Remarks by Dr. Gerald H. Anderson
On September 21, 2011 at Boston University School of Theology to celebrate the Dedication of the Truman D. Collins Chair of World Christianity and Mission

As I thought about this occasion, it suddenly occurred to me that my entire professional career as a Methodist minister and missionary has been linked to the Collins Family, and especially to the legacy of Mr. Truman D. Collins.

In 1954, when I was a senior student here at the School of Theology, I had a required course in World Mission, that was taught by Dr. Fred Field Goodsell, the former Executive VP of the American Board of Commissioners for Foreign Missions, who was then retired and taught part time at the school for a few years (the reason he was a part time person was because the endowment for the Collins Chair at that time was not adequate for the school to afford a fulltime professor). Dr. Goodsell was a saintly man who had a wealth of experience as the former head of the oldest mission board in America.

One morning, Dr. Goodsell came into the class and said, “This morning I want you to imagine that you are riding on a train in India, and sitting across from you is a Hindu gentleman who learns that you are a missionary, and he says to you, “Tell me what Christ means to you, and why you think I should become a Christian.” Now, said Dr. Goodsell, I want each of you to come up in front of the class and take 3 minutes to answer those questions. We will go in alphabetical order. Anderson, you go first; you come up and give your 3-minute answer to that Hindu gentleman.”

I don’t remember anything I said, I only remember that I wished my name was Zabriski, and I was very nervous.

But I still remember the questions, and I have spent the last 55 years dealing with those questions—starting with my doctoral dissertation here on “The Theology of Mission.”

When I finished my dissertation, my wife and I went as Methodist missionaries to teach at Union Theological Seminary in the Philippines for nearly ten years.

Today, in retirement, I receive part of my pension from the Collins Pension Fund for retired Methodist missionaries of the General Board of Global Ministries.
So my career began when I was inspired by the Collins part-time professor of missions here at the School of Theology, which resulted in my missionary career. And now, in retirement, I am supported by the Collins Pension Fund for retired Methodist missionaries.

I—and thousands of other graduates from the School over the last 100 years—owe a huge debt of gratitude to Truman D. Collins, his family and descendents.

The School of Theology owes a huge debt of gratitude to Truman D. Collins and his family for making this possible and for continuing the support of this vital position on the faculty, which we celebrate today.

And we are proud to have one of the most widely honored missiologists in the world as the Truman D. Collins Professor in this chair—Dr. Dana L. Robert.

Remarks by Terry Collins
On September 21, 2011 at Boston University School of Theology to celebrate the Dedication of the Truman D. Collins Chair of World Christianity and Mission

“It’s great to be here and to be part of this celebration!

My great grandfather, T. D. Collins, was one of those ancestors that I often thought I would have liked to have known. To give just a brief background, he grew up on a farm in upstate New York, and by the age of 14, he built up a commission on dairy products from the surrounding farms for the New York City market. So it seems that his entrepreneurial skills showed up at an early age.

He attended Cortland Academy for a brief spell and then he hired on to a survey crew that was building the railroad from Binghamton to Syracuse, New York. He rapidly worked his way into a position where it appears that he might have had a promising career with the railroad. So it’s kind of a mystery why he took off one day with his brother and three other young men and they headed for the wilds of western Pennsylvania.

They arrived in Hickorytown, one of the oldest settlements on the Allegheny River, in the fall of 1854, and they worked in a logging camp that winter. The following spring, they took out a loan and bought a little steam sawmill and 1,400 acres of timberland. This was to be the start of a long career in lumbering and timbering that
would span close to 60 years and his operations would expand rapidly in the latter part of the 1800s, as steam locomotives came into the picture and the larger band-saw mills were able to finance construction of railroads into every part of the forest. So T. D. Collins was right in the middle of what is referred to as the Logging Railroad Era in western Pennsylvania.

A significant event occurred in the early 1860s, when a Methodist preacher named Reverend Hicks was sent to the back-woods of Pennsylvania to preach the Gospel. At a revival meeting in Beaver Valley, the story has it that a sturdy-looking man with piercing eyes came forward and pledged his life to Christ. The Reverend Hicks could hardly have imagined the significance of that event in terms of dollars that would flow to Methodist missions in the years after that. I always suspected that his conversion at that time might have had something to do with his acquaintance to a red-haired school teacher named Mary Stanton, who would soon become his wife. Mary Stanton came from a religious background, and her ancestry, like his, went back to the early Puritans who came to this region in the wake of the Mayflower.

So when I think of this crusty entrepreneur, who was said to have never worn a white-collar shirt in his life, I’ve found it interesting to learn of the many things that he contributed to during his life, often things relating to universities, academies, and of course global missions; things that would give the impression of a more cosmopolitan person than he appeared to have been.

A few years ago, several members of my family came back to Pennsylvania to celebrate our 150 years in the lumber business. I think we all feel kind of blessed to be part of a legacy that was started by T. D. Collins back in the mid-1800s. So it has been nice to be part of this effort to put something back into something that he established here at Boston University 100 years ago.

So I wanted to express my appreciation to many people in this room for all of your efforts in partnering with us to bring this endowment up to where it can continue to support scholarship in this important field for many years to come.

Thank you.”
Presentation by Dr. Dana Robert
On September 21, 2011 at Boston University School of Theology to celebrate the Dedication of the Truman D. Collins Chair of World Christianity and Mission

Around the World with the School of the Prophets: The Boston University School of Theology and Missions

The Beginnings

In the 1800s, the rapid growth of the United States created a shortage of well-trained clergy. Nowhere was this problem as acute as among Methodists, who by mid-century comprised one of three Christians in the United States. And so a missionary to South America named John Dempster, partnered with Bible teacher and future bishop Osmon C. Baker to found the Methodist General Biblical Institute, the first Methodist theological school in North America. Not satisfied to educate their ministers on a holy hill apart from the “world,” Methodists joined theological studies and the Arts and Sciences into the concept of the urban university. Methodist theology emphasized the power of self-improvement through education, self-discipline, and “social holiness.” This public theology undergirded the growing middle classes. It also assumed that Christian values mattered in shaping society. Thus through the efforts of devout Methodist businessmen Lee Claflin, founder of a shoe factory; clothing merchant Jacob Sleeper; and fish merchant Isaac Rich, Boston University was chartered in 1869. The governor who signed the university charter was William Claflin, son of a founder and the first Methodist governor of the State of Massachusetts. The Biblical Institute was reborn as the Boston University School of Theology, the founding school of Boston University.

From the beginning, missions embodied the global hopes and dreams of the clergy and laity who founded the School of Theology. As Methodism completed its expansion across North America, its vision turned abroad to fulfill Wesley’s idea that the world was the parish, and the parish was the world. For John Dempster, missionary preparation was a reason he founded the theological seminary in the first place. Graduates from the late 1850s included some of the first Methodist missionaries to India, China and Bulgaria, not to mention itinerant pastors who served poor communities throughout New England.
The missionary origins of STH were reinforced when the organizers called the Rev. William F. Warren from his mission post in Bremen, Germany, to lead the theology school and new university. Warren brought with him interest in missions, comparative religions, and cultures, and he instituted the first teaching in comparative religions in the United States. Warren wrote in the university charter that the purpose of Boston University was to “promote virtue and piety, and learning in the languages and the liberal and useful arts and sciences.” On February 26, 1869, Jacob Sleeper recorded in the minutes of the seminary Prudential Committee that it voted to establish a “Department of Missionary Instruction:” “The object of this department is to give suitable instruction to young men who design to enter the foreign mission work.”

The new theology school prioritized the learning of languages and culture studies as essential to missionary training and global engagement. In the missionary course of study in 1871 (one of the three degree programs in the school), it was possible to study Arabic, Aramaic, Syriac, German, Spanish, Italian, French, Hindustani, Latin, or Chinese, in addition to the required biblical languages of Hebrew and Greek. Returned missionaries offered introductory courses in Indian and Chinese history, language and literature. Missionary candidates also took a course in Buddhism, Hinduism, Confucianism, and Islam. On the practical side, they were required to do three years of urban missions among immigrants with the Boston Methodist City Missionary Society. Missionary candidates were also allowed to attend lectures in medicine free of charge.

Another strong driver of missionary piety at the School of Theology was the founding of the Woman’s Foreign Missionary Society of the Methodist Episcopal Church in Boston, in 1869. Many of the women’s leaders had important connections with the School of Theology. Lois Parker had attended the Methodist Biblical Institute before sailing to India with her husband. In her youth, Betsey Dow Twombly had been preceptress in mental philosophy (psychology) and so was the first woman who could be considered a teacher at Boston University. Missionary Clementina Butler’s husband taught Sanskrit and Hinduism at the School of Theology, and her son John after graduation led the Methodist mission in Mexico. The constitution for the women’s society, the predecessor of United Methodist women, was written in the Warreins’ living room in Cambridgeport. The public support of President Warren and Governor Claflin
was crucial to the acceptance of the independent women’s group. The roster of officers for the WFMS is heavy with faculty wives, with Mrs. Osmon Baker as the first president. These amazing women published a magazine edited by Mrs. Warren, raised funds, and sent the missionaries who founded the first schools and hospitals for women in India, China, Korea, and Japan.

Another piece of missionary history that must be mentioned is the founding of the Deaconess Training School. In 1889, India missionary Isabella Thoburn stopped in Boston to found a deaconess training school and home. (Isabella’s brother, Bishop James Thoburn, had been ordained with William Warren in the New England Conference and had sailed to India with the Parkers.) Deaconesses went into the inner city as nurses and social workers, and abroad as foreign missionaries. Their training school was the foundation for Deaconess Hospital, the School of Religions Education that later merged into STH, and the School of Social Work—not to mention the regular teaching of courses in evangelism and Christian education. The Deaconess Training School is thus the root for the many missionaries who graduated from the School of Religious Education, and is the mother of the joint degree between STH and the School of Social Work. Both the female deaconess candidates and the male theology students conducted evangelism among immigrants in Boston, as well undertook social work from urban settlement houses. Systematic city mission work reached a higher level in 1899 when missionary J M Barker returned from Mexico to become the first professor of sociology at Boston University. Barker taught courses on methods of social reform, social ethics, and social aspects of missions. Pursuit of social virtue was a defining characteristic of the School of Theology, with sociology a vital component of the urban missions curriculum.

A crucial piece of the mission vision at the School of Theology was the presence of international students. The first graduating class of in 1869 included Antonio Arrighi. A former drummer boy in Garibaldi’s army of independence, and then an escaped galley slave, Arrighi fled to the United States. Converted to Christ and educated in Methodist schools, Arrighi returned to Italy after its unification and founded the Methodist Church there.

By the late 1800s, the global history of the Boston University School of Theology can be written as a series of expanding networks. The local context of immigrant Boston
was the training ground for global work. The local fed the global, and vice versa. Seminary graduates, international students and recent immigrants, returned missionaries, professors, and deaconesses spread the Boston University values of intellectual learning, public virtue, and holiness piety. Missionary outreach was never one way traffic. It was a circulating movement that founded schools, started churches, and worked for social change around the world.

**Networks 1912**

Now imagine one century ago. Missionary education received a huge boost in 1910 with the World Missionary Conference at Edinburgh. Protestant mission leaders from around the world, including STH alums, gathered to consider such important issues as world evangelization, missions and governments, and mission education. The historic meeting created energy for mission education in theological seminaries. Meanwhile at the School of Theology, an active band of the Student Volunteer Movement involved dozens of students, who pledged themselves to becoming missionaries. In January of 1912, Bishop W F McDowell dedicated this missionary map prepared by a member of the Student Volunteer band. It showed the locations of the first 100 foreign missionaries sent by the School of Theology. At that time, forty members of the student body were preparing themselves to become missionaries.

The STH Catalogue for 1913 carried the following “special announcement” “It is gratifying to announce that a friend has expressed his purpose to endow a Department of Missions. An increasingly large proportion of our student body are volunteers for foreign service. Such an endowment would make it possible to equip these men with a thorough knowledge of the history, religions, conditions, problems of the great mission fields; a knowledge of the customs and life, and in some instances the language of the peoples; instruction in effective methods and practical matters indispensable to successful missionary work.” Succeeding catalogues soon revealed the endowment of a Department of Missions by Mr. T D Collins. The catalogue of 1915 contained the heading “Department of Missions, Founded by Mr. T. D. Collins, 1912.” With his donation of $100,000, Collins put the study of missions on a firm foundation through the 1920s. The catalogue noted the growing missionary library, a range of courses on both the personal
and social aspects of missions, and courses on comparative religions, sociology, and home missions.

The biography of T D Collins was remarkably similar to those of the lay founders of Boston University—Claflin, Sleeper, and Rich. Collins was a self-made, converted lumberman, who led a pious and disciplined life. He lived simply and gave to Methodist educational enterprises around the country. His interest in missions no doubt led him to the School of Theology, and here we see his letter. During the 20th century, the Collins Family was one of the greatest benefactors to Methodist missions, and their managed forest underwrites the pensions of all the missionaries of the United Methodist Church. We are honored to have with us today Mr. Terry Collins.

Let me return to the idea of missions as networking. The late 19th and early 20th century saw an explosion in interconnectivity similar to how our generation has experienced the internet. Steamship, telegraph, railroad, and wireless (i.e., radio), combined with the Pax Britannica, revolutionized communication and transportation. The missionary movement represents the church engaging global realities. Thus a Christian businessman like T D Collins, who himself harnessed new transportation networks to build his companies, was drawn to missions as a spiritual parallel. The history of missions is fascinating because it represents the human yet critical conscience of global engagement. Generations of idealistic STH graduates moved across cultures, witnessing to Jesus Christ, and seeking to improve the world in the process.

By the early twentieth century, STH graduates were participating in global networks that fed back into the life of the school. Because this map only shows so-called foreign locations, it does not visibly reflect the so-called home mission history of the school. But it is impossible to separate the two. The Boston missionary vision understood that the local intersected the global, and the personal intersected the social.

Two networks showing local/global connections

African Americans and Africa:

The founders of Boston University believed in human equality. They opposed slavery and their sons fought in the Civil War. Thus they founded a university that admitted women and African-Americans into all degree programs. After the war, educating the freed slaves was one of the biggest challenges for home missions. The
same year that Governor Claflin chartered Boston University, his family founded Claflin University to educate freedmen in South Carolina. The founding of Methodist schools for African-Americans in the South created a network of institutions with links to Boston University, because the highest level students graduated by the Southern institutions came North to be admitted to higher degree programs.

The African-American mission network began with John Wesley Edward Bowen. Born into slavery in Louisiana, Bowen attended the Methodist college in New Orleans (now known as Dillard University). He came to the School of Theology for his theology degree, and in 1887 received the Ph.D. in historical theology, the first doctorate earned by an African-American at Boston University. Bowen’s distinguished career as educator at Morgan, Howard, as first black president of Gammon Seminary are well-known. What is less well known is his work with the Stewart Missionary Foundation and commitment to African missions. In 1895, Bowen organized a three-day Congress on Africa, that explored the relationship between African-Americans and Africa, especially missions and social change. Students at Wiley College, another Methodist school founded for African-Americans, organized a Bowen Band Friends of Africa to encourage African-American missionaries. Bowen’s wife Ariel was a life member of the Methodist Home Missionary Society, and a music professor at Clark University in Atlanta—also founded by Methodists in 1869 to educate African-Americans.

The Clark connection was another important piece of the Boston University missionary network, for from it came what I believe were the first two African-American women who can be considered theology students. Anna Hall attended the Deaconess Training School and was commissioned as the first fully-trained African-American deaconess in 1901. She returned to Atlanta and began a City Mission, and supervised the field work of African-American women students from Clark. Then Hall went to Liberia as a missionary, and remained there for 24 years where she was “everything to the people—farmer, teacher, preacher, doctor, dentist, nurse and evangelist.”

Martha Drummer worked her way through Clark College in Atlanta by doing house cleaning and laundry. She entered the Boston Deaconess Training School around 1901. After two years of urban missionary training, she did three years of nurses’ training. Then Martha was appointed a missionary by the Woman's Foreign Missionary
Society. As the first African-American nurse deaconess, Martha went to Angola in 1906 and remained about twenty years. At Quessua mission station, Martha Drummer undertook a combination of educational, medical, and evangelistic work. During the dry season, she itinerated with a helper through villages full of people suffering from tropical diseases, and she treated them for malaria, fevers, boils, and numerous medical problems. Because she was the only nurse in the vicinity, she commented that by 1911 she had treated persons of twelve different nationalities, including delivering babies. On her visits to villages, she preached outdoors to hundreds of people. Her "regular" work consisted of caring for and teaching orphan girls. She was sharply critical of the way girls were treated by men in Angola. She believed that their life choices would be increased through education.

Quessua Mission still exists today. Although it was destroyed in the Angolan Civil War, it is being rebuilt by United Methodists in Angola, and includes a theological seminary in addition to the lower school and orphanage that benefited from Drummer’s leadership a century ago.

Time prevents me from developing further the inter-relationship between African missions and equality for African-Americans in the history of the School of Theology. One need only say the names of alums James Farmer, Sr., professor of Wiley College, and the first African-American Texan to receive a Ph.D; Doug Moore, missionary to Congo and Civil Rights leader in North Carolina; and missionary Bishop Ralph Dodge, expelled from Rhodesia for advocating racial equality, to be reminded how the 20th century anti-colonial struggle for human dignity was global, and not confined to the U.S. civil rights movement. For example, Martin Luther King Jr’s teacher, Harold DeWolf, helped found Epworth Seminary in Rhodesia in 1955, and then spent his summers teaching there. Among his students were leaders of the Zimbabwean independence movement. The tradition continues with Dr. Gift Mkwasha, recently expelled from his post at Bishop Gaul Theological College because of government oppression.

*China Network*

The interaction between local and global is also evident in the China missionary network that began even before the School of Theology moved to Boston. The Methodist Biblical Institute class of 1858 included Stephen Baldwin, and 1859 Carlos Martin, two
of the first Protestant missionaries to China. Although Martin soon died, Baldwin remained in China over twenty years, where he helped translate the Bible and the Book of Discipline, and organized the Foochow Conference. Another great B U China missionary was John Ferguson, who graduated in 1886. As a missionary in China, he founded the predecessor school of Nanjing University, and then in Shanghai Jiaotong University, which became one of the top two science universities in the country. After receiving his Ph.D. from B U in 1902, Ferguson developed the Chinese art collection for the Metropolitan Museum of Art. He died during World War II from internment by the Japanese. A fourth early B U graduate China missionary who must be mentioned is James Bashford, class of 1876. In 1904, Bashford became the first resident Methodist missionary bishop in China. He led the way toward interchurch cooperation, especially in educational and medical work, and Bible translation.

The missionary path was a two way street. The first Chinese president of Nanjing Theological Seminary, Rev. Handel Lee, obtained STH degrees in 1922 and 1933. And in 1927, the Dean of the Faculty of Theology at Peking University, Timothy Tingfang Liu, was appointed Visiting Professor of Missions and Religions at the School of Theology. Lew was the first nonwestern professor of missions who taught in the United States. He was also the teacher of our late Dean Walter Muelder. Liu was the first great liturgist of Chinese Protestantism. He produced a series of experimental Chinese liturgies on Marriage, Burial, Holy Communion, and special services for the church year including Easter, Christmas, New Year’s Eve, and so forth. A great hymn writer, Liu collaborated with School of Theology alumnus Bliss Wiant to produce the first major Chinese hymnal.

Missionary Bliss Wiant felt called by God as a boy to go to China, explicitly to foster indigenous Chinese hymnody. Wiant studied at STH in the early 1920s, was ordained, and then went to China for life, the first missionary ever appointed to a fulltime music ministry. He established the music department at Yenching University, and he introduced Handel’s Messiah and other western classics to the Chinese. Together Liu and Wiant conducted the funeral of Sun Yat-Sen in 1925. Wiant produced the first hymnal with all Chinese tunes in 1930. His greatest accomplishment came in 1936, when he was music editor and Liu was text editor for *Hymns of Universal Praise*, the first interdenominational, intercultural, indigenous Chinese hymnal in the history of
Christianity. He and Liu had solicited hymnal entries from all over China, and consolidated lists of essential hymns submitted by the major denominations. Bliss wrote many of the tunes, and harmonized all the Chinese ones. One of the indigenous hymns, written by Liu, appears in the United Methodist hymnal as “The Bread of Life for All Men Broken.”

With the expulsion of all western missionaries from China in 1951, the School of Theology China missionary network came to a close. But as churches reopened in the 1980s, a new phase of China outreach emerged. Some of our graduates have gone to teach English in China. More importantly, Chinese students continue to study at STH because of our past network and our present faculty configuration. Some of our Chinese graduates over the past twenty years include Daniel Chan, Pastor of the Boston Chinese Evangelical Church—the largest Chinese church in the greater Boston area, with six congregations; Zhongxin Wang, President of the Chinese Christian Scholars Association of North America; Grace May, Pastor of the First Chinese Presbyterian Church of New York City; and in Taiwan James Wu, Dean of the Tainan Methodist Seminary; and Chong-Gyiau Wong, Dean of the School of Theology, Chang Jung Christian University.

Most notable for missions is Kevin Xiyi Yao, a first generation Christian, who became the first mainlander to teach at the Chinese Graduate School of Theology in Hong Kong, and the head of their missions outreach to mainland China. Xiyi has just been appointed Professor of Missions at the Gordon-Conwell Theological Seminary.

**Roll Call of STH Missionaries: The March around the World Continues**

Because of lack of time, rather than continue the narrative history, I’d like to present a brief roll call of some of the STH missionaries, including international students with profound missionary commitments. The lives of our students demonstrate the depth and the breadth of the Boston University tradition of global mission and outreach. Their lives also show the integral connection between the global and the local that characterizes our global vision. The difficulty I had in preparing this section of the talk is the necessity to leave out many dozens of faithful servants of Jesus Christ who have graduated from our school.
**William Oldham**—B.D. at STH. was an Anglo-Indian, Bishop of the Methodist Episcopal Church and Missionary Bishop for Southern Asia. He is also the founder of Anglo Chinese School in Singapore in 1886. Considered the founder of Methodism in Singapore and Malaysia. Was a delegate to Edinburgh 1910 Conference. 5 time delegate to General Conference. Was also the first Methodist Bishop of South America.

**Edgar Helms**—1895 Founder of Morgan Memorial Goodwill Industries; taught home missions at STH for many years. His wife Jean Preston taught at the Boston Deaconess School (became in 1917 BU School of Religious Education and Social Work)

Worked in immigrant North End out of Morgan Memorial Church. Founded night schools, kindergarten, music program, 1902 depression, and he collected cast off goods from the wealthy. Poor people fixed them up and resold them in stores. This model of social enterprise was known as providing “a chance, not charity.” Said Helms: "**Friends of Goodwill, be dissatisfied with your work until every handicapped and unfortunate person in your community has an opportunity to develop to his fullest usefulness and enjoy a maximum of abundant living.**"

In 1907 Helms formed the Morgan Memorial School of Applied Christianity which taught courses and forums for youth and adult education. Ten years later this school would be absorbed by the Deaconess Training School, which was merged with Boston University in 1917 to become the University's School of Religious Education and Social Work.

*Goodwill pioneered this self-help model.* “Today, Goodwill Industries International is the world's largest private-sector employer of people with disabilities and disadvantaged conditions.”

**Peter Deunov** (1893) Beinsa Douma—Ascended Master of the Universal White Brotherhood; Mystic; Bulgarian nationalist; invented **Paneurhythm (28 exercises/kin to Bulgarian folk dancing); attacked by Communists. Died 1944. [Bulgarian independence movement from the Turks, undergirded by Bible translation—Methodist mission, and our Scripture teacher in late 1800s was one of the translators into Bulgarian.]**
**Frederick Bohn Fisher**—Missionary to India; Rev. Fisher became the Eastern Field Secretary for the Board of Foreign Missions of the M.E. Church (1911–12). He was then appointed the General Secretary of the Laymen's Missionary Movement of his denomination (1913–15), then the Associate General Secretary of the Laymen's Missionary Movement in the U.S.A. and Canada (beginning in 1916). Wrote influential report on the Great Steel Strike of 1919.


**Helen Kim**, first Korean president of the largest women’s university in the world, earned her masters’ degree in School of Religious Education here in 1925, world president of YWCA.

**Josiah Kibira**, first black African Bishop of the North-Western diocese of the ELCT-NWD, who served the Diocese from 1964 to 1987, and made crucial transition from colonialism. 1977 elected first African president of the Lutheran World Federation. LWF provided a scholarship for Kibira's studies in Boston from 1962 to 1964. In May 1964 Kibira wrote to Bishop Sundkler saying that he had finished his program so successfully that he was being offered the opportunity to pursue doctoral studies at Boston University. Sundkler was not in favor of the idea and Kibira returned to Tanzania. In October 1965, Kibira was invited to be the keynote speaker at the All Africa Conference of Churches General Assembly held in Addis Ababa, Ethiopia. The title of his keynote address was "A Living Church in a Changing Society." His Addis Ababa speech made him so famous that at the WCC General Assembly in Uppsala, Sweden in 1968 he was asked to lead the opening worship at the Uppsala cathedral on July 4. Headquarters of All African Conference of Churches is named after him.

**STH Peace-Makers**

Dr. Phil Bosserman is Professor Emeritus of Sociology and Peace Studies, Consulting Faculty, Center for Conflict Resolution, Salisbury University, Salisbury, MD. He worked in Gabon, equatorial Africa as director of the educational programs for the Peace Corps.
Additionally, he served as Assistant Dean of Summer Programs at Dartmouth College, Hanover, NH in charge of training Peace Corps volunteers mainly for French-speaking West Africa, and India. Phil's college and university teaching has taken him to such institutions as Boston University, the University of South Florida, Fulbright Professor of Sociology at the University of Paris, Chair and Professor of Sociology at Salisbury University and a 3-year stint as Visiting Professor of Sociology and Anthropology position at Hiroshima Jogakuin University in Hiroshima, Japan. He founded the Center for Conflict Resolution and Peace Studies that he founded in 1991 at Salisbury University and taught Conflict Resolution and Peace Studies there. He is the author/co-author of three books including (with Stan Parker) More of Us Than You Think: Searchers for A Post-Capitalist World which includes an overview of societal approaches to conflict based and individuals' commitment to nonviolence.

Richard Deats. Richard Deats worked for the Fellowship of Reconciliation (FOR) from 1972 until his retirement on June 30, 2005. A United Methodist minister, Deats taught social ethics at Union Theological Seminary in the Philippines from 1959 to 1972. Deats served FOR in different capacities: He was executive secretary, director of interfaith activities, and editor of Fellowship magazine and coordinator of communications. He taught workshops and lectured on active nonviolence in over a dozen countries, including South Africa, Bangladesh, the Philippines, South Korea, Hong Kong, Thailand, India, Haiti, Kenya, Lithuania, Russia, Colombia, Palestine and Israel. He led numerous Journeys of Reconciliation to Eastern Europe and the Soviet Union during the Cold War. Deats was part of an FOR peace effort in Iraq and he met with the PLO in Tunis, with Burmese liberation groups, and with indigenous movements in Ecuador. In 1986, he was part of an IFOR nine-week training project that contributed to the "people power" revolution in the Philippines.

Orthodox Mission Leaders

Alexander Veronis—1959 STM Pastoral Psychology, 43 Years pastor in Lancaster, PA, in order to promote missions. The Fr of American Orthodox Missions; founder of Orthodox Mission Institute. Orthodox Delegate to WCC Commission on Missions and
Evangelism; Chaired 36 annual Crop Walks in Lancaster, raising over 4 million dollars for hunger.

**Robert Stephanopoulos**—leading Orthodox ecumenist; established dialogues with Anglicans, Catholics, Evangelicals, and Jews. For 25 years, he was Dean of the Archdiocesan Cathedral of the Holy Trinity in NYC; 1970 Ph.D. in Ecumenics, Missions, and World Religions.

**Elekiah Kihali.** General Vicar Nyanza at [The African Orthodox Archbishopric of Kenya Church](#)

Studied at [Aristotle University of Thessaloniki, Greece](#) General Vicar Overseeing the following areas of administration: South Nyanza Bishopric, Lake Victoria Bishopric, Homa Bay Bishopric, Kisii Bishopric, Kuria Bishopric, & Kisumu Bishoprics

**Gerald H. Anderson**—leading mission scholar, missionary to Philippines, head of OMSC, former president of ASM, IAMS, etc.

**Milo Thornberry**—missionary to Taiwan in 1965; supported the indigenous rights and independence movement, and smuggled out of Taiwan the man who later became the first democratically elected president. Was blacklisted by U S government and denied a passport for 19 years.

**John McCullough.** Was a US-2 missionary, now Executive Director and CEO of Church World Service, the international humanitarian agency with programs in development and humanitarian affairs, advocacy for social justice, and refugee assistance around the world and in the United States. Under his leadership, CWS is known as an innovative and adaptive leader in its programmatic fields, engaged in transformative relationships. As architect of the CWS Africa Initiative, he presented to members of the United Nations HABITAT community his vision to guide the establishment of School Safe Zones - secure, stimulating and nurturing environments for youth.

**Missionary Bishops:**

*Ralph Dodge*— Arrived in [Portuguese West Africa](#) December 1936. Dodge was elected Bishop in 1956, the first Methodist Bishop elected by the Africa Central Conference. He was the only American Methodist missionary ever elected Bishop by the Africa Central
Conference, as well. Previously Bishops to Africa had been appointed from America. Dodge served as Bishop in Africa until 1968 (expelled from Rhodesia in 1964), leading the African church through the turbulent years from colonial control to African leadership. His Episcopal Area included the colonial territories of Angola, Mozambique, Rhodesia (now Zimbabwe) and Zaire (now the Democratic Republic of the Congo).

The Rt. Rev. Dr. Abraham Mar Paulose (ThD, 1993) is now serving as Bishop of the Dioceses of Mumbai and Delhi of the Malankara Marthoma Syrian Church. Formerly known as K.U. Abraham, Bishop Mar Paulose received his doctorate from the School of Theology in Christian education and missiology. He is widely known for his work with youth, and he serves as president of the Kerala Council of Churches.

Rt Rev Ian Douglas. Bishop of Connecticut. Was missionary to Haiti and professor of missions at EDS before election. Standing Commission on Mission of the Episcopal Church; received medal of St Augustine for organizing Lambeth Conferences.

Rev Canon Dr Titus Presler—2nd generation BUSTH grad. Missionary to Zimbabwe, President and Dean of the Episcopal Seminary of the Southwest; Vice President of Academic Affairs and Professor of Mission and World Christianity; since May, Principal of Edwardes College, Peshawar, Pakistan

Nancy Collins. MTS; Elder in the United Methodist Church--a deaconess/home missionary and teacher at Red Bird Mission in Beverly, Kentucky for ten years prior to serving as a clergy person. This is a Methodist Mission in the southeastern part of Kentucky, which is a very economically deprived area.

Leading Evangelicals:

Andy Crouch. Andy is the author of Culture Making: Recovering Our Creative Calling, winner of Christianity Today’s 2009 Book Award for Christianity and Culture and named one of the best books of 2008 by Publishers Weekly, Relevant, Outreach and Leadership. For ten years was a missionary at Harvard with InterVarsity. Has led worship for groups of 20,000 people.

Ruth Padilla DeBorst. Director of Christian Formation and Leadership Development for World Vision International as of 2011. Ruth Padilla Deborst has been involved in leadership training, church and community development and strengthening of a Network for Holistic Mission in El Salvador, under the auspices of Christian Reformed World
Missions. Having spoken and ministered to students and leaders through the International Fellowship of Evangelical Students (IFES) for many years, she is currently presiding over the Latin American Theological Fraternity Ediciones Certeza Unida, the publishing house of the Spanish speaking movements linked to IFES.

**Olu Menjay**—STM ff by Ph.D. in mission history from U of Wales in mission history. Recently elected the youngest Vice-President in the history of the Baptist World Alliance. Principal of Ricks Institute, founded in 1887 as Zodokai Mission, by the Liberia Baptist Convention. Ricks was a battleground during the Liberian Civil War and was reopened in 2007. It provides education to over 600 K-12 children, 40% of them for free.

**Sung Deuk Oak**—Professor of Korean Christianity UCLA, leading scholar on Korean missionaries, Korean religions.

**Charles Wiggins**—Wiggins took my mission course because it was required, returned to Arkansas and began leading short-term mission trips to Tanzania. When he and his wife retired about seven years ago, they bought one-way tickets to Tanzania where they opened a mission. They live off their social security, and are approved by but not supported by the GBGM as evangelists.

Charles has helped start 9 churches, has personally baptized over 500 people, is supporting 200 orphans on $200 a month, helped build 11 churches, hosts short term mission groups, has held a crusade, bought land for the Methodist Church, builds clean water systems and distributes malaria nets, supports pastoral training, and last year was elected bishop of the Methodist Church in Tanzania. He walks with a cane, has suffered numerous tropical illnesses including malaria, and lacks the price of an air ticket to get home.

**STH in West Africa**

**Joel Gray**. Director of the Mission Institute at SIM Burkina Faso. Teaching Bible, Missions and Leadership in Bible Schools and Seminaries in many different African countries. Joel directs a competency-based experience-oriented mission leadership
training program for francophone Africa. The Mission Institute is set to start with a 6 month missionary training program that will run from January to June 2012.

**Yusufu Turaki** is a Professor of Theology and Social Ethics. Social Ethics at Boston University, USA (Ph.D. 1982). He was the General Secretary of the Evangelical Church of West Africa (ECWA), and worked with the International Bible Society Africa in Nigeria and Kenya. He currently lives in Nairobi, Kenya.

**STH Missionaries Today: From everywhere to everywhere**

**Nkemba Njungu.** The Rev. Nkemba Ndjungu, missionary with the Board of Global Ministries of The United Methodist Church, is serving with The United Methodist Church of Cameroon as Mission Superintendent of the Cameroon Mission of the Board of Global Ministries. As superintendent, Rev. Nkemba oversees church development and construction, Christian education, health, youth and prison ministries and VIM teams. He also facilitates an intensive pastor’s training program as part of the ordination process. From 1998-2007 he served in Dakar, Senegal, where he was involved in evangelism, church-planting and theological education.

**Kenaleone Ketshabile—Mission Unit Director, Methodist Church of Southern Africa** (like head of GBGM, over 5 or 6 countries)

**Conclusion**

The STH mission tradition represents hope and creativity, and a willingness to risk everything for the sake of the Good News. Our founders and graduates can say with Paul, “I have fought the good fight, I have finished the race, I have kept the faith.” (2 Timothy 4:7). With this celebration of the Collins Chair, we move into the next century of living witness to the Gospel of Jesus Christ, around the world, both near and far. May God grant us the strength and ability to carry this noble legacy into the future.