>23</sup> Ibid. 78.

<sup>24</sup> Ibid. 97.

Church and Nation.<sup>25</sup> The “fundamental features” of missionary training should consist of and integrate spiritual, moral and intellectual elements.

### **2.3.2.1. Spiritual element**

The spiritual element, the Report states, has to do with “ways in which God rather than self becomes the actual centre of life”, and should be considered as “purely the gift of God”. Training may at the most “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”.

### **2.3.2.2. Moral elements**

The morel elements could be summarized as “the secret of effective work”, consisting of four different elements: “docility”, an attitude of humility, an openness and willingness to learn, further more “gentleness”, a “spirit of courtesy”, an attitude needed to understanding new situations, unfamiliar conditions and strange customs. The third element is “sympathy”, an attitude to love people, “the development of a power of mutual understanding between ourselves and all with whom we come in contact, ... which comes from the determination to look always for the Christ in every man.”<sup>26</sup>

Both these elements are later frequently referred to as of crucial importance, especially the element of “docility”.

### **2.3.2.3. Leadership element**

All these three elements, the Report continues, are closely related to spiritual elements as humility, self-forgetfulness and self-renunciation”. All these combined, are important to what is considered the “special duties and responsibilities of a missionary’s position”, that of “leadership”, considered one of the most important qualifications of a missionary.

A need is expressed for sending “the ablest and best youth of Christendom”, “great leaders” not for “your average man”. But the Commission does not speak only about the “need”, but warns at the same time for possible dangers.

“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 to-day content to be obedient and humble toilers at the daily task which is imposed on them by their own leaders.”<sup>27</sup>

---

<sup>25</sup> Ibid., 97-98.

<sup>26</sup> Ibid., 104.

<sup>27</sup> Ibid., 106.

### **2.3.2.4. Intellectual element**

Apart from these personal qualities a high intellectual preparation is required. “The missionary must have the best education which his own country and Church can give him whatever is to be his department of labour.”<sup>28</sup> Whatever the profession will be of a future missionary, a thorough intellectual preparation is conceived to be necessary, “not merely on professional grounds”, but also because it makes the mind more capable of “self-adaptation to changing circumstances”.

The danger of “parochialism” and of a narrow “specialism” is regularly expressed in the surveys. A general intellectual preparation of a missionary should “give him a habit of ...weighing what is wanted, and for what purpose... a readiness to recognise the complexity of questions, and humility and patience to study them.” The missionary should be “a man of one book”, being rooted in the Bible, while a knowledge of the fundamental principles of the Christian faith is important, for learning to “face the perils and the fascinations of independent thought”. “Second-hand knowledge of traditional formula” will not bring them far, because of the pioneering nature of their work.<sup>29</sup>

The Report asserts an important “by-product” resulting in “self-respect and respect for others, both dignity and patience, both the ability to do things alone and willingness to do them with others.”

As to the best place where such high quality professional education could be acquired the Commission summarized the evidence from the field that university training is highly desirable, as it provides the broader outlook to culture. It was however recognized that for the spiritual progress of the candidate there may be dangers which need special attention to overcome.

### **2.3.2.5. Training of women missionaries: a case study**

The fundamental features of all missionary training are applied to the various other categories of missionaries in the second half of Part III. Special attention is given to the preparation of women missionaries, since the narrow concept of “women’s work for women” is simply a “fallacy”, a “great loss of the whole missionary movement”. One of the members of the Commission, Miss. A.H. Small is principle of the Women’s Missionary College of Edinburgh. The Report contains a very interesting case study of the way women missionaries are prepared. The ideal of the College has been to

“exercise our students in the consciousness of a vocation, to give them such an outlook over the world and such a vision of the Kingdom of God as would save them from becoming mere drudges, (doing boring, menial work, amk)

---

<sup>28</sup> Ibid., 107.

<sup>29</sup> Ibid., 107-109.

and at the same time to secure to them such an equipment of intelligence, of habits, and of character as would keep them from despising any part of the missionary's daily life as drudgery.<sup>30</sup>

The preparation consists of three parts, Intellectual, Practical and Character preparation.

In the *intellectual preparation* it is not possible that students study one topic exhaustively, simply because they often come for only a few months. Therefore the aim is to “exhibiting something of the perspective of a subject, in order that students may be able afterwards to work at it themselves.”<sup>31</sup>

The *educational method* is as remarkable, as it is simple, especially from a Central European perspective, with a strong Prussian, lecturing tradition. The number of lectures is small, and no examinations are held. All the class work is conversational, linked up to a “system of conferences”. The private study of the students is determined by these conferences and debates organised by students for students, in which all participate. Each problem which arises is thus subject of reading and discussion. The role of the teacher is that of advising and helping in each stage of the preparations, and at the presentations criticising and summing up. The result of this method has been to “help students past the domination of text-books, to enable them to form and appraise ideas, and to accustom them to commend these to other minds”.<sup>32</sup>

In the *practical preparation* students are brought in contact with life at all stages, “exercised in the arts of winning the friendship and confidence of each”, child, youth and elderly.

The *character formation* takes place in college life, where life is deliberately adopted along the principle of freedom, without imposing rules from without, life is “as free as ours is”. By this, students are taught second to their private life with God to learn the power “to judging for [themselves] and of acting upon [their] own judgement”. There is only one obligation for each member of the College: “that of absolute loyalty to one another.” Continual stress is laid upon “the avoidance of personal gossip, upon the duty of giving the kindest interpretation to whatever is said or done by any member of the family, on courtesy and mutual consideration as a habit and an instinct.” Finally, a rule of silence is encouraged in the house, to teach women students to “submit to habits of rest and recreation”, for women are constitutionally “more given to overtax their strength”.

### **2.3.3. Part IV -- Theological education and missionary training**

The Report gives in part III and IV extensive recommendations for the professional training of their ordained missionaries, and also deals with the question how their specialized missionary training could be integrated in the

---

<sup>30</sup> Ibid., 235.

<sup>31</sup> Ibid., 251.

<sup>32</sup> Ibid., 251.

curriculum. The education of ordained missionaries should be equal to that of the home ministry, and if possible be given at the same institution and the same class rooms. In all theological colleges provision should be given for instruction in missionary topics. Foreign mission topics should be taught as integral, required, parts of the curriculum, New Testament, Church History, Dogmatics and Practical Theology.

In addition to his professional theological training each candidate should be given Special Missionary Training in subjects not part of the required theological curriculum. Five such optional or elective subjects were identified: (1) The science and history of missions, especially that of the first three Christian centuries, (2) the Comparative study of the Religions of the world, “since the average missionary of today has no reasoned conception of the relations of Christianity to other religions, at every point related to the Book which the missionary goes forth to teach”, (3) The study of sociology, “because he needs to be versed in the genius of the people”, (4) Pedagogy, because all missionaries are educators, and (5) language study.<sup>33</sup>

The Mission Boards are recommended to establish close contact from the beginning with those being trained in theological institutions and seminaries, interested in pursuing missionary work as well as with those in its leadership.

In the course of the Report the problem of improving the quality of the training of missionaries had been gradually mapped out. The “real and urgent” need was identified for more specialised preparation of missionaries. Proposals were presented for specialised training at postgraduate level at a Central Institution at home and in the mission field.<sup>34</sup> It would meet a common need and would form “an invaluable supplement to ... existing institutions.” Since on the continent such institutions already existed, and at Yale and Hartford plans were moving in such a direction, the immediate need was to finding a solution in Great Britain. A Board of Missionary Studies was established as an advisory board to Missionary Societies and Colleges to follow up on the proposals done.

Till now, the Report had dealt exclusively with the training of young missionaries. In a special chapter attention was given to the need for continuous education of the missionary, in order to avoid the danger of mental stagnation, which affects both their spiritual and their intellectual life. The realisation had dawned that “it is painfully difficult for men and women, often intellectually isolated and overwhelmed with pressing work, to keep alive any habits of study, research, or even serious reading.”<sup>35</sup> Effort should be made – it was stated - to sustain the spiritual life of missionaries, often living under the “sense of terrible oppression from the surrounding mass of heathenism”. The urgency of the case for continued study was attested with a view to the constant changing situation. The missionary “must know how to apply the Christian message to the new conditions”<sup>36</sup> and “all effort should be made to

---

<sup>33</sup> Ibid., 162-179.

<sup>34</sup> Ibid., 180-181.

<sup>35</sup> Ibid., 194.

<sup>36</sup> Ibid., 198.

realise the immense importance of studying these new movements,... and continuously adding to previous qualifications all that will equip for the work as it develops."<sup>37</sup>

*In conclusion* we could state, that the focus of missionary education in the theological institutions had been on the non-Christian world. In the century to come especially in the field of theological education important changes would be required in order to face the new challenges of the home base.

We have seen that three elements are important to note: first of all the high level of education, secondly the integration of mission in the theological curriculum as well as the complementary education at postgraduate level, and thirdly the search for cooperation in education by way of seeking to establish a Central Institute for Missionary training.

### **2.3.4. Part V -- A Last Word to the Church**

In the fifth and last part of the Report an appeal to the Church as a whole is addressed. For the first time the individual and corporate responsibility of the Body of Christ are emphasized in the process of missionary recruitment and training. The "last word" to the church as she seeks to be serious about the evangelisation of the world is, that she has to do more than "to bid our missionary candidates go back afresh to the Gospels and frame and fashion their own lives to the pattern embodied there". The Church has to transmit to the youth of the world the call of Christ for missionary service.

"The attitude of the community [in transmitting an interest in mission and a call of Christ] is seen in the smallest things as well as the greatest; The Bible-teaching it gives, or does not give, in family, day school, Sunday School, and parish; in the missionary books it does or does not supply to its children to read; the missionary ideals it does or does not hold up before its sons and daughters; self-sacrifice, the tradition of giving and of serving, that are or are not seen in its families; ... the missionary fire burning, or extinct – frankly or other wise – in the Minister of religion, in the Teachers of the theological colleges, and the Disciples that sit at their feet:- these are the things that determine the supply of candidates for the mission field, its rise and fall, its quantity and quality."<sup>38</sup>

The improvement of the standard of preparation of missionaries is thus closely linked with raising the standard of the home ministry. Candidates for service abroad are affected by the environment in which they are brought up. If the ideas and ideals of Christian life at home are mediocre, than they will start from mediocrity. Here we probably see already a glimpse of crisis in the Home Church.

The next day the Home base of Missions was on the agenda, dealing with the question whether the Church of God had resources great enough to carry

---

<sup>37</sup> Ibid., 198.

<sup>38</sup> Gairdner, "Edinburgh 1910" : *An Account and Interpretation of the World Missionary Conference.*

through her proper task? The ultimate problem of the Home Base in fulfilling her reassuring role, was the problem of the Church's faith in God.<sup>39</sup>

## **2.4. Image of “preparation of Missionaries” in Edinburgh 1910**

Now that we have analysed the Report broadly, I would like to identify some elements or aspects out of which we could collude a mental image of the missionary and his/her preparation.

### **2.4.1. 19<sup>th</sup> century missionary: *the agent of mission aspects***

In the Report we meet the image of a missionary whose is trained for a lifetime career on the mission field to bring Christian civilisation hand in hand with the Gospel message. We have seen that his/her role is a central one. The impression is given that the task of the Evangelisation of the world largely depends on Western missionaries, and on the quality of these people.

### **2.4.2. “Scholarly” aspect**

The Report depicts a missionary as an academic in his professional field, be it medical, educational, theological, someone who is thoroughly rooted in the Bible, as a “man with a book”. She/he is someone with the highest possible professional qualifications in the field he will be working in, and has a broad, academic outlook to life and culture, able to think independently. Of course the question is whether this ideal was ever achieved.

### **2.4.3. “Leadership” aspect**

One of the fundamental features of a missionary depicted in the Report is his role as a leader. The “unanimous call from every mission field” was for “men with a special capacity for leadership”.<sup>40</sup>

### **2.4.4. Spirituality aspect**

A central element in the image of the (preparation of) the missionary is the importance of his vocation, and thus his spirituality. In the principles laid out for raising the level of missionary training it is predominantly present, as it was in the conference itself. In the plenary sessions “the heart of the morning” is

---

<sup>39</sup> Ibid., 238-239

<sup>40</sup> *Report of Commission V: The Training of Teachers: With Supplement: Presentation and Discussion of the Report in the Conference on 22rd June 1910.*, 105.

given to “the cream of the day”, the prayer hour, times of “united silence, in the close Presence of God”.<sup>41</sup>

### **2.4.5. Aspect of Obedience to the Great Commandment**

The Reports breaths the notion of Christian mission as obedience to the “Great” Commandment, sometimes even depicted as something which has to be done for the world, rather than as something God *has* done once for all, for which we may rejoice. The way Christian mission is described seems to be close to what Newbigin refers to as a human “program of action”, of moral reformation, with an “atmosphere of strain and anxiety” often attached to such programs.<sup>42</sup>

Accordingly, the task of the Evangelisation of the world is depicted almost in the form of a huge business plan: a thorough and systematic, critical analysis of the current situation at the mission field brings out the problem that higher qualified missionaries are needed, followed by a set of principles for effective missionary preparation and steps how to urgently implement them. Finally proposals are offered to fill in certain gaps in this process: a Central Training Institute and a “last word” addressed to the “responsible agency”, calling them to providing the resources necessary: the Church at the Home base.

It is probably important to note that no real theological issues were raised in Edinburgh. The focus was more on the how to get as soon as possible the resources for getting the job done.

### **2.4.6. Declining home church aspect**

Europe, as well as North America, was conceived in the Report as “fully evangelized”. The final purpose 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.”<sup>43</sup>

However, between lines – especially in the account and interpretation of Temple Gairdner, one senses that the survey had brought to the fore that the Home Church was not as stable as the delegates conceived it to be:

---

<sup>41</sup> Gairdner, “*Edinburgh 1910*”: *An Account and Interpretation of the World Missionary Conference.*, 67.

<sup>42</sup> J. Lesslie Newbigin, “Bringing Our Missionary Methods under the Word of God,” *Occasional Bulletin from the Missionary Research Library* XIII, no. 11 (1962), 2.

<sup>43</sup> Andrew F. Walls, *The Great Commission 1910-2010* (Towards 2010, 2002 [cited 2 October 2006]); available from <http://www.towards2010.org.uk/papers.htm>.

One of the first discoveries was, as Gairdner recalls, the “existence of a *non-contributing Church*”<sup>44</sup>, that “Christendom is not yet missionary”. Elsewhere he points to the standard of Christian life in the Church, which “lowness” surely is accountable for the “mass of intellectual unsettlement” among students of the West.<sup>45</sup> With regard to the difficulties in recruiting missionaries it was not conceived as that there was no interest for the missionary vocation. The “ultimate explanation” put very “bluntly”: “men are not coming forward in to the membership of the Christian Church at all”.<sup>46</sup> 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”.<sup>47</sup> Despite these bleak signs, it pointed the Conference to the “one solution of the problem of the Home Base of Missions, God”.<sup>48</sup> So much as to the “triumphal” atmosphere as was noticed by many.

So the first signs were already present that in the course of the twentieth century set in what Walls referred to as “perhaps the largest and fastest recession in Christian history”.<sup>49</sup> Walls reminds us that the analysts and visionaries of Edinburgh “could visualize the church of the West losing missionary zeal under the influence of its rapidly rising standards of living. What they could not glimpse was how soon the West, and Europe in particular, would become part of the non-Christian world.”<sup>50</sup>

Other first signs were present, those of an emerging new image of preparation of missionaries: a focus on the importance of training the Home Church to make it more missionary minded. The vision dawned that “the missionary enterprise... must cease to be considered a matter for the specialists.”<sup>51</sup> This is no less than a to restore the Church to “her proper function”, or “the re-creation of the Church”, which is something “which only God Himself can work, yet a work in which man can join by the almost forgotten secret of prayer”. It is not less than to work for what was called the *Moravian Ideal*, “how to make the passion for taking the Gospel to all the World permeate every rank and class and definable section of Christendom”<sup>52</sup>.

in other words, we see here a glimpse of the importance of the training of the home base to become missionary minded, to display what we could call a new image of a missionary, the church itself, later termed a “missional Church”.<sup>53</sup> Albeit, the focus was still on the non-Christian world. Within less

---

<sup>44</sup> Gairdner, “*Edinburgh 1910*” : *An Account and Interpretation of the World Missionary Conference.*, 240.

<sup>45</sup> *Ibid.*, 247.

<sup>46</sup> *Ibid.*, 262.

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*, 263.

<sup>49</sup> Walls, *The Great Commission 1910-2010*.

<sup>50</sup> *Ibid.*

<sup>51</sup> Gairdner, “*Edinburgh 1910*” : *An Account and Interpretation of the World Missionary Conference.*, 241.

<sup>52</sup> *Ibid.*, 242. Cf. 249-250.

<sup>53</sup> 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).

than half a century mission was conceived of as taking place “in six continents”.

Finally, James A. Scherer in an excellent article on the Preparation of missionaries in a Ecumenical Era points to the danger of “missionary traditionalism”, as he observed was clearly present in Edinburgh, defining as a situation in which the *modus operandi* of missions remains unexamined. The theological, practical, vocational and intellectual tasks appear to be “perfectly self-evident”, no fresh study is required.<sup>54</sup> Difficult questions are not asked, only human and financial resources are needed to fulfil the tasks. In contrast he calls for a renewed biblical reflection on the goals and practices of mission. “Our missionary practice must reflect that the Triune God fulfils his mission in the world through the church.”<sup>55</sup> He emphasizes that the “Church needs to bring its missionary practice into conformity with a Biblical, theocentric and apostolic understanding of missionary vocation”, an “apostolic renewal of our missionary effort” in which the missionary training colleges play a crucial role. Missionary preparation therefore is thus far more than a practical orientation to a professional task, it involves

“a laying hold on the purpose of God for the world, the strategic role of the church in the advance of the Kingdom, and the calling of the missionary to be a faithful servant of his Lord in continuing his unfinished work.”<sup>56</sup>

### **3. Major developments in the “preparation of missionaries” during the 20<sup>th</sup> Century with a special focus on Europe**

Comparing the *Report of Commission V* with the overwhelming amount of literature published on the topic of missionary training in the course of the 20<sup>th</sup> century, one is surprised with Gabriel M. Setiloane about its its “relevance” and “up-to-date-ness” left with the impression and that little progress has been made in the six decades following Edinburgh 1910.<sup>57</sup> Sometimes one has also the impression there is a profound amnesia caught some of the missionary trainers with the same wheel being invented time and again.

Since the scope of this paper does not allow for a detailed treatment of the changes in the preparation of missionaries, I will focus on some of the most important ones, others I will mention only in passing.

#### **3.1. Europe in transition**

---

<sup>54</sup> James A. Scherer, "The Preparation of Missionaries in an Ecumenical Era," *Occasional Bulletin from the Missionary Research Library* XV, no. 2 (1964), 4.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Gabriel M. Setiloane, "Missionary and His Task at Edinburgh and Today," *IRM* 59, no. Ja (1970), 55.

Although watershed events like World War II, the coming of age of the young churches drastically changed the face of mission in Europe as well, it seems that the churches of the West are slow in drawing the consequences of the changes in the ecclesial landscape due to the shift of the Church's centre of gravity, Andrew F. Walls and others have pointed out over the last few decades. Also one hardly sees evidence of the rise of new missional structures of the church, to assist the European churches to face the challenges of now being part of the non-Christian world.

Although "mission in the reverse" is a phenomena all over Europe now, with the Nigerian-born Pastor Sunday Adelaja, founder of a new type of African Christian initiative in Kiev, Ukraine as striking example, it seems that mainline European churches hardly take notice these changes. The emergence of non-Western Churches all over Europe, led to situations that on an average Sunday in cities like Amsterdam and Copenhagen more "non-Western" Christians worship than ethnic Dutch or Danes.

Another change which impacted the face of Europe over the last one and a half decade, is the disappearance of the Berlin Wall, and the opening up of the "Post-communist" world, which resulted in a massive invasion of missionaries, that could be compared with a real "conquest". By far the majority came then without background knowledge in culture or language, in an attitude they "need to bring Jesus" to Eastern Europe.<sup>58</sup> In the meantime an emerging missionary movement is spreading up out of Central and Eastern Europe, often Eastward, into Central Asia and Siberia.

All these changes in one way or another have (or should have) an impact on the way the (European) Churches view their worldwide mission mandate, including that to their own context, and on how they recruit and train their missionaries.

### **3.2. Willingen: Church as missionary agent**

In the light of the changes in the middle of the 20<sup>th</sup> century it is therefore no surprise that the Willingen Conference of the IMC in 1952 took up the subject of "Missionary Vocation and Training". The "alarmingly high" number of missionary withdrawals in the 1950ies made it clear that traditional approaches to the missionary training had to be re-evaluated. A study by the IMC in 1959 led to the awareness that "the home base is everywhere" and that "there are not three continents, but six".<sup>59</sup>

At the Willingen conference (1952) a shift took place with regard to the agent of mission. In the traditional sense one spoke about missionaries "a professional elite corps recruited for overseas service, normally for a lifetime", emphasis was placed on God calling the Church to express her mission,

---

<sup>58</sup> Anne-Marie Kool, "A Protestant Perspective on Mission in Eastern and Central Europe," *Religion in Eastern Europe* XX, no. 6 (2000).

<sup>59</sup> Scherer, "The Preparation of Missionaries in an Ecumenical Era.", 2

although “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”. Willigen concluded that there is still a foreign missionary obligation to be fulfilled by people going out in life-long service to the church.

At a consultation held in Toronto in 1963 a preparatory meeting was held for the Mexico City World Mission conference. 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.”<sup>60</sup>

For the first time it was emphasized that “every church is potentially both a sending and a receiving church”, recognizing the needs of missionaries from the younger churches.

Another important shift took place in Willigen in that the missionary nature of the entire church was more emphasized than the special function of the foreign missionary. “God sends forth the Church to carry out his work to the ends of the earth... to proclaim Christ’s reign in every moment and every situation.” The implication of this statement was that it saw the kerygmatic function of the foreign missionary less in terms of direct witness to non-Christians and more in terms of helping the church to fulfil the missionary calling.

This integration of mission into 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.” Scherer points out that here we see a transition from the 19<sup>th</sup> century missionary’s role as “a gospel herald standing on the frontier of paganism” to a “ecumenical servant”, the interchange of servants of the church between one land and another belonging to the ecumenical nature of the church itself, not between the older and younger churches.<sup>61</sup> “The missionary now fulfils his personal calling by merging his vocation and identity with that of the receiving church” and 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.”

The implications of these decisions for the preparation of the missionary is a training program in a 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”<sup>62</sup> with special emphasis was given to “building genuine and vital relationships with persons” and working with groups.

---

<sup>60</sup> Ibid., 5-6.

<sup>61</sup> Ibid., 6

<sup>62</sup> Ibid., 8.

A significantly new note at Toronto was an emphasis on the involvement of the receiving church in all phases of missionary orientation and training<sup>63</sup> and in the pastoral care for the expatriate missionaries.

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 qualities as servanthood, lifelong identification, embodiment of Christian vocation and spiritual depth and maturity. Willingen and Toronto thus brought about major changes in the agent of mission, emphasizing the missionary nature of the whole church, turning the missionary in a partner and giving the receiving church a much more active, mature role.

### 3.3. Internationalizing Missionary Training Fellowship<sup>64</sup>

A third major development I would like to mention is related to the Lausanne movement. With the growth of the emerging missionary movement from the Two-thirds world in the 1980ies and 1990ies, the Mission Commission of the World Evangelical Fellowship presents in 1991 a study called *Internationalising missionary training*, a “world-wide perspective on the equipping of cross-cultural servant leaders”, the result of a consultation held in Manilla in 1989. It seeks to offer a “spectrum of *models* from different countries, contexts and institutions”, which at a global level are involved in the training of missionaries. Their common trust of their training is: “formation of character”, the “development of cross-cultural ministry competencies”, emerging from “solid Christian educational philosophy”.<sup>65</sup> It is stated that its uniqueness is that “nothing else like it exists” as well as its global perspective, which 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.”<sup>66</sup> A sense of opportunity and optimism like Edinburgh seems to be present as is a kind of amnesia already referred to earlier. Was Commission V not the example of internationalising missionary training?

The first part deals briefly with the context of missionary training, strongly focusing on the emerging of the Two-Thirds world mission movement. No reference is made to major cultural, social developments in the world in which we live and in which the Gospel is proclaimed. In part two sixteen missionary training models from around the globe are presented, often in a rather superficial way and critically evaluated in part three. It is striking that the evaluation is done all by Westerners except one. So far for the global perspective. The question is asked whether “we are so locked into the

---

<sup>63</sup> Ibid. 11.

<sup>64</sup> Cf. Jonathan Lewis, "International Missinary Training Fellowship. Where We Stand: Missionary Training on the Threshold of the Century," *Connections. The Journal of the WEA Misions Commission* Oct-Dec (2002).

<sup>65</sup> William David Taylor, ed., *Internationalizing Missionary Training: A Global Perspective* (The Paternoster Press, Exeter and Baker Book House, Grand Rapids, 1991)., ix.

<sup>66</sup> Ibid.

already-known systems that it is impossible to change?” The book breathes a “context-free” approach to missionary training, strongly emphasising educational methods. A critical evaluation from a biblical theological perspective on what a missionary is, is missing. It seems to be another example of Scherer’s “missionary traditionalism”.

The strong educational methodological focus is continued in a number of later publications applying missionary training to the so called DACUM (Developing A CurriculUM) process, which emerged during the 1960ies and 1970ies. It is a method “determining the competencies needed to perform effectively in a given occupation”. A “small group of expert practioners” employs a consensus process to creating a competencies profile or DACUM chart, a comprehensive descriptive chart. The exercise requires “identifying in precise terms what trainees need to know, what they need to be able to do, and what attitudes they need to manifest”. A second part “involves setting measurable standards of competence for each item on the chart”.<sup>67</sup> It was recognized that employing this method to missionary training has its limits, for it did not address “character qualifications for spiritual leadership”, and it was felt that an “overemphasis on ministry roles and competencies (now re-termed ministry skills)” can mislead missionary trainers”, because “the principle qualification for missionary service ... is an intimate knowledge of God”. Godliness and professionalism may never become a choice, both are needed.<sup>68</sup>

In this strongly future oriented process, now widely used in missionary training programs worldwide, the key question seems to be “what views of the future are reflected in current approaches to missionary preparation”.<sup>69</sup> What do these programs seek to accomplish in the future, and who decides what that future looks like, on the basis of what evidence? Numerous issues are related to this question, which fall outside the scope of this paper. Since the *how to* seems to get more attention than the *what*, it does not deal with some of the difficult missiological issues related to the communication of the Gospel across cultures, the role of the Church in mission, and the relation sending church or parachurch and receiving church. A critical evaluation of the use of these secular methods in missionary training, from a biblical perspective and the consequences of taking a global “context-less” perspective is missing, in what sense the local, the contextual element of missionary training relate to each other.

One also wonders whether this approach of assisting development of countless individual programs offers enough of a (ecumenical) breadth, and whether they do not fall in the trap of “parochialism” or of a narrow “specialism” as was so strongly emphasized in the Report. What would be very interesting to conduct a broad survey like the one in Edinburgh per

---

<sup>67</sup> Robert W. Ferris, ed., *Establishing Ministry Training. A Manual for Programme Developers* (William Carey Library, Pasadena, 1995), vi.

<sup>68</sup> Ibid. C. David Harley, ed., *Preparing to Serve. Training for Cross-Cultural Mission* (Pasadena: William Carey Library, 1995), vii.

<sup>69</sup> Ted Ward, "Educational Preparation of Missionaries / a Look Ahead," *Evangelical Missions Quarterly* 23, no. 4 (1987).

continent to which educators, mission boards, church leaders and missionaries contribute.

### 3.3.1. Theological education and missions

As Olav G. Myklebust pointed out, the half of 20<sup>th</sup> century saw a growth in Chairs of missiology in Europe. In the course of the 20<sup>th</sup> century missions and missiology gradually have disappeared from theological institutions, or converted in to others for World Christianity, ecumenical studies, Third world theologies, world religions, intercultural theology etc.<sup>70</sup> David J. Bosch reminds us that one factor in the present crisis in the field of mission and missiology in the West is that the modern missionary enterprise was born and bred outside the church. "The church – especially the Protestants – did not regard itself 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 was eventually kindled, it burned on the fringes of the institutional church, frequently meeting with passionate resistance from the official church".<sup>71</sup> Mission was an "appendix" to the church, missiology would be no more than that in the theological curriculum. Practical theology often focused on the internal upbuilding of the church in the West, missiology with the church in the Third world. Often other theologians "did not know how to cope with a department of foreign affairs in their institutions".<sup>72</sup> That is the case in many institutions in Europe. Only in very few a clear focus on missiology on the own context has emerged, although that number is increasing.

As J. Lesslie Newbigin has pointed out, one of the key missiological challenges for the Churches in the West is that of a missionary ecclesiology, mission as the essential nature of the Church, not as an appendix. As a consequence, the question for the theological institutions in the West is, how to turn their inward looking, Corpus Christianum based theological curriculum into one which deals not only with the realities of the non-Western world, but primarily with the realities of their own Western context as a mission field in the light of worldwide developments, and drawing on the experiences gained in the worldwide mission movement.

How could theological education provide for preparing their future pastors to be missionaries in their own contexts, and to train their churches to become

---

<sup>70</sup> Cf. Anna Maria Kool, "Individual and Community in Transition. Exploring a Relevant Missiology for Hungary," *Swedish Missiological Themes* 93, no. 3 (2005), Anne-Marie Kool, "Missziológia a Teológiai Oktatásban Magyarországon Múlt, Jelen És Jövő, a Világméretű Fejlesztések Tükrében," *Református Egyház* LI, no. 3 (1999), Anne-Marie Kool, "Missziológia a Teológiai Tantervben Hollandiában És Magyarországon," in *"Tisztán Tisztát". Ünnepi Kötet Dr. Márkus Mihály Püspök-Professzor 60. Születésnapja Tiszteletére*, ed. Gábor Vladár and József Zsengellér (Pápa: PRTA, 2003), Anne-Marie Kool, "Post-Communist Europe: From "Intercultural Theology" To Missiology," in *Towards an Intercultural Theology. Essays in Honour of J.A.B. Jongeneel*, ed. Martha Frederiks, Meindert Dijkstra, and Anton W.J. Houtepen (Zoetermeer: Uitgeverij Meinema, 2003).

<sup>71</sup> David J. Bosch, "Theological Education in Missionary Perspective," *Missiology: An International Review* 10, no. 1 (1982).xix.

<sup>72</sup> *Ibid.*, xxi.

missional churches and their church members to be missionaries in the market-place?

### **3.3.2. Changing patters of missionary service**

At the Mexico Conference of the IMC in 1963, the realisation broke through that mission now takes place in six continents. The conference also notes the role of new types of “missionaries”, including short-term missionaries and “Christian layman abroad in the mission of the church”, or tentmakers. Short-term ministry has become a huge industry, including internships, local church training. Many programs seem to be weak on integrating serious biblical and missiological insights. The catchwords for many seem to be: “Get them in, get them through, get them out and get them producing”.<sup>73</sup>

### **3.3.3. From everywhere to everywhere**

It was probably for the first time at the Ghana of the IMC (1957/58) that it was argued that the geographical concept of the missionary task was largely out of date. John V. Taylor emphasized that Mission is not from the West to the rest, but it is from the Church to the world. If the term “foreign missionary” has any significant it should be used for those sent from churches in Asia and Africa. For Western Churches Taylor’s point was not heard. The dominant understanding was that missionary work is the task of the Western Churches. Some larger evangelical mission agencies however realised the importance of developing international mission teams, including partners from Asia, Africa and Latin America.<sup>74</sup>

## **3.4. Shifting images of “preparation of Missionaries”**

In the course of the 20<sup>th</sup> century generally two dominant images of the preparation of missionaries appear.

The first one is could be called that of cross-cultural missionary, and is used mainly in evangelical circles. It based on a more individualistic definition of a missionary, with many parallels to Edinburgh, often a pioneer and leader. I have observed during my two decades of work in Central Europe that often partnership with local churches is missing. A shift has taken place from career missionary to more short-term and tentmaker missionaries, which affected the way missionary training was undertaken, mainly at separate institutions. With many two-thirds world missions the need for new missionary training programs was identified. The training programs which “produce” these missionaries are strongly competency based. It seems that in comparison to Edinburgh the academic focus has weakened. No critical reflection takes

---

<sup>73</sup> Derek Christensen, *Mission, Marketplace and Making Tents* (Seedbed, 2000 2006)].

<sup>74</sup> C. David Harley, "Missionary Training : The History of All Nations Christian College and Its Predecessors (1911-1981)," (Zoetermeer: Boekencentrum, 2000),. 36.

place on the methods used from a biblical perspective. In a sense this image is as much a child of its time as the Edinburgh one, and could be termed as with Scherer as “missionary traditionalism”. Hardly any missionary training programs have been set up for mission to Western culture.

The second image of a missionary is a more corporate one, emphasizing the whole church being the agent in missions, with the responsibility of all their members to be witnesses. “Missionary” training now also focused mainly on the missionary education of the churches, but the theological institutions hardly have established missionary training programs aimed at training their pastors to be trainers of the members of their congregations to live a witnessing life, to be a missionary. This image came up in the ecumenical movement. The “traditional” missionary became a mission partner, a ecumenical worker or development worker. Often the term missionary is not used any more, neither is the term “preparation of missionaries”. It seems that what was stated in Willingen has turned into lip service, although lately in Europe evangelism and mission is back on the agenda of the mainline churches. It seems that this image needs to be cleaned up from a lot of dust. What is striking is that there seems to be still a resistance in Europe to think through issues related to the missionary nature of the church, in other words, to develop a missionary ecclesiology and develop related training programs.

The various images of missionaries used are very confused, which comes out most clearly in the statistics used. Some use the term “foreign missionaries”, in the Edinburgh sense, with the strong geographical element, others about “ecumenical partners” in the Willingen sense, referring to the whole church as being missionary, and possibly rightly state, that “To a certain extent it is not possible to differentiate between the training for mission and basic Christian nurture. The formation for life as a Christian is at the same time missionary training”<sup>75</sup>, and others use the cross cultural definition of a missionary. Almost all of those definitions somehow cause a sense of resistance in the European context. They do not fit. We are in need of a complete new terminology, a complete new image for all those, are called as the whole Church to share the whole Gospel with the whole world.

#### **4. The quest for new images for the preparation for missionaries in (Central and Eastern) Europe**

The quest for new images for the preparation of missionaries starts with shedding new light on old images as we find them in the New Testament. We do well listening to African scholars who remind us that the NT provides resources needed “for offering a solidly grounded critique of the practice of mission ... received in the past and also for understanding their own role and contribution in mission and challenges which this poses”<sup>76</sup>.

---

<sup>75</sup> J.J. (Dons) Kritzinger, "Training for Mission," *Missionalia* 30, no. 1 (2002).

<sup>76</sup> Teresa Okure, *The Church in the Mission Field, Edinburgh 1910. A Nigerian/African Response* (Towards 2010, 2003 [cited 2 October 2006]); available from <http://www.towards2010.org.uk/papers.htm>.

## 4.1. Bringing our missionary methods under the Word of God

J. Lesslie Newbigin tells that foreign missions in the sense we know them is from relatively recent date and has been shaped by movement of cultural, and political expansion of Western Europe to the rest of the world. He emphasizes that as we realize that our missionary methods have been “too much conformed to the world of the 19<sup>th</sup> century”, it is no adequate response to try now to be conformed to the world of the 20<sup>th</sup> century”,<sup>77</sup> or to that of the 21<sup>st</sup> 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”.<sup>78</sup>

With reference to John 20, 19-23 Newbigin mentions a number of issues important for our quest for a new image of missionary training. I would like to emphasize three.

### 4.1.1. Starting point: the risen Lord

First of all, he emphasizes that Christian mission does not begin with a program of action, but with the Risen Lord. It does not have about it that atmosphere of strain and anxiety, which always characterizes a human program. It begins with a shout of joy...He is risen from the dead.”

“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.”<sup>79</sup>

### 4.1.2. Emissionaries of peace of God

Secondly, in that context of John 20 of the resurrection the risen Jesus greets his disciples: “Peace be with you”. The word peace refers to “the fullness of God’s blessing in His people, peace with God, peace with man, shalom.” Newbigin asks us, whether that is what we are, why are we so often infected by anxiety, restless busyness? He gives the example of someone in the

---

<sup>77</sup> Newbigin, "Bringing Our Missionary Methods under the Word of God.", 2

<sup>78</sup> Ibid., 2

<sup>79</sup> Ibid.

Middle East who was trying to conduct retreats for pastors and others for deepening their spiritual life. He reported he had come to the conclusion, “that the headquarters of a mission were about as good a place to conduct a retreat as the doorway of a department store”.

Newbigin continues, whether we give the impression that at the heart of our activities there is the peace of God? Often missionaries have been more considered 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”.

### **4.1.3. Whole body of Christ is sent**

The third element is, that Jesus speaks the words: “Peace be with you, as the Father has sent me so send I you”, “to the whole body of those who are the witnesses of His resurrection. By it they are constituted as the body which is to continue in the world that mission for which He came from the Father”. Therefore, mission is not the affair of a small elite group, but of the whole body of those who believe in Jesus.<sup>80</sup>

Thus we can observe that in the quest for a new image for the training of missionaries it is important to note that the church and all of its members are sent, mission has a corporate and individual element, which should also reflect our training programs.

## **4.2. Antiochian moment**

Wilbert R. Shenk in his excellent article on the training of missiologists for western culture emphasizes that what I would call the Antiochian moment. Luke's describes a twofold model by which the church works out its missionary existence in the world. First of all, the *organic mode* or the witness of the disciple community scattered under the impact of persecution and secondly the *complementary mode*: certain individuals set apart for itinerant ministry.

### **4.2.1. Organic mode**

The first is that the disciple community, while being scattered due to the persecutions continued their evangelising activity, indiscriminately whether to witnessed to Jews or Gentiles. This mode, Shenk emphasizes, has been the main vehicle of the expansion of the church historically.

---

<sup>80</sup> Ibid., 4.

### **4.2.2. Complementary mode**

The complementary mode consists of an innovative action of the Holy Spirit by setting apart certain individuals for an itinerant ministry. „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.”<sup>81</sup>

---

<sup>81</sup> Shenk, "The Training of Missiologists for Western Culture.", 124.

### 4.3. Four paradigmatic characteristics of God, important for future missionaries

In an excellent article on the Quest for Images of Missionaries in a 'Post-Missionary' Era – note the term! – Sherron Kay George notes that: images are suggestive and partial. They rest on an underpinning theological model. Since the foundation of all mission is the triune missionary God who is “partnership and mutuality”, she suggests with reference to Jose Miguez Bonino that all images must flow from and reflect a “Trinitarian perspective”. “God includes human kind as ‘coactors’ and ‘partners’ in the ‘missionary dialogue’ of the Trinity in which ‘the evangelizing mission is not an external act carried out by the church but is a ‘visible face’ of the mission of the triune God”.<sup>82</sup> I just mention the four paradigmatic characteristics.

- *Self-emptying*
- *Self-giving*
- *Other-receiving*
- *Other-empowering*

### 4.4. Consequences for the preparation of “organic” and “complementary” mode “missionaries”

#### 4.4.1. Duff revisited

Earlier in the Report Alexander Duff’s Chair of Evangelistic Theology was referred to as an example, but it was stated, “since the Lectureship was not very successful as spiritual education and stimulus”... “its termination was not much regretted”.<sup>83</sup> Andrew F. Walls tells us that the implications of Duff’s vision are threefold, first, the study of missions lies at the centre of theological education, second the chair should be ecumenical, thirdly, the study of mission should be interdisciplinary. He summarizes: Duff’s vision

“implied... that the study of theology in its entirety, and the church’s whole conception of itself and its place in the world, should be informed by the experience which had come from the missionary movement.”<sup>84</sup>

<sup>82</sup> George, "The Quest for Images of Missionaries in a 'Post-Missionary Era'.", 62.

<sup>83</sup> *Report of Commission V: The Training of Teachers: With Supplement: Presentation and Discussion of the Report in the Conference on 22rd June 1910.*, 66-67. Cf. Andrew F. Walls, "Missiological Education in Historical Perspective," in *Missiological Education for the 21st Century. The Book, the Circle and the Sandals. Essays in Honor of Paul E. Pierson*, ed. J. Dudley Woodberry, Charles E. Van Engen, and Edgar J. Elliston, *American Society of Missiology Series, No. 23* (Maryknoll, NY: Orbis Books, 1996)., 11-22.

<sup>84</sup> Walls, "Missiological Education in Historical Perspective.", 14-15.

#### 4.4.2. Shalom based curriculum

A curriculum for missiology in this context should focus on four different fields, all bound together by the concept of shalom: dealing with God (Theology), with the relationship to others (Church), with the relationship to the world (Context) and with ourselves (Ministry).

First of all that of the biblical foundation of mission, the theology of missions and the history of missions, with a special focus on Europe. Why did earlier efforts to Christianize Europe fail?<sup>85</sup>

Secondly issues related to the context, Gospel and Culture, Third world mission theologies, Sociology of Religion, it should deal with pertinent questions put forward by Grace Davie like "Is Europe and "exceptional case"?"<sup>86</sup> "What are the consequences of a situation where "believing without belonging" is dominant?"<sup>87</sup>, *Theologia Religionum*, the relationship of the Gospel to other faiths etc.

The third field related to the Church, models of church renewal, church development, missionary ecclesiology etc.

The fourth with ministry issues, cross cultural communication, missionary spirituality, conflict resolution, principles of adult education.

#### 4.5. Multi-directional cross cultural focus

In order for a curriculum to reflect the current realities of mission from everywhere to everywhere, and to prevent it to become overly provincial or global, it should deal with missiological issues in four quadrants: the own country, in the own culture (often referred to as domestic mission or home mission), but also with those in other countries and other cultures (often referred to as foreign missions). In addition extensive attention should be given to the ethnic minorities, both in our own country, like the Roma in Hungary and Central Europe, by many considered a "time bomb" under our societies, but also with non-Western Christian churches in our midst. Finally, attention should be given to minorities of our own ethnic background in other countries, what are missiological issues related to the second and third generation? This latter question is of course very urgent in Central Europe where so many of the national borders do not coincide with the ethnic boundaries.

##### 4.5.1. CMS learning and development model

---

<sup>85</sup> Rodney Stark, "Efforts to Christianize Europe, 400-2000," *Journal of Contemporary Religion* 16, no. 1 (2001).

<sup>86</sup> Grace Davie, *Europe, the Exceptional Case : Parameters of Faith in the Modern World*, *Sarum Theological Lectures* (London: Darton, Longman & Todd, 2002).

<sup>87</sup> Grace Davie, *Religion in Britain since 1945 : Believing without Belonging, Making Contemporary Britain* (Oxford ; Cambridge, Mass.: Blackwell, 1994).

One aspect 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. Cooperation in programs by sharing resources of different kinds, sharing of faculty and students (multi-directional), field exposure trip and research, student exchanges, sharing of library resources are much more realistic than a century ago.

A last remark. Was it by accident that the title of the printed version of Commission V reads Training of Teachers and not Training of Missionaries? In the Preparation of Missionaries of whatever kind we are always called to be learners and teachers, to pass on what we have learned ourselves. We need inventive new images of teaching, mentoring, coaching in helping others to live out the Gospel of Jesus Christ in today's world, also in Europe!

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

Christensen, Derek. 2000. Mission, Marketplace and Making Tents. In, Seedbed. (accessed 2006).

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

———. *Religion in Britain since 1945 : Believing without Belonging, Making Contemporary Britain*. Oxford ; Cambridge, Mass.: Blackwell, 1994.

Ferris, Robert W., ed. *Establishing Ministry Training. A Manual for Programme Developers: William Carey Library, Pasadena, 1995.*

Gairdner, W. H. T. "*Edinburgh 1910*" : *An Account and Interpretation of the World Missionary Conference*. Edinburgh ; London: O. Anderson & Ferrier, 1910.

George, Sherron Kay. "The Quest for Images of Missionaries in a 'Post-Missionary Era'." *Missiology* XXX, no. 1 (2002): 51-65.

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.

Harley, C. David. "Missionary Training : The History of All Nations Christian College and Its Predecessors (1911-1981)." 251. Zoetermeer: Boekencentrum, 2000.

———, ed. *Preparing to Serve. Training for Cross-Cultural Mission*. Pasadena: William Carey Library, 1995.

Kerr, David. 2006. Towards 2010: Centenary of Edinburgh 1910. Commission V "The Preparation of Missionaries". In, Towards 2010, <http://www.towards2010.org.uk/papers.htm>. (accessed 2 October, 2006).

Kool, Anna Maria. "Individual and Community in Transition. Exploring a Relevant Missiology for Hungary." *Swedish Missiological Themes* 93, no. 3 (2005): 347-67.

Kool, Anne-Marie. *God Moves in a Mysterious Way: The Hungarian Protestant Foreign Mission Movement (1756-1951)*, *Mission*. Zoetermeer: Boekencentrum, 1993.

———. "Missziológia a Teológiai Oktatásban Magyarországon Múlt, Jelen És Jövő, a Világméretű Fejlődések Tükrében." *Református Egyház* LI, no. 3 (1999): 67-69.

———. "Missziológia a Teológiai Tantervben Hollandiában És Magyarországon." In "*Tisztán Tisztán*". *Ünnepi Kötet Dr. Márkus Mihály Püspök-Professzor 60. Születésnapja Tiszteletére*, edited by Gábor Vladár and József Zsengellér, 77-93. Pápa: PRТА, 2003.

———. "Post-Communist Europe: From "Intercultural Theology" To Missiology." In *Towards an Intercultural Theology. Essays in Honour of J.A.B. Jongeneel*, edited by

- Martha Frederiks, Meindert Dijkstra and Anton W.J. Houtepen, 162-87. Zoetermeer: Uitgeverij Meinema, 2003.
- . "A Protestant Perspective on Mission in Eastern and Central Europe." *Religion in Eastern Europe* XX, no. 6 (2000).
- Kováts, J. István. "Az Edinburghi Világmissziói Konferencia." *PEIL*, no. 26-32 (1910).
- . *Egy Élet Prédikációja*. Tahí: Szenci Gyozoné, Kováts Zsuzsanna, 1955.
- Kritzinger, J.J. (Dons). "Training for Mission." *Missionalia* 30, no. 1 (2002): 122-31.
- Lewis, Jonathan. "International Missinary Training Fellowship. Where We Stand: Missionary Training on the Threshold of the Century." *Connections. The Journal of the WEA Misions Commission* Oct-Dec (2002): 34-36.
- Magyarországi Református Egyház. *Egyetemes Konvent Jegyzőkönyv*. Budapest, 1910.
- Mott, John Raleigh. *Addresses and Papers*. New York,: Association Press, 1946.
- Newbigin, J. Lesslie. "Bringing Our Missionary Methods under the Word of God." *Occasional Bulletin from the Missionary Research Library* XIII, no. 11 (1962): 1-9.
- Okure, Teresa. 2003. The Church in the Mission Field, Edinburgh 1910. A Nigerian/African Response. In, Towards 2010, <http://www.towards2010.org.uk/papers.htm>. (accessed 2 October, 2006).
- Report of Commission V: The Training of Teachers: With Supplement: Presentation and Discussion of the Report in the Conference on 22rd June 1910*. Edinburgh New York: Published for the World Missionary Conference by Oliphant, Anderson & Ferrier, Fleming H. Revell, 1910.
- Scherer, James A. "The Preparation of Missionaries in an Ecumenical Era." *Occasional Bulletin from the Missionary Research Library* XV, no. 2 (1964).
- Setiloane, Gabriel M. "Missionary and His Task at Edinburgh and Today." *IRM* 59, no. Ja (1970): 55-66.
- Shenk, Wilbert R. "The Training of Missiologists for Western Culture." In *Missiological Education for the 21st Century. The Book, the Circle and the Sandals. Essays of Paul E. Pierson*, edited by J. Dudley Woodberry, Charles E. Van Engen and Edgar J. Elliston. Maryknoll, NY: Orbis Books, 1996.
- Stark, Rodney. "Efforts to Christianize Europe, 400-2000." *Journal of Contemporary Religion* 16, no. 1 (2001): 105-203.
- Taylor, William David, ed. *Internationalizing Missionary Training: A Global Perspective*: The Paternoster Press, Exeter and Baker Book House, Grand Rapids, 1991.
- Walls, Andrew F. 2002. The Great Commission 1910-2010. In, Towards 2010, <http://www.towards2010.org.uk/papers.htm>. (accessed 2 October, 2006).
- . "Missiological Education in Historical Perspective." In *Missiological Education for the 21st Century. The Book, the Circle and the Sandals. Essays in Honor of Paul E. Pierson*, edited by J. Dudley Woodberry, Charles E. Van Engen and Edgar J. Elliston, 11-22. Maryknoll, NY: Orbis Books, 1996.
- Ward, Ted. "Educational Preparation of Missionaries / a Look Ahead." *Evangelical Missions Quarterly* 23, no. 4 (1987): 398-404.
- Yates, Timothy E. *Christian Mission in the Twentieth Century*. Cambridge [England] ; New York: Cambridge University Press, 1994.