

cgcm Newsletter

Center for Global Christianity & Mission

Spring 2011 Events

February 11th- Research Seminar with Doug Tzan on “The Mission Odyssey of William Taylor”

February 18th – BTI’s Costas Consultation: Mission at the Borders

February 28th– “Money, Meaning, & Well-Being: Defining ‘Development’ for Real Life” with Dr. Nimi Wariboko

March 8th – Research Seminar with ChaoLuan Kao on “The Development of Protestant Piety in Early Modern Prayerbooks”

March 22nd – “From Mankana to the Montana” by James Gulley

April 4th – Introducing the *Oxford Encyclopedia of South Asian Christianity* with Dr. John Webster

April 8th – Research Seminar with Dr. Jungsun Oh on “Korean Theology of Filial Piety as a Global Theology”

May 3rd – “How to Plan a Short-Term Mission Trip” with Lisa Beth White



The Changing Contours of World Mission & Christianity

A Look at 2010Boston from the Coordinator’s Corner

Travis L. Myers

The 2010Boston conference was held November 4-7, 2010, and hosted by member schools of the Boston Theological Institute (BTI). The event was conceived and shaped by the consortium’s committee of professors of international mission and ecumenism (IMEC). The intriguing syntax of the conference title, “The Changing Contours of World Mission and Christianity” (rather than “world Christianity and mission”), communicates the nature and concerns of the BTI office which is tasked with maintaining and enhancing the inter-institutional relationships and external profile of the consortium. By focusing on the potential of Christian resources to empower peace

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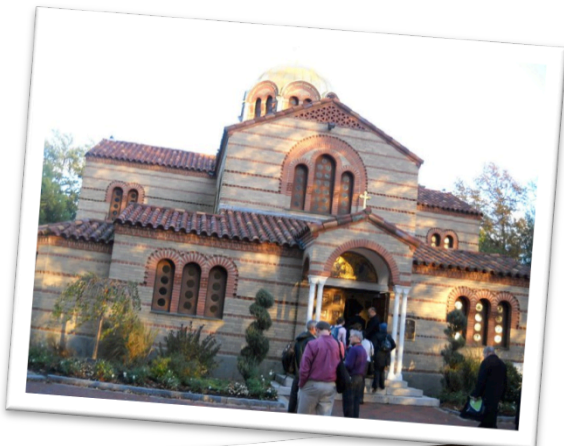
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and justice initiatives worldwide, the office creates occasions for ecumenical cooperation (and course catalogue sharing) while framing positively both Christianity at large and the BTI schools of theology for the broader academy, especially the *intelligentsia Bostonia*. The conference was, in part, an effort to build the “social capital” and academic import of the world Christian movement. It was, most notably, an historical, sociological, and theological assessment of the century following the 1910 World Missionary Conference in Edinburgh, Scotland. Reports from centennial consultations in Tokyo, Cape Town and Edinburgh were presented the first morning to locate the 2010Boston process in a global conversation at a *kairos* moment.

Conference events transpired consecutively at Boston’s Park Street Church, Boston University’s School of Theology, Holy Cross Greek Orthodox School of Theology, Andover-Newton Theological School, Boston College, and The Harvard Memorial Church. Keynote speakers, plenary session and workshop moderators, student paper presenters and



other principal contributors represented the Evangelical/Pentecostal, mainline Protestant, Roman Catholic, Greek Orthodox and Anglican/Episcopal components of BTI. The approximately 300 conference participants from six continents were young and old, mostly seminarians and professors, but also ecclesiastics, medical missionaries, engineers, evangelists, musicians and artists. In the end, 2010Boston transcended the mere ecumenical maintenance of “common concern” projects like ecological conservation or post-war reconciliation work. 2010Boston was a conference (much like the church at its best) global and local, academic and doxological, on-the-move and communal, self-critical and prognostic, celebratory and subversive. My temporary job as “conference coordinator” required much more time and involved more details than I anticipated. Yet the opportunity to make the acquaintance of scholars like Angelyn Dries, Daniel Jeyaraj, Peter Phan and Brian Stanley, for example, and to be a part of BTI - IMEC meetings to plan these extraordinary four days was an experience well worth the brief postponement of a couple ThD qualifying exams.

Creating Committed Boards & Sustainable Service Organizations

ChaoLuan Kao

The Center for Global Christianity & Mission, sponsored a special presentation for the course Mission Enacted, taught by Liz Parsons, entitled: “Creating Committed Boards and Sustainable Service Organizations” on October 18, 2010. The guest speaker for this event was the Rev. Loring Carpenter, Director of Seafarer’s Friend and a certified fundraising executive. Rev. Carpenter came to Seafarer’s Friend in 2005 but the organization was established over 100 years ago—when clipper ships came and went in New England’s ports. One significant part of the presentation by the Rev. Carpenter was his brief introduction to the seafarers’ working environment, its difficulties and hazards, as well as the spiritual needs of those at sea. The guest



speaker also explained the mission of the Seafarer’s Friend, and what tasks and pastoral care this organization has created in order to minister to seafarers. Above of all, as a non-

profit organization operated as a Christian mission and charity, the Rev. Carpenter emphasized the role of the board, its position in raising funds and its operation system like money distribution and staff recruitment. He included an analysis of the changing

tasks of the board as the organization endures the current economic crisis. The composite presentation gave practical insight into the operation of a charitable organization. It was a helpful event that deepened the audience’s understanding of the real issues involved in mission enacted.

Online Archive of Korean Christianity



Korean Christianity has a valuable new presence on the Internet. Created by Dr. Sung-Deuk Oak, BU alum, and current professor at UCLA, this virtual archive of Korean Christianity is a welcome resource for scholars and students of Korean Christianity. The site provides primary sources on Korean Christianity, especially documents and images of Protestantism in early modern and colonial Korea. It also introduces contemporary scholarship on the history of Korean Christianity through book reviews, recent articles, and a helpful bibliography.

<http://koreanchristianity.humnet.ucla.edu/>

Recent Publications

Scholars Associated with the CGCM publish on Mission

Gift Makwasha (ThD, 2009)

Gift Makwasha has published *The Repression, Resistance, and Revival of the Ancestor Cult in the Shona Churches of Zimbabwe*. In it, he analyzes the evangelization of the Shona by both European missionaries and native evangelists, and how the cross-cultural blending of Christianity with the Shona culture created an Africanized Christianity. Makwasha proposes a Christological approach in which Jesus is seen as the ancestor par excellence in whom physical and spiritual needs are fulfilled.

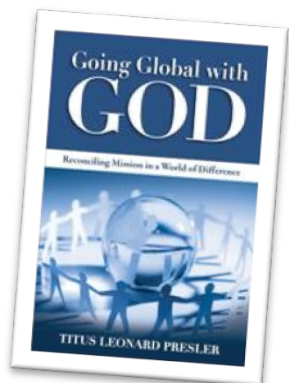


Elizabeth Parsons (School of Theology Faculty)

In *What Price for Privatization: Cultural Encounter with Development Policy on the Zambian Copperbelt*, Professor Parsons explores how development projects may be undermined by the profound discrepancies between local knowledge, infused with religious beliefs, and the convictions of secular policymakers. For years, development has focused on economic, political, and operational interests, and thereby overlooked the important cultural and religious assumptions of both those who devise development policies and those who have to live with the policy consequences. Parsons suggests ways to change the system for the global common welfare.

Jean Baptiste Ntagengwa (ThD, 2008)

Jean Baptiste Ntagengwa wrestles with the problem of social and political evil that manifests itself in vicious cycles of conflict and oppression in *Overcoming Cycles of Violence in Rwanda*. In Rwanda, such cycles started in the 16th century. Today, in the aftermath of murderous genocides, this book contends that it is urgent and necessary to break the cycle of violence in order to build a community *itagira umwaga* (where no one cringes and where people are generous). Ntagengwa concludes that Rwandans need to work collaboratively to eliminate violence and institutionalized injustice. He presents proposals and a challenge for reconciliation between Hutu and Tutsi.



Titus Presler (ThD, 1995)

In *Going Global with God*, Titus Presler takes stock of what is happening in the global mission of mainline churches today. He explores the radical democratization of missions, and explores what missions mean in the “dimension of difference,” before concluding with how to address the challenges and opportunities that fresh directions in missions are providing.