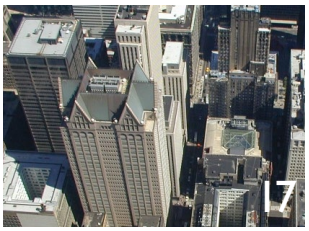
Volume 3 - Issue 2

3 | 2014

Lausanne
GLOBAL ANALYSIS

CONTENTS



The Lausanne Global Analysis seeks to deliver strategic and credible information and insight from an international network of evangelical analysts so that Christian leaders will be equipped for the task of world evangelization.

Inquiries regarding the Lausanne Global Analysis may be addressed to analysis@lausanne.org.

Further information about The Lausanne Movement may be found at www.lausanne.org.

ISSUE OVERVIEW

David Taylor, Editor,
Lausanne Global Analysis

Welcome to the March issue of Lausanne Global Analysis.

Whether you are planning to read the full articles or just the executive summaries, we hope that you find this issue stimulating and useful. Our aim is to deliver strategic and credible analysis, information, and insight so that as a leader you will be better equipped for the task of world evangelization. It's our desire that the analysis of current and future trends and developments will help you and your team make better decisions about the stewardship of all that God has entrusted to your care.

In this issue we address the challenges facing the church in Sri Lanka and the lessons we can learn from it; ecomissiology and ecojustice as Christian responses to climate change, especially in Oceania; a strategic approach to placing cities at the heart of mission; the impact of the orality movement on global ministry and the benefits it can bring; and, in one of our shorter pieces, helping to process trauma and resolve conflict in the crisis in South Sudan.

'Christianity in Sri Lanka today is simultaneously vigorous, fragile, and persecuted', writes Kamal Weerakoon. The social effects of a long civil war make Christian living difficult. Buddhist nationalism dubs evangelism as colonialism and conversion as treason. New non-denominational churches are vulnerable to mismanagement, personality cults, and false teaching. Established denominational churches struggle with the legacy of theological liberalism and complacency. However, committed leadership and inter-denominational cooperation are forging a path for the future. 'Many of the issues facing churches in Sri Lanka arise in slightly different forms in other countries. There are thus lessons to be learned', he concludes.

'Climate change is having a real impact upon communities in the South Pacific (Oceania) through sea level rise and extreme sea level events, threatening forced migration, and profound cultural impacts', writes Mick Pope. A Western ecomissiology should focus on ecojustice, both in terms of adaptation in caring for those impacted and of mitigation via speaking ecoprophetically to Western power structures. Indigenous ecotheologies like Theomoana will help contextualise ecotheology as cultures adjust to life in a changing world. 'While many of these points appear to move from a traditional missional focus of proclaiming the gospel, they in fact take seriously the Kingdom of God in its emphasis on peace, justice, and reconciliation of all things', he concludes.

'It is vital to examine the evidence of urban growth and its implications for Christian mission', writes Paul Hildreth. Among some global mission agencies a rural paradigm of mission still predominates, even though by around 2008, over half the world's population was urban. Yet if the focus of mission simply shifts from the rural across to global cities, something critical is being missed: more than 53% of the world's urban population lives in smaller cities of fewer than 500,000 inhabitants. To really understand the urban context, it is vital to travel beyond capital cities. 'If the roles and relationships of different types of churches were mapped within the city and churches developed a better understanding of how these roles might be complemented to support each other across the city, a more strategic approach towards mission for the city might become possible', he concludes.

'Over the last 30 years, Chronological Bible Teaching (CBT) has gone global, and from rural tribal settings to the urban centers of the world, reintroducing the missions world to the powerful use of story in ministry', writes Tom Steffen. However, many church leaders today remain unaware of the movement. The modern orality movement impacts global ministry on every level, whether one is aware of it or not. It influences every aspect of ministry: training, theological education, Bible curricula, Bible translation, evangelism, church planting, community development, business as mission, creation care, the arts, media, hermeneutics, and homiletics. Let us hope that global church leaders discover its contributions. 'The present orality movement can provide many answers for global ministries if we can shed our silos', he concludes.

The recent violence in South Sudan has raised fears that the world's newest nation may be on the brink of state collapse. However, 'to concentrate only on the political

figures ignores a much larger issue', writes Paul Park. They are trying to steward a country of traumatized people whose psychological and emotional wounds have not healed from generations of war and oppression. To leave the trauma of these experiences unaddressed is to invite a perpetual repeat of this cycle of violence and to undermine any progress on good governance and economic development. It is important, he concludes, 'to seek out partner organizations that understand the importance of — and integrate into their activities — the processing of trauma, resolving of conflict, building of peace, and ultimately nation-building, even while providing clean water, discipleship, agricultural development, church planting, etc.'

Please send any questions and comments about this issue to analysis@lausanne.org. The next issue of Lausanne Global Analysis will be released in May.

EXECUTIVE SUMMARY

CHRISTIANITY IN SRI LANKA: HOW WE CAN LEARN FROM AND SUPPORT THE CHURCH THERE

Kamal Weerakoon

Christianity in Sri Lanka today is simultaneously vigorous, fragile, and persecuted.

Christianity came to Sri Lanka during the time of European colonialism. Since independence in 1948, three social forces were overlaid atop this European history: the Sinhala-Tamil civil war; a resurgent Buddhist nationalism; and an evangelical revival led by new, independent churches.

The civil war lasted from 1983-2009. Both sides carried out human rights violations and media manipulation. It therefore became easy to use deceit and violence to settle personal grievances. Today, churches and individual Christians face the counter-cultural task of standing for truth and justice. It is tempting for churches to be characterised by nepotism, bribery, even intimidation, rather than by Christ-like truthfulness and humble service. However, godliness is essential if we are to communicate the gospel.

After 2009, Sinhalese nationalism came to be expressed as an increasingly militant movement to make Sri Lanka a *dharmarajya* – a Buddhist righteous state. Buddhist monks have become politically active in attempts to mandate Buddhist worship and lifestyle nationwide, and marginalise other religions. Sinhalese Buddhists tie together national, ethnic, and religious identity.

The best response to this anti-Christian religious and cultural domination is the New Testament's model of godly citizenship: fully inhabiting our Sri Lankan national identity, without compromising our faithfulness to Christ.

During the early to middle 20th century, theological liberalism emptied the mainline denominational churches of their evangelistic vigour. Its stunted gospel led to Christianity becoming merely a traditional religion, which you were born into – just as others were born into Buddhism, Hinduism or Islam. Christianity therefore became harmless to Sri Lankan culture, and the church was left at peace – as long as it did not proclaim Christ as unique saviour and Lord.

The late 20th century international evangelical revival saw the growth of independent, non-denominational or new-denominational evangelism. These new churches and movements face much local opposition, mainly because they are effective – people are actually becoming Christians. Their novelty makes them even more vulnerable to being seen as forces of Western colonialism, while their lack of traditional denominational structure, accountability, and doctrinal standards makes them vulnerable to mismanagement, personality cults, and false teaching.

These churches certainly possess evangelistic vigour; they need assistance to persevere in theological orthodoxy. Sri Lankan church leaders are well aware of these challenges and are working to address them.

Many of the issues facing churches in Sri Lanka arise in slightly different forms in other countries. There are thus lessons to be learned, including the need to meditate upon Scripture in such depth that our instinctive ways of thinking and acting conform to it and not the ways of the world. The faithful church will be a 'cruciform' one: loving the world in a godly way and suffering the irrational hatred of a world that despises godliness.

In addition to praying for Christians in Sri Lanka, Christians globally could support evangelical inter-denominational ministries and international organisations that seek to resource the Sri Lankan church. They could also identify emerging Sri Lankan church leaders and invest in their training and formation, establish long-term partnerships with Sri Lankan ministries, and encourage true fellowship by inviting Sri Lankan church leaders to visit them to share their insights and what they have learned.

CLIMATE CHANGE IN OCEANIA: ECOMISSION AND ECOJUSTICE

Mick Pope

Climate change is having a real impact upon communities in the South Pacific (Oceania) through sea level rise and extreme sea level events, threatening forced migration

and profound cultural impacts. A Western ecomissiology should focus on ecojustice, both in terms of adaptation in caring for those impacted and of mitigation via speaking ecoprophetically to Western power structures. Indigenous ecotheologies like Theomoana will help contextualise ecotheology as cultures adjust to life in a changing world.

Impacts of climate change are already being felt in South Pacific communities. Rising sea level contributes to coastal erosion, causing atolls to be abandoned, damage to crops due to increasing salinity, and loss of fresh water. Oceania cultures are among the first to be challenged by the need to migrate.

Culture is tied to place. People with a high level of place attachment can show distress at the prospect of moving. Hence, climate change narratives can interact with narratives of cultural decline. Some fail to understand that it is not God's wrath upon them, but the consequence of human behaviour and injustice that is responsible for the changes they observe. Other theological responses to climate change tend towards denial.

Ecotheology is the theological reflection on the creation – God's providential care, its testament to God's creative power and wisdom, our role and place in it, and its own internal working and interrelatedness.

Ecomissiology sees mission in terms of reconciliation at all levels since God is involved with the whole of creation. Ecomissiology is also a matter of ecojustice, since it is the global poor who face the worst effects of environmental degradation. It is not sufficient to tend to the wounds of those hurt by climate change, when the present economic system is a major contributor to it.

Oceania churches have been involved in developing Theomoana, an Oceanic way of doing theology, in response to some islands facing extinction due to climate change. Theomoana is contextual, coming from *theo* for God and *moana,* the Polynesian word for ocean. It is tied to a profound hope in the God who made the oceans and cares for us and for creation.

In response to climate change in Oceania, the missional community should make ecomission a *larger* part of mission. Missionary training could include basic environmental science specific to mission fields, ecomissiological theory, and ecopraxis. In Oceania, this will involve developing Theomoana, which will enable islanders to adapt to loss of place and associated cultural dislocation. Mission agencies should aim to reduce their own ecological footprint, since it is our lifestyle that contributes to impacts being experienced now and into the future. This will include reduction in travel where telecommuting and teleconferencing will suffice. They should be involved both in activities that allow communities to remain in their own locations as long as possible and in lobbying governments for migration programs and better treatment of asylum seekers.

While many of these points appear to move from a traditional missional focus of proclaiming the gospel, they in fact take seriously the Kingdom of God in its emphasis on peace, justice, and reconciliation of all things.

COMMITMENT TO THE CITY: RESPONDING TO *THE CAPE TOWN COMMITMENT* ON CITIES

Paul Hildreth

Cities are crucially important for the human future and for world mission. So starts the Call to Action in *The Cape Town Commitment* in its statement on cities.

It is vital to examine the evidence of urban growth and its implications for Christian mission. Among some global mission agencies a rural paradigm of mission still predominates, even though by around 2008 over half the world's population was urban. The city is also where four crucial groups of people are most likely to be found– young people, the most unreached who have migrated to the city, the 'culture shapers' and the poorest of the poor.

Global cities are the best-connected and highest-profile places on the planet. Yet if the focus of mission simply shifts from the rural across to these cities, something critical is being missed: more than 53% of the world's urban population alone lives in smaller cities of fewer than 500,000 inhabitants. To really understand the urban context, it is vital to travel beyond capital cities – to set out for the secondary cities and seek to understand how they have been shaped by their institutional, social, and cultural development over their histories and thus the different roles they play within their national urban system.

Mission agencies need to understand, then help to educate and communicate that the world is increasingly urban and that our contemporary response to mission needs to adjust as a consequence. Churches have a critical role to play strategically and on the ground. A

useful distinction might be offered in the spectrum of roles that churches contribute to mission in the city. These span from the *network* to the *local* church drawing on the natural flows and spaces that characterise the city.

If these roles and relationships were mapped within the city and churches developed a better understanding of how these roles might be complemented to support each other across the city, a more strategic approach towards mission for the city might become possible.

The Cape Town Commitment urges that we *discern the hand of God in the massive rise of urbanisation in our time and respond to this fact by giving urgent strategic attention to urban mission.* This article suggests four basic foundations to answer this call with an effective response which places cities at the heart of mission.

TRACKING THE ORALITY MOVEMENT: SOME IMPLICATIONS FOR 21ST CENTURY MISSIONS

Tom Steffen

Over the last 30 years, Chronological Bible Teaching (CBT) has gone global, and from rural tribal settings to the urban centers of the world, reintroducing the missions world to the powerful use of story in ministry. However, many church leaders today remain unaware of the movement.

The assumptions that drove CBT include the fact that the Bible is one story, that God prepared the Bible as his message for all cultures and that there must be adequate Old Testament preparation for the gospel.

In 2005, those who had worked on *Making Disciples of Oral Learners* during the 2004 Lausanne Forum and members of the Oral Bible Network merged to form the International Orality Network (ION). ION seeks to 'radically influence' the use of primary and secondary orality among unreached peoples in rural and urban contexts. Secondary orality refers to those who are literate, but still prefer to communicate through verbal, visual, and digital means.

After that, various Christian educational institutions began to respond to the movement. Also the orality movement moved from the country to the city, and from primary oral learners to secondary oral learners.

People groups often integrate symbols, stories, and rituals differently from cross-cultural workers. We must create models to analyze this integrated, sacred trio on multiple levels: individual, family, community, nation, and international.

We also need to avoid creating an abridged picture of God by translating the whole Bible, not just one-third, and discover how the digital world can be used for evangelism and follow-up with primary oral learners. In addition, we need to provide sufficient foundation for the gospel to help avoid the syncretism that is so prevalent today. Evangelists too often sacrifice foundation for follow-up. Foundation is follow-up in advance.

Furthermore, we need to become as proficient in experiential apologetics as we are in evidential apologetics and as proficient in narrative theology and biblical theology as we are in systematic theology. And we need to see the Bible as a Sacred Storybook rather than a textbook or a self-help book.

The modern orality movement impacts global ministry on every level, whether one is aware of it or not. It influences every aspect of ministry: training, theological education, Bible curricula, Bible translation, evangelism, church planting, community development, business as mission, creation care, the arts, media, hermeneutics, and homiletics. Let us hope that global church leaders discover its contributions. The present orality movement can provide many answers for global ministries if we can shed our silos.

UNHEALED WOUNDS: CRISIS RESURFACES IN SOUTH SUDAN: A REFLECTION ON HELPING TO PROCESS TRAUMA AND RESOLVE CONFLICT

Paul Park

A wave of new violence that began on December 15 in South Sudan has many fearing that the world's newest nation may be on the brink of civil war and state collapse. The fighting has quickly taken on interethnic overtones. While the key actors in this conflict must be held to account and exercise responsible leadership, to concentrate only on the political figures ignores a much larger issue.

They are trying to steward a country of traumatized people whose psychological and emotional wounds have not healed from generations of war and oppression. To leave the trauma of these experiences unaddressed is to invite a perpetual repeat of this cycle of violence,

which is exactly what has marked the painful history of this region.

Progress on good governance, economic development, education, human rights, and church growth could be annihilated by the actions of traumatized people, especially in the absence of rule of law and security. When trauma and its associated emotions and questions are not processed, harbored resentment and anger can turn victims of trauma into perpetrators of violence, and whole communities can break down as a result.

The narrative we discover to help process the pain has enormous consequences. I have come to realize how subtle the line is between giving right remembrance to a tragic past – in order to heal and also to ensure that it is never allowed to occur again – and living in a perpetual state of feeling offense.

In South Sudan, all the programming of the foundation I lead, First Fruit, utilizes the 'trauma lens', lest our efforts be futile. We seek out partner organizations that understand the importance of – and integrate into their activities – the processing of trauma, resolving of conflict, building of peace, and ultimately nation-building, even while providing clean water, discipleship, agricultural development, church planting, etc.

These partners give space and permission for local people to 'be angry' (Ephesians 4:26a), as grievous wrongs have been committed against them. However, they also sensitively and patiently help them to 'not sin' in bitterness, clamor, and slander (Ephesians 4:26, 31), and to find the Christian narrative of all humanity being image-bearers of God, and the church of forgiven and forgiving people being the hope of the world.

Local churches and other faith-based actors have played an active and courageous role in peacebuilding, including mediating peaceful resolutions to mounting community conflicts in flashpoint areas. However, progress remains uneven.

Like the actual roads there, the path to healing in South Sudan will at times seem unpaved and treacherous, but we willingly take the long journey with our brethren there in faith that the eventual destination will be that nation's flourishing.

CHRISTIANITY IN SRI LANKA

How we can learn from and support the church there

Kamal Weerakoon

Introduction

Christianity in Sri Lanka today is simultaneously vigorous, fragile, and persecuted. The social effects of a long civil war make Christian living difficult. Buddhist nationalism dubs evangelism as colonialism and conversion as treason. New non-denominational churches are vulnerable to mismanagement, personality cults, and false teaching. Established denominational churches struggle with the legacy of theological liberalism and complacency. However, committed leadership and inter-denominational cooperation are forging a path for the future.

European colonisation and mainstream denominations

Christianity came to Sri Lanka during the time of European colonialism:

- In 1505, the Portuguese introduced Roman Catholicism.
- In the mid-1600s, the Dutch ousted the Portuguese and brought the Dutch Reformed Church.
- The Dutch ceded control of their territory to the British in 1802. The British introduced Anglican, Methodist, Baptist, and Salvation Army churches, which have ongoing ministries in evangelism and church planting, church schools, and social services.

Since independence in 1948, three social forces were overlaid atop this European history: the Sinhala-Tamil civil war; a resurgent Buddhist nationalism; and an evangelical revival led by new, independent churches.

Social impact of civil war

The Sinhalese and Tamils are Sri Lanka's two major ethnic groups. The Sinhalese consider themselves indigenous to the country. The Tamils are descended from the south Indian province of Tamilnadu, but having lived in Sri Lanka some 2,000 years, identify strongly as 'Sri Lankan' Tamils.

Independence from British rule brought a surge of Sinhalese nationalism, which resented any public sign of Tamil 'success' or 'privilege'. The government was Sinhala dominated. It steadily enacted policies that advantaged Sinhalese and disadvantaged Tamils.

Tamils resented these racist policies. The Liberation Tigers of Tamil Eelam (LTTE) conducted an armed struggle to claim the north and east of Sri Lanka as an independent 'homeland' – Tamil, *eelam* – for Tamils. This civil war lasted from 1983-2009 and cost some 80,000-100,000 lives.

During the war, both sides carried out human rights violations[1] and media manipulation:

- The police and military carried out extra-judicial arrests, interrogations, punishments, and even executions.
- The LTTE carried out acts of intimidation, assassination, and hostage taking.
- Independent reporting was suppressed.

It therefore became easy to use deceit and violence to settle personal grievances:

- Those in powerful positions in the government or military, or with such connections, could have their enemies assaulted or assassinated and then have the issue 'hushed up'.
- It steadily became accepted that individuals' wealth and social status had less to do with their character and actions than their social connections, and how far they were willing to manipulate them for their own benefit.

Today, churches and individual Christians face the counter-cultural task of standing for truth and justice, in the name of the one who is Truth incarnate:

- It involves speaking the truth and encouraging others to do so and to give each other a proper reward for what they have done. It touches all aspects of life, from queuing to conduct at work. This requires a high degree of individual, interpersonal, and corporate-social insight.
- Such honesty is no longer socially normal. It involves opposing culturally entrenched power structures and established ways of behaving. People will respond with indifference and even hostility.

Therefore, it is tempting for churches to be characterised by nepotism, bribery, even intimidation, rather than by Christ-like truthfulness and humble service.

Since independence in 1948, three social forces were overlaid atop this European history: the Sinhala-Tamil civil war; a resurgent Buddhist nationalism; and an evangelical revival led by new, independent churches.

However, godliness is essential if we are to communicate the gospel. God demands truth in our inner parts, but we have all sinned and fall short. This is why we need the external, atoning work of Christ to justify the ungodly. To communicate this, the church and individual Christians must resist the pressure to conform to the surrounding culture and seek God's kingdom and his righteousness instead.

Such risky, counter-cultural public stands for truthfulness have indeed happened:

- During the civil war, the church consistently stood for inter-ethnic peace.
- After riots in 1983 left hundreds of Tamils homeless, churches opened their doors to house them.
- The Anglican Bishop of Colombo recently called for a day of prayer in light of the recent trend towards lack of social and governmental transparency and accountability.

Sinhalese Buddhist nationalism

Following the defeat of the LTTE, Sinhalese nationalism came to be expressed as an increasingly militant movement to make Sri Lanka a *dharmarajya* – a Buddhist righteous state. Sinhalese Buddhist mythology asserts that the Buddha personally visited the island and sanctified it to become an icon of himself. Every Buddhist is duty-bound to protect such icons.

Buddhist monks have become politically active in attempts to mandate Buddhist worship and lifestyle nationwide and marginalise other religions:

- In 2004, the Jathika Hela Urumaya (JHU) (National Heritage Party) – a political party led by Buddhist monks – introduced an anti-conversion bill.
- Under the guise of prohibiting 'incentives' to 'entice' people to change religions, the bill criminalised Christian humanitarian aid and would have made it easy to harass Christians through unsubstantiated allegations of 'illegal enticement'. However, the bill was shelved.

In 2005, the JHU became part of President Mahinda Rajapaksa's government. Its role in political activism has been taken over by Bodu Bala Sena (BBS) (Buddhist Power Force), which has been involved in violence and intimidation against both Christians and Muslims.

Such Buddhist nationalistic aggression has been denounced by government ministers and Buddhist clergy. Nevertheless, BBS represents the popular nationalism founded in religious conviction.

Freedom of religion and conscience are not taken for granted in Sri Lankan culture:

- Sinhalese Buddhists tie together national, ethnic, and religious identity.
- To be a 'real' Sri Lankan is to be a Sinhalese Buddhist; anyone who is not is a 'foreigner', a second-class citizen, who is only welcome as long as he or she does not threaten Buddhist cultural superiority.

- Any challenge to Buddhist superiority – such as suggesting individuals change their religion – is an act of triple treason: an attack on the Buddhist religion, Sinhala ethnic identity, and the nation of Sri Lanka.

- Attempts to counter this through asserting 'human rights' or 'democracy' only reinforce the prejudice that the 'Christian West' is trying to 're-colonise' Sri Lanka, and that these notions prepare the way for churches to spread this new imperialism by enticing or manipulating good Sri Lankan Buddhists to become Westernised Christians.

The best response to this anti-Christian religious and cultural domination is the New Testament's model of godly citizenship: fully inhabiting our Sri Lankan national identity, without compromising our faithfulness to Christ:

- Christ is creator God; therefore, the Christian way of life agrees with our created being. It will therefore demonstrably be the best, healthiest, most harmonious way to live.

- It will also be in harmony with the best and healthiest elements of any culture – including Sri Lankan Sinhala Buddhist culture. Most elements of traditional Sri Lankan and Buddhist culture are not against biblical, Christian values. For instance, both Christianity and Buddhism value family, education, and religious devotion.

Another way to work against accusations of Western imperialism is to expose and criticise the anti-Christian aspects of contemporary Western culture that traditional Sri Lankan Buddhism also considers degenerate, such as sexual promiscuity, on-demand abortion, conspicuous wealth, and wasteful consumption. To go even further, we could, like the Apostle Paul, be all things to all people through adopting cultural practices such as vegetarianism.

Evangelical revival

During the early to mid 20th century, theological liberalism emptied the mainline denominational churches of their evangelistic vigour. Its stunted gospel, which rejected any sense of the uniqueness of Christ and therefore Christianity, led to Christianity becoming merely a traditional religion that you were born into– just as others were born into Buddhism, Hinduism, or Islam. Christianity therefore became harmless to Sri Lankan culture, and the church was left at peace – as long as it did not proclaim Christ as unique saviour and Lord.

The late 20th century international evangelical revival impacted Sri Lanka mainly through the growth of independent, non-denominational or new-denominational evangelism, such as the Assemblies of God,[2] Island Gospel League[3] – a branch of India Gospel League – and Gospel For Asia.[4]

These new churches and movements face much local opposition, mainly because they are effective – people are actually becoming Christians:

- Their novelty makes them even more vulnerable to being seen as forces of Western colonialism.

- Their lack of traditional denominational structure, accountability, and doctrinal standards makes them vulnerable to mismanagement, personality cults, and false teaching.

These churches certainly possess evangelistic vigour; they need assistance to persevere in theological orthodoxy. This challenge is not new; it is the same problem that led to most of the New Testament letters being written.

Recently, established churches have begun catching up with these new movements through starting their own evangelistic and church-planting endeavours. However, they face significant challenges of theology and church culture:

- All mainline Protestant denominations train their ministers at the Theological College of Lanka.[5] This college is still under the residual impact of theological liberalism, and does not therefore always encourage biblical depth and evangelistic fervour.

- Mainstream churches have been around long enough to be culturally accepted – as long as they do not evangelise. If they begin proclaiming Christ as unique saviour and Lord, they will lose this cultural safe zone, and suffer the same opposition as the new churches. The question is whether their ministers, lay leaders, and congregation members have the courage and conviction to do so.

The best response to this anti-Christian religious and cultural domination is the New Testament's model of godly citizenship: fully inhabiting our Sri Lankan national identity, without compromising our faithfulness to Christ.

Sri Lankan church leaders are well aware of these challenges:

- Organisations like the National Christian Evangelical Alliance of Sri Lanka (NCEASL)[6] are trying to bring cohesion and theological stability to the new churches.
- Lanka Bible College[7] and Colombo Theological Seminary[8] are confessionally evangelical, inter-denominational colleges that seek to enhance the biblical-theological depth of all churches, and network gospel-centred churches, ministers, and evangelists with each other.
- International organisations like Langham Partnership[9] are investing in theological scholarship and teaching.
- Ajith Fernando[10] and Vinoth Ramachandra[11] are contemporary Sri Lankan theologians of international stature.

Implications

Many of the issues facing churches in Sri Lanka arise in slightly different forms in other countries. There are thus lessons to be learned from the Sri Lankan context:

- One should never underestimate the world's ability to infiltrate the church under the guise of socially 'normal' ways of thinking and behaviour. The kingdom of God challenges them. The church and individual Christians should meditate upon Scripture in such depth that our instinctive ways of thinking and acting conform to it and not the ways of the world.
- The identity-forming power of non-Christian religion, especially when allied with nationalism, has often overcome the effects of Western-style education, particularly in post-colonial contexts where everything 'Western' is dismissed as necessarily oppressive.
- The faithful church will therefore be a 'cruciform' one: loving the world in a godly way and suffering the irrational hatred of a world that despises godliness. It will proclaim Christ as universal Lord and be persecuted for it. It will live counter-culturally in God's way and be persecuted for that. In doing so, it will institute 'shalom' and therefore bless the culture and society. However, the presence of sin means this peace will be met with war.

Suggested responses

In addition to praying for Christians in Sri Lanka, Christians globally could:

- support evangelical inter-denominational ministries such as Lanka Bible College, Colombo Theological Seminary, and Youth for Christ[12], and international organisations such as Langham that seek to resource the Sri Lankan church;
- use church or denominational networks to identify emerging Sri Lankan church leaders and invest in their training and formation in partnership with such ministries;
- use these networks to establish long-term partnerships with Sri Lankan ministries including church plants, youth ministries, schools, and student ministries;
- demonstrate consistent encultured godliness both personally and in their ministry leadership and insist on the same transparency and accountability in those they support; and
- encourage true fellowship by inviting Sri Lankan church leaders to visit them to share their insights and what they have learned.

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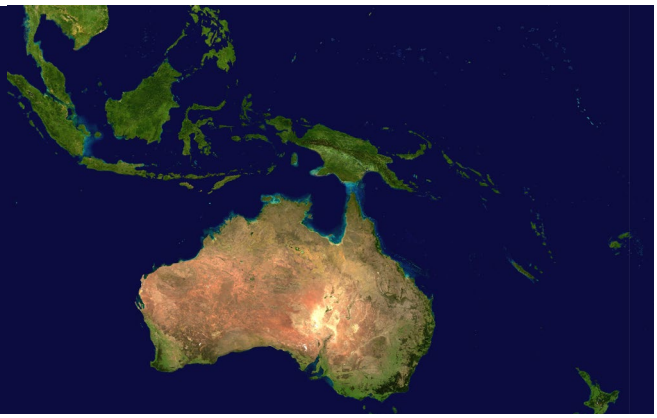
Kamal Weerakoon was born in Sri Lanka, grew up in Australia, and is pursuing a PhD in intercultural ministry. He serves as resident chaplain to a household of overseas students from China, and as a part-time minister with the Australian Fellowship of Evangelical Students.

CLIMATE CHANGE IN OCEANIA

Ecomission and ecojustice

Mick Pope



Climate change is having a real impact upon communities in the South Pacific (Oceania) through sea level rise and extreme sea level events, threatening forced migration and profound cultural impacts. Ecomissiology needs to be developed from two perspectives:

- A Western ecomissiology should focus on ecojustice, both in terms of adaptation in caring for those impacted and of mitigation via speaking ecoprophetically to Western power structures.
- Indigenous ecotheologies like Theomoana will help contextualise ecotheology as cultures adjust to life in a changing world.

Climate of the southwest Pacific

The Walker Circulation is an important atmospheric circulation that controls climate in the Pacific. Winds blow across the equatorial Pacific from east to west, piling up waters in the west in a region known as the West Pacific Warm Pool. The large supply of heat and moisture means that this region experiences considerable rainfall.

The Walker Circulation varies due to the El Niño-Southern Oscillation (ENSO), with weaker winds and drier conditions in the Western Pacific during El Niño years and stronger winds and wetter conditions during La Niña years. Over longer timescales, Pacific climate varies in an ENSO-like way due to the Interdecadal Pacific Oscillation.[1]

Extreme sea levels pose a regular threat to Oceania communities. They are produced by a combination of tides, seasonal or longer-term fluctuations such as ENSO, and shorter-term fluctuations such as storm surges and ocean waves. Tropical cyclones produce short-term and localised storm surges, and long-distance travelling ocean waves. Impacts of these waves depend upon local conditions. Atolls with steep shelf margins are particularly vulnerable.

A changing climate

The Fifth Assessment Report (AR5) of the Intergovernmental Panel on Climate Change (IPCC) has shown that warming of the climate is unequivocal and that each of the last three decades has been warmer than the last:[2]

Culture is tied to place by the level of attachment to that place, the identity constructed around a settlement or village, and the sense of belonging to that community.

- This coincides with an increase in atmospheric carbon dioxide of 40% since pre-industrial times.
- Global Circulation Models show that the observed global average temperature increase during the 20th and 21st centuries is mostly due to increases in greenhouse gases.
- Likewise, ocean heat content in the South Pacific, the key control of surface temperatures, has also increased due to greenhouse gases.[3]

Global average sea level has risen 19 cm since 1900:

- It is likely that there has been an increased incidence in and magnitude of extreme sea level events.
- There is low confidence that tropical cyclones have increased in intensity, with no increase during the period 1981-2007.
- Surface temperatures have warmed between 0.08 and 0.2°C per decade across the Pacific.
- There has also been an increase in ocean acidity, which affects marine life, particularly species of coral, and hence coral ecosystems.
- Climate change may also be responsible for changes in ENSO.

Pacific impacts

Impacts are already being felt in South Pacific communities:

- The rising sea level contributes to coastal erosion, causing atolls in Tuvalu to be abandoned.[4] Saltwater intrusion through porous coral has affected taro crops.[5]
- In the low-lying coastal areas of Fiji, recent sugar cane crops have been poor due to increasingly saline conditions.[6]

The main island of the Carteret Islands, part of Papua New Guinea (PNG), home to more than 1,500 people, was completely inundated in 2008.[7] Still bodies of water leftover were responsible for malarial outbreaks.[8] In 2007, the Carteret islanders decided to initiate a migration program to mainland PNG, although progress has been slow.

Loss of fresh water due to sea level rise and intrusion of saltwater are the most serious climate-related risks in countries like Kiribati.

Asian cities

Global sea level is expected to rise by 50 to 100 cm by the end of the 21st century, according to the IPCC. However, there is a lack of complete understanding of the role of Antarctic ice sheets in sea level rise. Some semi-empirical model projections suggest up to double the projected rise.

There are many other developed and developing nations where large numbers of people are threatened by sea level rise. The figure below shows a selection of cities in the Asia-Pacific region that are threatened, from a study by Hanson et al.[9]

Cultural impacts and responses

It is clear that migration will be a key strategy of climate change adaptation.[10] As well as depriving people of access to key resources, climate change impacts cultures because culture is closely tied to place. Although few if any cultures will escape the impacts of climate change, Oceania cultures are among the first to be challenged by the need to migrate, as the Carteret Islands example shows.

It is clear that migration will be a key strategy of climate change adaptation. As well as depriving people of access to key resources, climate change impacts cultures because culture is closely tied to place.

Culture is tied to place by the level of attachment to that place, the identity constructed around a settlement or village, and the sense of belonging to that community. People with a high level of place attachment can show distress at the prospect of moving, as appears to be the case in the slow progress in migration from the Carteret Islands. It is also in evidence in the attitude of many Tuvaluans, as illustrated in the following:

> 'Moving away from Tuvalu is not good for our culture and values. We want to live in our own land, our home, and where our forefathers have lived. Tuvaluan people don't like to be called refugees.'
>
> 'We don't want to leave this place… it's our land, our God-given land, it is our culture, we can't leave. People won't leave until the very last minute.'[11]

Hence, climate change narratives can interact with pre-existing narratives within cultures to produce responses which may not appear 'rational'. In Oceania this can include the merging of climate change narratives with those of cultural decline. Tafue Lusama, general secretary of Tuvalu's national church, says:

> 'We plant and depend on God to provide fruits. We go out fishing with faith that God will provide enough daily. The failure of these seems to indicate to the people that God's providence has failed them.'

Some Tuvaluans fail to understand that it is not God's wrath upon them, but the consequence of human behaviour and injustice that is responsible for the changes they observe. Instead, like ancient Israel, they see a direct link between their relationship with God and blessing and cursing.[12]

Other theological responses to climate change tend towards denial. Journalist Mark Lynas interviewed Tuvaluans on their attitude to climate change.[13] Two schoolgirls insisted that they did not believe in climate change: 'No. We're Christians. God will protect the island'. One man proclaimed: 'Only the Creator can flood the world… I believe in God – I don't believe in scientists'.

Developing an ecotheology and ecomissiology

Ecotheology is the theological reflection on the creation – God's providential care, its testament to God's creative power and wisdom, our role and place in it, and its own internal working and interrelatedness.

Ecomissiology sees mission in terms of reconciliation at all levels:

- The gospel is broader than 'me and Jesus' because God is involved with the whole of creation, not just human beings.
- Ecomissiology is concerned for creation because God saves us with, and not from, creation.
- Ecomissiology is also a matter of ecojustice, since it is the global poor who face the worst effects of environmental degradation.
- It includes ecospirituality, which represents a new way of seeing creation, because it views caring for creation in its own right as a form of mission.[14]

A robust ecomissiology needs to be developed to address the concerns of Oceania communities threatened with relocation. In particular, this should be an indigenous movement. Rev Dr Cliff Bird of the Pacific Theological College has noted that Oceania cultures use terms such as 'guard, care for, look after, share, and use wisely' when discussing the management of shared resources. These concepts are 'the foundations for rules or norms that embody the concept of stewardship of the home, and the goal is for the good of all'.[15]

Otin Taai

Oceania churches have been involved in developing such a theological framework. The Otin Taai Declaration[16] makes a number of theological statements and recommendations:

- Pastors should 'equip themselves with an ecotheology to fully understand the relationship of God, nature, and the people'.

The gospel is broader than 'me and Jesus' because God is involved with the whole of creation, not just human beings.

- This includes the recognition that the Noahic Covenant does not deny that human beings are causing sea level rise. Climate change is not an 'act of God' but 'is a result of human economic and consumer activities'.
- They call for 'our brothers and sisters in Christ throughout the world to act in solidarity with us to reduce the causes of human-induced climate change'.

It is a matter of ecojustice for Western churches to realise in the context of the parable of the good Samaritan that it is not sufficient to tend to the wounds of those hurt by climate change, when the present economic system is a major contributor to climate change, just as Roman taxation was a major cause of first-century banditry via land dispossession.

Theomoana

From the indigenous perspective, Otin Taai recognises that the 'biblical understanding of the wholeness and inter-relatedness of all creation has some similarities to the traditional Pacific teachings about the land known as Vanua/Fonua/Whenua/Enua and the ocean referred to as Moana'.

Winston Halapua has developed what he calls Theomoana, an Oceanic way of doing theology in order to provide a vision of prophetic leadership.[17]

This theology was developed in response to some islands facing extinction due to climate change. Theomoana is contextual, coming from *theo* for God and *moana,* the Polynesian word for ocean. Moana as a 'window into a worldview is about depth and mystery' and a pathway to eternity. It expresses decolonialisation, since 'Pacific' was 'coined by outsiders and is synonymous with scattered small islands, helplessness, isolation, and dependence'. Hence the use of the term Oceania throughout this essay. Theomoana is also tied to a 'profound hope in the God who made the oceans… God cares for us and for creation'.

Halapua sees ideas of ecotheology and ecojustice as largely landlocked ideas. Hence Theomoana is a more relevant theology for Oceania. Nevertheless, both are expressions of the sacredness of creation.

Ecomissiological implications

In response to climate change in Oceania, the missional community should place a great emphasis on ecomission:

- This will involve making ecomission in proclamation and praxis a larger part of mission. Missionary training could include basic environmental science specific to mission fields, ecomissiological theory, and ecopraxis such as permaculture.
- In Oceania, this proclamation will involve developing Theomoana, which will enable islanders to adapt to loss of place and associated cultural dislocation.
- A focus on kingdom values of peace and (eco)justice will mean that mission agencies should aim to reduce their own ecological footprint, since it is our lifestyle that contributes to impacts being experienced now and into the future. This will include reduction in travel where telecommuting and teleconferencing will suffice, various energy saving mechanisms, and ensuring that all investments are divested of coal.
- Mission agencies should become involved with aid and development agencies (such as TEAR Fund) in lobbying governments to move to reduce greenhouse gases.
- While we hope that the worst impacts of climate change will be avoided, many communities will be disrupted and some will have to move. Mission agencies should be involved both in activities that allow communities to remain in their own locations as long as possible and in lobbying governments for migration programs and better treatment of asylum seekers.

While many of these points appear to move from a traditional missional focus of proclaiming the gospel, they in fact take seriously the kingdom of God in its emphasis on peace, justice, and reconciliation of all things.

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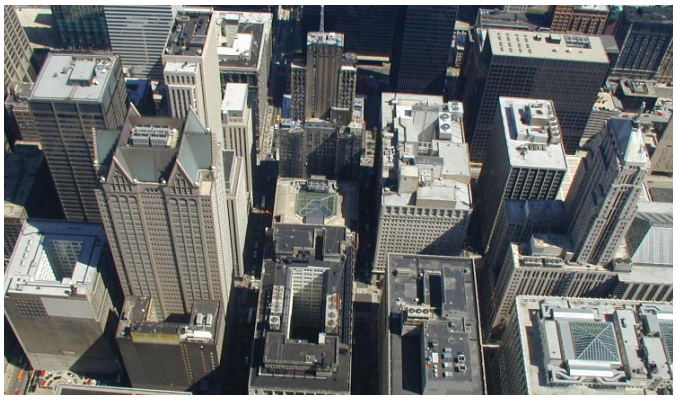

COMMITMENT TO THE CITY

Responding to *The Cape Town Commitment* on cities

Paul Hildreth

Cities are crucially important for the human future and for world mission.[1] So starts the Call to Action in *The Cape Town Commitment* in its statement on cities. As recently as the 1990s, commentators announced the 'end of geography',[2] and 'a flatter world',[3] as technological change was meant to increase homogeneity and make cities less important.

It did not happen. In fact, the 'world is getting spikier', as the increasing significance of the 'local' is working alongside the 'global',[4] reflecting the increasing importance of human interaction in the sharing of knowledge and local scale, to make cities the critical sites for migration and development. Cities are not just centres of power, wealth, culture, and employment. They are also places that concentrate the poorest of the poor in an ever expanding sprawl of informal settlements and loom with increasing significance in the global climate change agenda.[5] [*Editor's Note:* See Mick Pope's article, 'Climate Change in Oceania: Ecomission and Ecojustice', in this March 2014 issue of Lausanne Global Analysis.]

As *The Cape Town Commitment* points out, cities ought to lie at the heart of any 21st century strategy for global mission. This article offers four basic foundational elements for an effective response to this challenge.

1. Understanding urban growth implications

It is vital to examine the evidence of urban growth and its implications for Christian mission. At first sight this might seem obvious. Yet, a recent strategic review for Global Connections (the UK network for world mission) found that among global mission agencies with a UK base, a rural paradigm of mission still predominates:[6]

- Western-based mission agency websites communicate clear messages and images inviting people to join them to reach out to people, to share the gospel, particularly in rural places.
- Yet the milestone was passed around 2008 where over half the world's population was urban. [*Editor's Note:* See Mac Pier's article, 'Global City Influence: A Personal Reflection', in the June 2013 issue of Lausanne Global Analysis.]

The UN expects this proportion to rise to 70% by 2050,[7] with some 200,000 on average currently being added to the world's urban population every day; 91% of these in the global south.[8] Whilst it took London 130 years to grow from 1 to 8 million, Dhaka took 37 years and Seoul only 25.[9]

As *The Cape Town Commitment* points out, the city is also where four crucial groups of people are most likely to be found – young people, the most unreached who have migrated to the city, the 'culture shapers', and the poorest of the poor. The mission community needs to recognise the evidence and develop a strategic response to urbanisation in the world today.

2. Avoiding a focus just on global cities

Global cities are the best-connected and highest-profile places on the planet. As Janice Robinson points out in *Ordinary Cities,*[10] it is a feature of the Western

approach to urban development to emphasise the hierarchy of cities:

- At the top of the hierarchy are the global cities (particularly cities like London, New York, Paris, and Tokyo) – the key hubs for the knowledge economy that lie at the heart of the global economy.
- Some way down the pecking order lie the expanding number of mega-cities (cities with over 10 million inhabitants) of the global south, like Johannesburg, Lagos, Karachi, Mexico City, Dhaka, and Mumbai with their complex mix of economic opportunity and massive social, environmental, and spiritual challenges.
- Even capital cities of countries in economic transition, like Tbilisi (Georgia) and Yerevan (Armenia), account for some 75% of their national economies.

Yet if the focus of mission simply shifts from the rural across to these cities, something critical is being missed: more than 53% of the world's urban population alone lives in smaller cities of fewer than 500,000 inhabitants.[11]

3. Seeking to understand the urban challenge

We need to understand before starting to act. As David Smith has pointed out: 'Unfortunately, Christian reflection on the urban challenge has often jumped far too quickly to the practice of mission within the city, and so has lacked adequate research and understanding of the nature of the urban context'.[12]

More attention ought to be given to appreciating the nature of urban change and what it means for mission. As the Global Connections study indicated, one reason for the dominant rural paradigm is that rural places appear less difficult to work in and easier to build community in.

Yet it is the complexity and diversity that makes cities so fascinating. To really understand the urban context, it is vital to travel beyond the capital city. Because of its international connectivity and urban scale, the capital city, even in the global south, is likely to replicate and even exaggerate many of the characteristics of its Western peers, good and challenging alike.

However, to appreciate the character and spiritual pulse of a country properly, it is best to set out for the secondary cities and seek to understand how cities have been shaped by their institutional, social, and cultural development over their histories.

Part of the interest of medium-sized and smaller cities is that they do not perform as a single type. In fact, their different histories may lead them to play different roles within their national urban system.

In a study of English cities, medium-sized cities were allocated to typology categories based on their dominant characteristics and historical pathways.[13] This approach has limitations: cities often have characteristics of two or more categories leading to some simplification.

Nevertheless, the study drew out the significant richness of variation in place-characteristics among cities in the English urban system and the way they have been shaped by history.

The typological categories identified were:

- *Gateway city* – provides connections for goods and/or people to the international economy (e.g., the location of a port or airport such as Grimsby or Hull).
- *Industrial city* – historically developed around one or more dominant industrial sectors as a consequence of physical geographic advantages or proximity to raw materials (e.g., Blackburn, Burnley, and Stoke-on-Trent).
- *Heritage/tourism city* – attracts national and/or international visitors owing to its advantageous location or its historical, cultural, and architectural heritage (e.g., Bath, Blackpool, and Worthing).
- *Regional services city* – historically has grown through supplying employment opportunities and retail and other services to its wider region (e.g., Chester, Gloucester, and Norwich).
- *University knowledge city* – contains a leading university with expertise in science and technology and the capacity to promote innovation and clusters of spin-off companies in the local economy (e.g., Cambridge and Oxford).
- *City in a capital- or large-city region* – historically benefits from its physical connection to a capital- or large-city region, by specialising

	Network Church	Local Church
Where is the church?	City Centre (primarily)	Neighbourhood, suburbs, inner city
Which cities?	Capital, regional services, cities in large city region, university	All cities, industrial, gateway cities
Focus	Strategic, including public and civic realm. Relates to the flows of the city	Local, mainly private realm. Relates to the spaces in the city
Church membership	Draws membership from across the city and even beyond	Draws membership from immediate locality/neighbourhood
Membership characteristics	Mobile, significant turnover, professional, students, culturally diverse	Local, reflect ethnic/cultural and social character of locality, more stable
How does it operate?	Networks (e.g., residential, professional, church plants, capacity building, etc.)	Local (home)
Mission	From the local, through the city to the world	Primarily locality first
Global mission	Mission partners, short-term mission programme, overseas projects, key international relationships	Occasional mission partner(s) and global interest, but mission primarily rooted in the locality

in complementary knowledge-intensive industries that give the larger city its comparative advantage in the national or global economy (e.g., Aldershot and Reading).

The university knowledge city and city in a capital-city region tended to be the strongest economically with higher productivity firms and a more highly paid and skilled workforce. The gateway and industrial cities tended to be the weakest with opposite characteristics. The other types came in-between. Socially and culturally, all types offer distinctive challenges and possibilities.

Such an approach is most valid in a Western European context, where there has been a long and varied evolution in the role and development of cities and where the urban system is becoming increasingly heterogeneous in character.[14] Beyond Western Europe, the picture may look somewhat different. In Eastern Europe, for example, two types are likely to dominate, reflecting former Soviet patterns of development: regional services cities and industrial cities.

In the global south the patterns will be different again. Nevertheless, as Janice Robinson points out, we might better understand *all* cities as *ordinary,*[15] in making the case that we should appreciate the depth of cultural diversity and complexity that shapes the distinctive futures of *all* cities. In doing so, we might avoid the Western-dominated approach of labelling cities within a hierarchy that puts the global and capital cities at its head at the expense of others.

4. Mission agency and church response

We can then begin to develop a response. For mission agencies it should begin by starting to understand, then helping to educate and communicate that the world is increasingly urban and that our contemporary response to mission needs to adjust as a consequence. It then involves both drawing together and building strategic responses from lessons of best practice. Above all, it is time for the invisible city to disappear from the image that is so frequently communicated about the nature of mission.

Churches have a critical role to play strategically and on the ground. Churches are beginning to recognise opportunities to develop city-to-city networks, drawing on natural characteristics of connectivity, density, and functional relationships across and within cities. They operate most strongly across the larger cities, such as the pioneering *Redeemer City to City* network.[16]

A useful distinction might be offered in the spectrum of roles that churches contribute to mission in the city. These span from the *network* to the local church, drawing on the natural flow and spaces that characterise the city (see figure):

- Some churches, particularly large city-centre churches, operate through their membership across the city as a whole and even possibly beyond. We might term these *network* churches, for the way that they use networks locally, in the city and internationally in mission. In the typologies described above, they may be found more commonly in university, large-city region, regional services, and capital cities.
- Other churches are more *local,* drawing from and serving their local community neighbourhood, sometimes in the poorer and more isolated spaces of the city. They will be found in all cities.

If these roles and relationships were mapped within the city and churches developed a better understanding of how these roles might be complemented to support each other across the city, a more strategic approach towards mission for the city might become possible.

Conclusion

The Cape Town Commitment urges that *we discern the hand of God in the massive rise of urbanisation in our time and respond to this fact by giving urgent strategic attention to urban mission.*[17] This article suggests four basic foundations to answer this call with an effective response which places cities at the heart of mission.

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TRACKING THE ORALITY MOVEMENT

Some implications for 21st century missions

Tom Steffen

Introduction

"You're not going to bed till I hear about what you've been doing in Palawan," I impatiently said to Trevor McIlwain at the New Tribes Mission guest home in Manila. That conversation evolved into McIlwain speaking at the upcoming New Tribes Mission (NTM) Southeast Asian Leadership Conference in Thailand and to what would eventually be called Chronological Bible Teaching (CBT).

That was over 30 years ago. Since then, CBT has gone global, and from rural tribal settings to the urban centers of the world. McIlwain reintroduced the missions world to the powerful use of story in ministry. Interestingly, many church leaders today remain unaware of the movement.

Origins

The McIlwains found themselves assigned to follow up with a people movement among the Palowanos of the Philippines in which many were thought to have suddenly believed in Christ. What they soon discovered, however, was that many misunderstood the gospel. Destroying fetishes, abstaining from certain practices, and attending church services became substitutes for salvation (McIlwain; Steffen and Terry 2007).

To try and correct the situation, McIlwain decided to start from the beginning of the Bible, identifying salvation themes from Genesis to the ascension. This provided a foundation for the New Testament Jesus story while allowing time for the Palawanos to sort out truth from error. Syncretism birthed the CBT model.

Over time, McIlwain developed a seven-stage story model (of which I will address only four) that covered the entire Bible in a relative short period, moving seamlessly from evangelism to follow-up:

- The 68 lessons of Phase 1 (Genesis 1-Acts 1) focused on evangelism (separation from a holy God and the solution through Christ).
- Phase 2 repeated Phase 1, adding the theme of security for believers.
- Phase 3 (Acts 2-28) introduced new believers to church life and the spontaneous spread of the Christian movement.
- 4 (Romans-Revelation) covered the epistles, bringing conclusion to the God-story with Revelation.

Several assumptions drove CBT:

- The Bible is one story.
- It is not only the record of the words of God, but also an account of the historical, revelatory acts of God.
- God, in his Word, has not only told us what to teach, but by example, shown us how to teach.
- Doctrines can only be understood if taught according to their historical revelation and development.
- God prepared the Bible as his message for all cultures.
- There must be adequate Old Testament preparation for the gospel.

NTM encourages storytellers to conduct extensive worldview studies of their people before conducting ministry. Most of their workers serve with primary oral learners, i.e., those who prefer to communicate through verbal and visual means (Ong).

International Mission Board

It did not take long for the International Mission Board (IMB) led by Jim Slack to adopt CBT. Having ministries among lowland Filipinos with low reading abilities, they recognized the wisdom of using a story-based ministry model.

However, they felt that CBT advocated too much teaching and was weak on storying. J. O. Terry coined the term "Chronological Bible Storying" (CBS) to refocus the model. To allow for more need-based topical teaching, Bible Storying (BS) soon followed. Some titles include *Water Stories from the Bible, Death Stories from the Bible, Grief Stories from the Bible, Food Stories from the Bible,* and *Hope Stories from the Bible.*

Feeling that CBS took too much time to cover all the Bible stories, Creation 2 Christ (C2C), a brief evangelism tool, eventually replaced CBS for many.

Because of perceived time constraints, IMB encouraged their personnel to limit worldview studies, sometimes to a people's religion only.

IMB began producing training tools for storytellers, now leading the way in the orality movement. Other agencies were quick to get on board, picking up CBT or CBS, contextualizing them to fit their own philosophies and theologies. McIlwain had started a modern-day movement (Steffen 2013).

International Orality Network

In 2005, those who had worked on *Making Disciples of Oral Learners* during the 2004 Lausanne Forum and members of the Oral Bible Network merged to form the International Orality Network (ION). ION seeks to "radically influence" the use of primary and secondary orality among unreached peoples in rural and urban contexts. Secondary orality refers to those who are literate, but still prefer to communicate through verbal, visual, and digital means (Ong).

ION task forces focus on prayer, music and the arts, secondary orality, publications and websites, annual consultations, research, discovering best practices, field training, theological education, orality for women and children, and funding.

Recently, ION began addressing the role of orality in theological education at two consultations, Wheaton (2012) and Hong Kong (2013):

- Teachers began to recognize that their students were having great difficulty following their teaching.
- Their oral-preferenced students, or "digitorals," preferred watching to reading, screens to paper, interacting to writing, dialoguing to listening to lectures, and group activities to individual activities.
- The consultations began to identify vocabulary and categories to address required changes.
- Out of the Wheaton consultation came *Beyond Literate Western Models: Contextualizing Theological Education in Oral Contexts.*

There must be adequate Old Testament preparation for the gospel.

Educational institutions

Various Christian educational institutions began to respond to the movement. In 1995, I launched the course "Narrative in Scripture and Ministry" at the Cook School of Intercultural Studies, Biola University. In 2011, Cook inaugurated a graduate concentration in orality that addresses primary and secondary orality.

In 2004, Roberta King began the course "Communicating Christ through Oral Performance: Storytelling & Song" at the School of Intercultural Studies, Fuller Theological Seminary. Oklahoma Baptist University began an orality minor in 2007.

Secondary orality

A life-changing question began Avery Willis' journey into secondary orality in 2000. Willis was at the time Senior Vice President for Overseas Operations with IMB, overseeing some 5,000 missionaries. Marcus Vegh, a friend of his participating in the Billy Graham conference for evangelists in Amsterdam, asked:

> "Avery, how do you make disciples of oral learners?"
> "I don't know," I replied with a shrug of my shoulders. "People have asked me that question for twenty years. I just say, 'I'm not working with illiterates. If

you are, figure it out.'" "It's been twenty years, and no one has done it," Marcus retorted. "You know about discipleship. Avery, it's your job. Seventy percent of the unreached people are oral learners" (Willis and Snowden 21-22).

In his journal, Willis continued, "Little did I realize that addressing the challenge of discipling oral learners cross-culturally would solve a close-to-home problem I had wrestled with for more than 40 years: how to make disciples in America – not just with people who can't or won't read, but also with millennials[1] (18-29-year-olds) who don't like to read books" (Ibid., 22).

In light of the 20 years of successful IMB orality history, primarily but not exclusively in rural settings, Vegh's observation identifies the lack of communication between those involved in similar ministries at home and abroad. Willis' paradigm shift would more than make up for this oversight, however, when he became Executive Director of ION.

The orality movement had moved from the country to the city, and from primary oral learners to secondary oral learners.

Outlook

Looking ahead, we need to encourage more in-depth worldview studies. Worldview Resource Group is constructing a test instrument that could help.

People groups often integrate symbols, stories, and rituals differently from cross-cultural workers. We must create models to analyze this integrated, sacred trio on multiple levels: individual, family, community, nation, and international.

We also need to:

- avoid creating an abridged picture of God by translating the whole Bible, not just one-third;
- discover how faculty in theological institutions can communicate more effectively with students influenced by "transmedia storytelling" (telling a story through multiple means of current technologies);
- investigate how to restructure Bible curricula in our theological institutions so that it flows from whole to parts, and make sure teachers tie their parts back to the whole;
- discover how the digital world can be used for evangelism and follow-up with primary oral learners; and
- learn how to tell Bible stories from an "honor-shame" framework rather than guilt-innocence.[2]

"If you mess up the message, you mess up the movement" (Steffen 2011, 132). We need to provide sufficient foundation for the gospel to help avoid the syncretism that is so prevalent today. Evangelists too often sacrifice foundation for follow-up. Foundation is follow-up in advance.

The orality movement had moved from the country to the city, and from primary oral learners to secondary oral learners.

In addition we need to:

- become as proficient in experiential apologetics as we are in evidential apologetics;
- become as proficient in narrative theology and biblical theology as we are in systematic theology;
- train people to tell their faith story – no more timid testimonies;
- learn to see the Bible as a Sacred Storybook rather than a textbook or a self-help book (Steffen 2005); and
- write textbooks in the narrative genre, e.g., *The Facilitative Era.*

Global ministry implications

The modern orality movement impacts global ministry on every level, whether one is aware of it or not. It influences every aspect of ministry: training, theological education, Bible curricula, Bible translation, evangelism, church planting, community development, business as mission, creation care, the arts, media, hermeneutics, and homiletics. Hopefully it will not take 20 years, as it did for Avery Willis, for global church leaders to discover

its contributions. The present orality movement can provide many answers for global ministries if we can shed our silos.

FOOTNOTES

1. Millennials refer to Generation Y, those born approximately between 1980 and 2000.

2. Many in the West prefer to address life's issues from a guilt-innocence framework while many in the East prefer addressing them through an honor-shame construct. In that most Western evangelism and follow-up curricula is written from a guilt-innocence framework, this requires many Eastern listeners/readers to jump through unnecessary, confusing pedagogical hoops.

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UNHEALED WOUNDS

Crisis resurfaces in South Sudan:

A reflection on helping to process trauma and resolve conflict

Paul Park

A wave of new violence that began on December 15 in South Sudan has many fearing that the world's newest nation may be on the brink of civil war and state collapse. The problems are being traced to President Salva Kiir's decision to dismiss his entire cabinet last July, including his Vice President and long-time political rival, Riek Machar. The two men represent the two largest ethnic groups in South Sudan, Dinka and Nuer respectively, and the fighting has quickly taken on interethnic overtones. Much of the focus of the international community has been on the political crisis after only two and a half years of hard-won independence.

Unhealed wounds

Without question, the key actors in this conflict must be held to account and exercise responsible leadership. However, to concentrate only on the political figures ignores the much larger, longstanding, and pernicious issue.

They are trying to steward a country of traumatized people whose psychological and emotional wounds have not healed from generations of war and oppression. It is estimated that over 6.5 million people have been immediately affected by trauma, with over 2 million dead, over 4 million displaced, and over half a million refugees. The numbers continue to swell. To leave the trauma of these experiences unaddressed is to invite a perpetual repeat of this cycle of violence, which is exactly what has marked the painful history of this region.

It was only 14 months ago that, under the banner of "Hope for a New Nation," a two-day evangelistic festival in Juba was attended by then Vice President Machar and nearly 100,000 of his fellow citizens, representing all ethnicities. Franklin Graham delivered a rousing sermon to the jubilant crowd who seemed caught up in the euphoria of the moment. Barely more than a year later, armed militia loyal to Machar – including many defectors from the army – are now vying for control of oil-producing states. Quite possibly, some participants in that festival are now on opposing sides.

Trauma impact

Good governance, economic development, education, human rights, and church growth are all vitally important investments for the future of South Sudan, but progress on all of those fronts could be annihilated by the actions of traumatized people, especially in the absence of rule of law and security, as is the case in a fragile nation like South Sudan:

- Trauma can appear like the petulant child who, in a brief careless rampage, knocks over countless hours of meticulous Lego construction by the other neighborhood children.
- In the process, new wounds are created again and again.
- When trauma and its associated emotions and questions are not processed, harbored resentment and anger can turn victims of trauma into perpetrators of violence, and whole communities can break down as a result.

The narrative we discover to help process the pain has enormous consequences. Throughout my childhood I was given many reminders of the brutal occupation of Korea by the Japanese. Colonizing another people is an evil business, revealing some of the worst sides of humanity. Those early inputs become an integral part of a young person's sense of identity – who you are "with" and "against." As I have grown up, I have come to realize how subtle the line is between giving right remembrance

to a tragic past – in order to heal and also to ensure that it is never allowed to occur again – and living in a perpetual state of feeling offense.

Currently, Nuer youth known as the "White Army" are wreaking havoc in Upper Nile, Jonglei, and other flashpoint areas under the ruse of defending their "tribe." Meanwhile, Nuer civilians have fled to UN compounds or neighboring countries in fear of being violently targeted. Each ethnic group simultaneously becomes victim and perpetrator.

To leave the trauma of these experiences unaddressed is to invite a perpetual repeat of this cycle of violence.

Helping to process trauma

In South Sudan, all the programming of First Fruit, Inc., the foundation I serve as Executive Director, utilizes the "trauma lens," lest our efforts be futile. We seek out partner organizations that understand the importance of – and integrate into their activities – the processing of trauma, resolving of conflict, building of peace, and ultimately nation-building, even while providing clean water, discipleship, agricultural development, church planting, etc.

These partners give space and permission for local people to "be angry" (Ephesians 4:26a), as grievous wrongs have been committed against them. However, they also sensitively and patiently help them to "not sin" in bitterness, clamor, and slander (Ephesians 4:26, 31), and to find and tenaciously cling to the Christian narrative of all humanity being image-bearers of God, and the church of forgiven and forgiving people being the hope of the world.

Local churches and other faith-based actors have played an active and courageous role in peacebuilding. We have seen collaborations between churches mediate peaceful resolutions to mounting community conflicts in flashpoint areas such as Jonglei and Unity states. Despite her imperfections, the South Sudanese church is arguably a more trusted and viable institution at a local level than even the government. However, progress remains uneven, and with new reports of senseless violence, the situation is often disheartening.

Like the actual roads there, the path to healing in South Sudan will at times seem unpaved and treacherous, but we willingly take the long journey with our brethren there in faith that the eventual destination will be that nation's flourishing.

Paul Park is the Executive Director at First Fruit, Inc., a grantmaking foundation based in Newport Beach, California. Prior to First Fruit, he served in strategy, corporate development, and international licensing roles at Amgen, Inc., the world's largest biotechnology company. He can be reached at paul@firstfruit.org.