

Talk 2: “The changing face of world mission” aprince70@outlook.com

Introduction: ‘The world is a-changin’

- Recently I was showing my children some photos of when I was a kid – school photos, sporting teams, family pics – that sort of thing. What was a little disconcerting though was how often they couldn’t pick me out in a photo, and how **shocked** they were when I’d point to a person in a photo and say, ‘that’s me!’ For I’ve changed quite a bit over the past 40+ years since some of those photos were taken.
- In their mind I’ve always looked like what I look like now – Tall. Suave. Handsome. They can’t imagine me as having been a kid or that I’ve changed over time. Till they see photos of me in much younger days – which serve as a reference point. And then the change is pretty obvious. [PAUSE]
- If we’re going to consider how mission has changed, we need a reference point. A comparison. Snapshots of when cross-cultural mission was a kid. So as to compare against the adult mission photos of the 21st century.
- To do that. To look at the baby photos. We need to go back around 230 years. To the start of what some have labelled “The Great mission century.” Around the time when CMS first began.

1792-1910 “The Great Mission Century”

- CMS was founded in London in 1799 by a small group of Anglican evangelicals with a passion for worldwide gospel outreach.
- It was one of a number of mission agencies that had been formed in the seven years since English Baptist pastor William Carey wrote an electrifying book which challenged Christians to use every means at their disposal to bring the gospel to those who hadn’t heard it.
- Carey’s book and subsequent ministry in India helped spark the modern missionary movement that has occurred over the past 200 + years.
- During the period 1792 -1910 – ‘The Great Mission Century’ – the gospel basically reached every inhabited part of the world. Mission and trade were largely interdependent, with missionaries often following close on the heels of the traders in order to Christianise the colonies.¹ The lines between ‘Christianise’ and ‘Westernise’, though, were often blurred.
- Traders, colonists and others continued to do much harm to the cultures they came into contact with (e.g. slave trading, supplying guns and alcohol, lawlessness, immoral behaviour).
- As a result, many of the indigenous peoples became resistant to the gospel, with some even retaliating by killing the missionaries when they arrived. **Positively**, revival movements also occurred – both in the sending nations as **well** as the receiving ones.

¹ David Bosch, *Transforming Mission*, 227.

1910 World Mission Conference Edinburgh

- The end of this ‘Great Mission Century’ was marked by the first ever World Missionary Conference – held 14-23 June 1910 in Edinburgh, Scotland.
- Looking back, what is notable about this conference is that of the 1200 attendees, most were from Protestant North American or European mission societies, with very **few** Majority World Christians in attendance (i.e. Africans/ Asians/ South Americans/ Pacific Islanders). In short, the conference was very **white, western, and male** – largely reflecting the missionary approach of the previous 120 years.²
- There was a presumption by the vast majority at the conference that Christianity was spread using a top-down approach, where **elite, educated** western missionaries such as themselves (whom they considered as at the **centre** of mission) would carry the gospel to the non-western world (those considered at the **periphery** of mission).³
- Missiologist Michael Goheen summarizes the prevailing attitude of the day well when he says,

Mission [was] considered to be a unidirectional activity that proceed[ed] **from** the West to other parts of the world such as Africa, Asia or Latin America. A mission organization or denominational mission arm [was] the agency that [sent] missionaries to do certain tasks. The home base where these sending institutions [were] located [was] the Christian West, and the mission **field** [was] a non-Christian area outside the West.⁴

2010 Centennial World Mission Conference

- 100 years later. In 2010. To mark the 100-year anniversary of that World Mission Conference. Another one was held in Edinburgh.
- Where the 1910 conference was mostly **white, western and male**, the 2010 conference had many Christians – men **and** women – from Africa, Asia, South America, and the Pacific.⁵
- The difference between the two conferences is representative of the changing face of world mission which has occurred during the 20th century, and its projections into the 21st century.⁶ In his 2016 book Mission historian Scott Sunquist incisively captures the change in world mission that occurred between the two conferences when he says,

² “Edinburgh 1910 was overwhelmingly a gathering of Western missionaries, who looked at the world as divided into Christendom and the non-Western world. However, a few representative “natives from mission lands” were also invited and given a platform. Although these made up less than two percent of the delegates, they made a significant impact on the conference. Their inclusion signalled a trend toward recognition of the autonomy - and eventually equality - of the so-called “younger churches” and the breakdown of the Christendom paradigm.” Kirsteen Kim, “Mission’s changing landscape: Global Flows and Mission Movements,” *IRM* 100, no. 2 (2011): 245.

³ “There were exceptions who foresaw a reciprocal influence that Asia, Africa, and Oceania would have on the Western church, but most expected that mission would result in other people being conformed to Western standards of civilization.” Kim, “Mission’s changing landscape,” 259.

⁴ Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downers Grove: IVP Academic, 2014), 15.

⁵ Where the 1910 conference had been largely Protestant, the 2010 conference had representatives from the Evangelical, Protestant, Orthodox, Pentecostal, and Roman Catholic churches.

⁶ For example see Rodney Stark, *A Star in the East: The Rise of Christianity in China* (West Conshohocken: Templeton Press, 2016); Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2015); Andrew Walls and Cathy Ross (ed.) *Mission in the 21st Century: Exploring the*

No one predicted [back in 1910] that Christianity would be so populated by the poor, by Asians, Africans and Latin Americans as it became in the twentieth century. And of course, no one in the West (caught up in the optimistic and progressive thinking of the early twentieth century) guessed that the West would tear itself apart in two “great wars” and embrace the purely secular as it did. Those who attempted to look at the future were blinded by their own cultural hubris. Europeans and North Americans looked at the dominance of Western empires ruling the world and called it a “Christian century.”⁷

- In this talk I want to highlight eight major changes that have occurred over the past few decades, completely changing the face of world mission as we know it today.⁸

1. A shift in the centre of global Christianity.

- My first and biggest point is that the centre of global Christianity has shifted from the Global **North** (namely North America, Europe, Australia, and New Zealand) to what has been termed the Global **South** (namely Africa, Asia, and Latin America).
- In 1910, Christians represented approx. one third of the world’s population.⁹ **Today** Christians still represent approx. one third of the world’s population – so no real change there. What **has** changed though is where these Christians are located.¹⁰
- Whereas in 1910 > **66%** of Christians lived in Europe (66.3%), by 2010 this figure had **reduced** to approx. **26%** (25.9%).
- Over that same 100-year period, the percentages for Christians living in the Global South have risen from approx. **7%** (1910) to **61%** (2010; 37% + 24% in Latin Amer) and also represent the **vibrant** and **growing** edge of the Church.¹¹ To break that down a bit more:
 - Sub-Saharan Africa: 1.4% (1910) to 23.6% (2010)
 - Asia-Pacific: 4.5% (1910) to 13.1% (2010)
- Interestingly, the numbers in the Middle East and North Africa have remained static: 0.7% (1910), 0.6% (2010).

Five Marks of Global Mission (London: Darton, Longman and Todd, 2008); Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2006).

⁷ Scott Sunquist, “A Historian’s Hunches: Eight Future Trends in Mission,” in *The State of Missiology Today*, ed. Charles van Engen (Grand Rapids: IVP, 2016), 285.

⁸ See also “Global Mission Trends” from March 2017: <https://joshuaproject.net/assets/media/handouts/global-mission-trends.pdf> “Christians everywhere are standing at one of those major crossroads in time that Timothy C. Tennent calls “living on the seam of history” (Tennent 2007, 6–8), where many things are different and differently seen.” Keith E. Eitel, “The Lions look back: World Christianity,” in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, rev. 2nd ed., ed. John Mark Terry (Nashville: B & H Publishing, 2015), 563.

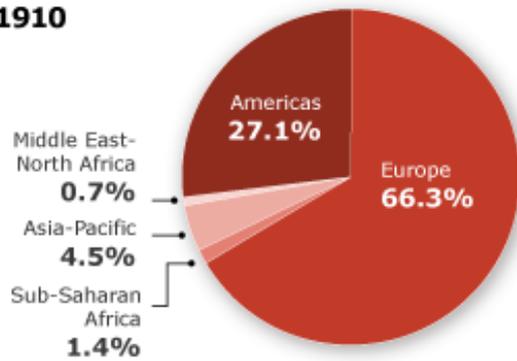
⁹ Of whom approximately 50% were Roman Catholic and 20-25% were Protestants and Anglicans.

¹⁰ Kirsteen Kim, “Mission’s Changing Landscape: Global Flows and Christian Movements,” *IRM* 100, no. 2 (2011): 252.

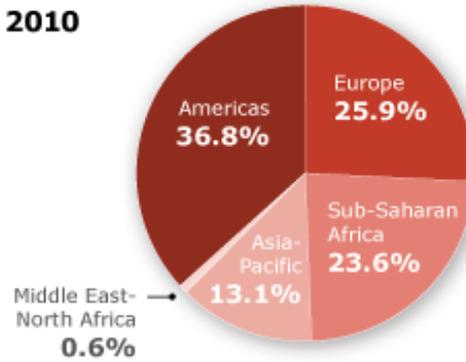
¹¹ <http://www.globalreligiousfutures.org/religions/christians> ; <http://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/> ; <http://www.pewforum.org/2014/11/13/religion-in-latin-america/>

Regional Distribution of Christians

1910



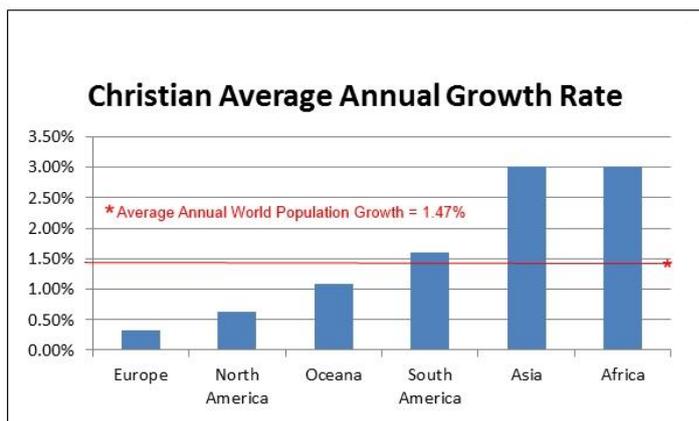
2010



Figures for 1910 are from a Pew Forum analysis of data from the Center for the Study of Global Christianity. Percentages may not add to 100 due to rounding.

Pew Research Center's Forum on Religion & Public Life • *Global Christianity*, December 2011

A review of the annual Christian growth rate per continent in **2013** highlights this point further – with Africa and Asia in particular experiencing the fastest growth.¹²



- To give you a snapshot of what this might look like annually, a group of respected researchers estimated that in 2012 the number of people who identified as Christian increased:¹³
 - in Africa by 37,000 per day
 - in Asia by 23,000 per day
 - and in Latin America by 18,000 per day
- Historian Philip Jenkins summarises it well when he says: the undeniable fact is that “the era of Western Christianity has passed within our lifetimes, and the day of Southern

¹² Figures at June 2013. <https://discipleallnations.wordpress.com/tag/christianity/> Accessed 28/09/17.

¹³ Eitel, “The Lions look back,” 565. Eitel cites Johnson and Crossing 2013, 32–33; for additional documentation from different points of view, see Daugherty 2012; Jenkins 2002; Johnson and Ross 2009; Johnstone 2011; and Stark, 2011.

Christianity is dawning.”¹⁴ If you want to picture what a typical Christian looks like today, think of a woman living in a Nigerian village or a Brazilian slum.¹⁵

- I’m not wanting suggest that everything in the western-dominant era of Christianity was **bad**. Or that everything in this increasingly Global South-dominated era is **good**. Far from it. Rather, my purpose is to simply highlight that a seismic shift in world Christianity has taken place bringing with it some significant implications for global mission. Let me suggest three:

Implications:

- First. In light of these statistics it is both simplistic and inaccurate to mentally divide the world in half – the Christian West who **sends** missionaries, and the non-Christian South and East who **receives** missionaries. That is, it’s too simplistic and inaccurate “to classify the growing churches of the South and the East as a mission field and the declining churches of the West as the home base for Christian mission.”¹⁶ That **may** have been the case to some degree in the past. But now, mission is **from** everywhere, **to** everywhere – as I will elaborate on in a few minutes.
- The second implication relates to the sourcing and placing of missionaries today. Again, Sunquist notes:

Jesus said that it was harder for a wealthy person to enter the kingdom of heaven than for a camel to go through the eye of a needle (Mk 10:25). This is becoming more evident in the twenty-first century as the Christian movement grows more and more among the displaced and the poor. Christianity has developed most rapidly among Africans (living on the poorest continent); in Chinese villagers; recently, in countries like Cambodia, Nepal and Mongolia; and among migrants. In contrast, Christianity continues to decline in wealthy Western nations.¹⁷

- And yet, it is not only the case that the poor are being **reached** but that the poor are reaching out. Poverty has now become a place/ a platform/ a catalyst for mission.
- In terms of placing missionaries, the Middle East is still the most volatile, difficult, and neediest place for missionaries. The majority of unreached people groups are also in this area (the 10/40 Window). Will you pray? Will you give? Will you go?
- A third implication surrounds the writing of Christian literature. Much of the Christian literature has been written **by** the West, **for** the West. There is a great need for locally-written material that addresses the issues in the African/ Asian/ Latin American context.

¹⁴ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, 3rd ed., (Oxford: Oxford University Press, 2011), 3. Cf. Eitel, 565.

¹⁵ Jenkins, *The Next Christendom*, 2-3. “Soon, the phrase ‘a White Christian’ may sound like a curious oxymoron, as mildly surprising as ‘a Swedish Buddhist.’ Such people can exist, but a slight eccentricity is implied.”

¹⁶ Goheen, *Introducing Christian Mission*, 18. Nt. “A third factor in the global church is transforming mission today: the explosive growth of the global Pentecostal church. The year 1980 was a watershed year in the history of Christianity because two things happened: the number of non-white Christians surpassed the number of white Christians for the first time, and Pentecostals surpassed all other Protestant groups to become the biggest in the world.” Goheen, *Introducing Christian Mission*, 19.

¹⁷ Sunquist, “A Historian’s Hunches,” 294.

- So support:
 - Theological Education –
 - NETS (**Namibia** Evangelical Theological Seminary: Mike and Karen Roe, Daniel and Olivia Webster)
 - CEP – the Anglican seminary in **Chile** (Mike and Jo Charles, Gary and Julie Haddon)
 - Evangelical Theological College of Asia, **Singapore** (Marty and Jenny Foord)
 - Langham scholars
 - African Bible commentary
 - Overseas Council Australia
- And contextualisation of the material is important! [Illust: ATA Theologians conference in Indonesia – but most educated in the West; no time to write nor money in the Colleges for sabbaticals; students still gravitate to western texts].

2. Receivers becoming senders

- The second change in world mission follows on from the first. With the dramatic rise in the number of Christians in the Global South, the traditional **receivers** of missionaries over the past two hundred years – Latin America, Africa, and Asia – are predicted to be the biggest **senders** of missionaries in the future.
- The global mission force has **plateaued** over the past 20 years.¹⁸ **90%** of this decline is due to a decrease in the number of missionaries being sent from the US (with **5%** decline from the UK, **5%** from other countries).
- In contrast, the Joshua Project predicts that over the next 15-20 years (2017-2032/37) missionaries will be sent from the Global South in large numbers:
 - Nigeria (15,000), Latin America (21,000), S. Korea (30,000), India (40,000), China (50,000);
 - Filipinos will go the UAE, Egypt, Nepal;
 - Indians from south India will go to north India, and China;
 - Tanzanians will go to Ghana, Morocco, and Venezuela
- And not only will these Global South missionaries go to people groups in the Global **South** but also to those in the **Global North** – such Europe, US, and Australia!
- In yr. 2000 approx. **30%** of missionaries came from the Global South, but by 2040 it could be as much as **70%**.
- Where before mission was ‘From the **West** to the **Rest**’, the new paradigm will increasingly see mission being from ‘From the **Rest** to the **West**’.¹⁹

¹⁸ <https://joshuaproject.net/assets/media/handouts/global-mission-trends.pdf>

¹⁹ “Nt. Another noticeable change has been the shift of Western missionary attention from Asia to Africa. Edinburgh 1910 was preoccupied with developments in Asia and most of the discussion was in terms of West and East. At that time more than half of all European missionaries worked in Asia, and China was the largest single mission field. But although Asia has 60 percent of the world’s population, less than eight percent of Western missionaries go to Asia today, while nearly 30 percent go to Africa...Europe’s share of international missionary sending has dropped from two-thirds in 1910 to one-third today, more than 40 percent of whom go to other parts of Europe. The other third of cross-cultural missionaries now is made up of new mission movements from South Korea, Brazil, Nigeria, India, the Philippines and other major centres of Christian population.” Kim, “Mission’s Changing Landscape,” 256.

Implications:

- This change in dynamic of receivers becoming senders is putting increasing pressure on mission agencies – many of which have been historically built around Western recruiting and finance models. This change therefore raises some significant questions:
 - How can these missionaries from the Global South be financed?
 - Is the West to provide the **finances** but the Global South the **personnel**?
 - Is there still a **place** for Western missionaries?
 - Is it good stewardship to support one **western** missionary rather than **six** from the Global South for the same money?
 - Is the general western mission agency minimum requirement of 1 year of theological education valid/achievable/warranted/viable – especially when 95% of pastors worldwide (2.2 million) have no formal theological training?
- What we can say with some certainty is that the missionaries from the Global South come mainly from cultures which are very community-orientated and thus have some different needs than Western missionaries. Their sending churches and mission organisations often do not have the same financial resources as western agencies. Therefore they need different forms of mission structures for sending, leadership and pastoral care – "new wineskins for new wine."
- This shift in receivers becoming senders also has implications regarding team dynamics. Cross-cultural teams are not a new concept, but mission teams have traditionally been dominated by missionaries from Western countries.
- With the growing cultural diversity of teams (e.g. someone serving in Laos with team members from Germany, North America, S. Korea, Tanzania and Brazil) then the diversity of challenges is also increasing e.g. in such areas as communication, expectations, leadership style, conflict and conflict management, and team dynamics.

3. Emphasis on partnership

- A third change in world mission is the growing emphasis on partnership i.e. this changing dynamic of receivers becoming senders has increasingly driven a greater emphasis on **true** partnership between Global North and Global South Christians. By true partnership I mean humble acceptance and embrace of the reality that the **combined** missionary efforts of the Global North and Global South are required to see the Great Commission fulfilled.
- It's not as if western Christians are passing the baton to the Global South but rather that there is more of a **cooperative** and **equal** partnership where together the goal is being achieved.
- The equality of the partnership is a very important aspect of this, as **traditionally** Western missionaries have been the **drivers** and **decision-makers** in mission. In the 21st century, the West is no longer driving the global Christian car, but is in the **boot**.
- The trend in missions today is for collaborative work – with the Global North often providing expertise, training and innovation, while the Global South provides much in the way of **people-power**, **cultural nearness**, **zeal**, and **evangelistic prowess**.

- So yes, there is a place for the Western missionary. Marty and Jenny don't have to unpack their bags. But the role of the western missionary is much more in the role of team player and specialised servant.²⁰

4. The growth of Christianity in China

- The fourth change in world mission has been nothing short of spectacular: and it's the growth of Christianity in China.
- The Communist rise to power in 1949 and the subsequent expulsion of all Western missionaries, followed by the Cultural Revolution of 1966 which banned **all** religion and destroyed **all** places of worship, left many to consider Christianity in China in the 20th century effectively dead.²¹
- Christianity in China, however, has experienced remarkable growth in the past two decades – a trend that is predicted to continue.²² 10,000 Chinese a day are reportedly coming to Christ. 10,000 Chinese **a day**. More than **3.5 million a year**. [Almost twice the population of Perth]
- The two likely superpowers of the 21st century are China and America. Not only will their economic level, military power, and influence be well-matched by then, but so too will their spiritual impact. At current rates, by **2030** there will be more Christians in **China** than in **America** – although the actual percentages will likely be lower for China due to China's large population.²³
- In the 2015 book, *A Star in the East: The Rise of Christianity in China*, by Stark and Wang, while noting the estimated number of Christians in China has gone from **10** million to **100** million in a 35-year period (1980-2014), what is even **more** staggering are their predictions for next 20 years: 2020 (150 million), 2030 (300 million), 2040 (almost 600 million).²⁴
- Can you stop and imagine this for a moment? In 20 years' time – many of you here may well witness the number of Christians in China tick over the half a billion mark – which would represent over one-third of that country's population based on projected figures (of 1.5 billion).

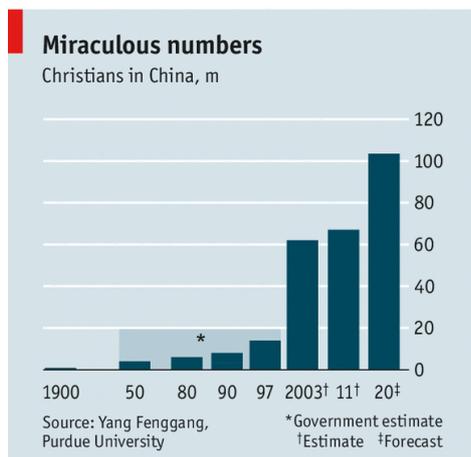
²⁰ The role of the western missionary "is much more in the roll of team player and specialized servant. Western missionaries will no longer have the protection of their governments or empires, or even financial support. Places where Western missionaries travel now will be difficult places with less security and comfort than in the past. Few are the places in the world where governments support, protect or even tolerate missionaries. Specifically, one missiological area that needs to be explored in such a violent and hostile world where there is so little trust in the Western missionary is that of "pre-emptive peacemaking." Christians need to place themselves in difficult areas where ministries of mercy, compassion and peacemaking are needed. Places of potential violence are where many of the unreached and unloved people of the world live. Sunquist, "A Historian's Hunches," 290.

²¹ Rodney Stark and Xiuhua Wang, *A Star in the East: The Rise of Christianity in China* (West Conshohocken: Templeton press, 2015), 1-3.

²² Figures at November 2012. <https://www.economist.com/news/briefing/21629218-rapid-spread-christianity-forcing-official-rethink-religion-cracks> Accessed 28/09/17.

²³ Patrick Johnstone, *The Future of the Global Church: History, Trends and Possibilities* (Downers Grove: IVP, 2011), 149.

²⁴ Stark and Wang, *A Star in the East*, 115.



Year	Number of Christians
1980	10.0 million
1990	19.7 million
2000	38.7 million
2007	61.1 million
2010	76.1 million
2014	99.8 million
2020	149.7 million
2030	294.6 million
2040	579.5 million

Table Projecting Christian Growth in China: 1980-2040²⁵ (Annual Growth rate: 7%)

- **[Impact of government crackdown; my visit]** And so, while it is too early to say what will happen in China, or to say that China will become the largest mission sending country in the world, we can at least say that it is becoming a major player in world mission.²⁶

5. The shift from geography to ethnography

- The fifth way that world mission has changed is what has been termed ‘a shift from geography to ethnography.’ Let me explain.
- Since the time of Jesus’ declaration to his disciples that they would be His witnesses in Jerusalem, Judea-Samaria, and to the ends of the earth (Acts 1:8), Christian mission has largely been driven by a sense of geography (i.e. countries).
- Under God, during this period, every country has had exposure to Christianity in some form, and by the time of the important 1974 Lausanne mission Conference held in Switzerland there was a feeling by at least **some** of the mainline churches that, **geographically**-speaking, the Great Commission had almost been completed.²⁷
- This idea was challenged at the conference, however, by Dr Ralph Winter, when he introduced the idea of ‘people groups.’²⁸ His idea was that countries are not monochrome. Within **any** country there may be many different subgroups – with their own distinct language, culture, customs and so on – that are effectively a country within a country.
- So, while there may be 197 countries in the world, Winter estimated at the time that there were over 24,000 ‘people groups’ worldwide.²⁹ So, within a country there could

²⁵ Table from Stark and Wang, *A Star in the East*, 115. They chose the year 1980 as the starting point for their Table as 1980 was the year where Christianity in China had just become legal and also somewhat visible.

²⁶ <https://www.chinasource.org/resource-library/articles/china-emerging-as-a-mission-sending-country>

²⁷ Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids: Kregel, 2010), 357.

²⁸ “People Group” = The largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance” (Joshua Project)

²⁹ Tennent, *Invitation to World Missions*, 358. Nt. Winter said there were 238 countries/geopolitical units in the world.

be literally hundreds of different people groups – each one distinct and needing to be reached with the gospel.

- Since this time, the concept of people groups has become common place in mission.

Implications

- The Joshua Project lists the number of people groups as about 17,000, with the number of unreached people groups as 7,000. So 40% of the people groups of the world are still unreached – over 3 billion people.
- Out of that 7,000 unreached groups – India (2082), China (406), Pakistan (386), Bangladesh (336), Nepal (292).
- Will you pray? Will you give? Will you go?

6. The impact of urbanisation for mission

- The sixth thing that is impacting and changing world mission is urbanisation – that is – increasing numbers of people moving from the rural areas into cities.
- In **1800** only **5%** of the world’s population lived in cities. In **1900** it was **15%**. In the **1950s**, it was less than **30%**. In **2016** it had risen to **55%** (around 4 billion – with an estimated 1.5 billion of them Christians). And, by **2030**, the UN projects that some **4.9** billion people will be urban dwellers.³⁰
- The global urban population is growing at a rate of 2.2%, while the Christian urban population is growing slightly slower at 1.6%. So cities are growing faster than Christians are moving to them.³¹
- In 2018, there were 37 mega-cities — those with populations of 10 million or more — with the majority located in developing economies. By 2050, the world’s urban population will have increased by almost 50% (44%).
- Much of the growth in urban populations will likely take place in Asia and Africa. Large scale migrations from rural areas will power much of this growth. “We face an urban future, and the city represents mission’s new frontier.”³²
- Fuelling this migration to the cities is the spiralling population growth. While the population in Japan and parts of the West is in decline, the rest of the world is experiencing rapid population growth.³³
- “While the global population explosion increases pressure on the limited resources of the earth and contributes to growing poverty, it also heightens the evangelistic challenge of reaching this burgeoning number of people with the good news.”³⁴

Implications

³⁰ Eitel, “The Lions look back,” 582; <http://ncdefca.org/wp-content/uploads/2018/05/Mssions-Jan.pdf>

³¹ <http://ncdefca.org/wp-content/uploads/2018/05/Mssions-Jan.pdf>

³² Goheen, *Introducing Christian Mission*, 21.

³³ “Although there is decline in parts of the West and in Japan, the overall global picture is one of escalating growth. When William Carey set sail for India in the late eighteenth century, there were not yet 1 billion people in the world. That number would not be reached until 1830. It took another century until in 1930 there were 2 billion people. The third billion came thirty years later (1960), and the fourth fourteen years after that (1974). By 2000 world population passed the 6 billion mark, and we passed 7 billion in 2011.” Goheen, *Introducing Christian Mission*, 23.

³⁴ Goheen, *Introducing Christian Mission*, 23.

- In terms of 2018 population figures, the top 12 megacities are: Tokyo (38 mil), Jakarta (32 mil), Delhi (27), Manila, Shanghai/ Seoul (24), Mumbai (23), New York/ San Paulo/ Beijing (22), Mexico City (21), Guangzhou (20).
- If the cities are where people are living, then that is where increasing numbers of missionaries need to be living too.

7. The impact of globalisation and digitalisation for mission³⁵

- The seventh factor, or pair of factors, that has changed world mission in a relatively short period of time over, are **globalisation** and **digitalisation**.
- **Globalisation** refers to how different countries and peoples of the world interact with each other. In terms of economic globalisation, as people from around the world engage with one other for trade, many things go from being local to global.³⁶ Think McDonalds, Nike, Coca Cola.
- **Digitalisation** has helped facilitate globalisation. The combination of the internet, network capable mobile devices, the ‘cloud,’ and so on, has made connecting and interacting with people and products across the world so much easier.
- The new communication technologies have revolutionised our world. News and pictures travel around the world in seconds. One mouse-click and the whole world knows. The most remote places of the world are now connected through technology in a way that was not possible even 40 years ago.
- The rapid rise of technology has also opened up many opportunities for mission and the spread of the gospel – many of which can be accessed with simply a smartphone: internet evangelism, Christians movies/ websites, multiple Bible translations in multiple languages, Christian TV/ radio, and theological education through the web...are just some examples.
- But that being said, while these might create tremendous missionary opportunities, they are still no substitute for the living example of a godly Christian. We still need Christians present with non-Christians. We still need missionaries
- Globalisation and digitalisation have had a dramatic impact on the experience of missionary life as well. For example: solar energy and water purification, satellite phone in remote mountains, sat-nav for travelling in remote areas, language learning via internet, TCK’s doing school using the internet, easier and quick communication with loved ones/family/colleagues/ mission agencies, cheaper air tickets which can facilitate quick trips home or friends and loved ones more easily being able to visit, and so on.³⁷
- Furthermore, communication with home churches and supporters has become much easier as well. A quick email and hundreds of people can be praying specifically for an issue. Photos and videos give greater insights into the life and work of the

³⁵ <https://www.dmgint.de/mission/id-12-modern-trends.html>

³⁶ “Globalization is the spread of the modern Western story of economic progress around the world, especially with the use of new information technology. Globalization is the single most adequate way of describing the context in which we work today. It has beneficial potential but also has been the source of a consumer society in the West, a growing gap between rich and poor, ecological destruction, a massive displacement of peoples, and a homogenizing force imposing the spirit of Western culture on the cultures of the world. René Padilla believes it to be the greatest challenge that the Christian mission faces.” Goheen, *Introducing Christian Mission*, 21.

³⁷ <https://www.dmgint.de/mission/id-12-modern-trends.html>

missionary in a way that words alone struggle to communicate. Skype calls to missionaries during church services can connect missionary and church from almost anywhere in the world.³⁸

- Because of technology, mission continues to evolve and change at a rapid rate – creating both challenges and opportunities.

8. Migration and displacement have placed world mission on our doorstep

- There's a final change in world mission that I would like to highlight as I close, and it's this: migration and displacement of people has placed mission on our doorstep.
- Missiologist Kirsteen Kim explains,

A century ago, international migration was primarily the movement of Europeans from their homelands to less densely populated land in other regions. Today people still move from densely populated to less populated areas, but since the 1960s, the direction of migration has been from the non-Western world to the West, and also to other economically powerful nations in West and East Asia.³⁹

- In Australia, Sydney and Melbourne have traditionally been the multicultural capitals of Australia. But Perth is catching up!
 - Cannington, Queens Park, Crawley, Glendalough, Bentley and East Perth are all suburbs that have >55% migrant populations.
 - Cannington, Queens Park and Glendalough have strong Indian populations.
 - Bentley, Waterford and Winthrop have strong Malaysian communities.
 - Crawley has a strong Chinese community.⁴⁰
- Our Australian cities have become very multicultural. In many districts the majority of the population comes from abroad. And even in some rural areas there are big groups of asylum seekers.
- Some of those people who come to our cities are already followers of Jesus. And so we need to ask ourselves what we can do to help them feel at home in our churches – even if it means maybe having to do some aspects of church differently in order to incorporate them into church life.
- But that being said, at least here in Australia, the majority of the 190,000 or so people migrating to Australia each year, are not coming from a Christian background. Other international residents have never heard the gospel: World mission on our doorstep.

³⁸ <https://www.dmgint.de/mission/id-12-modern-trends.html>

³⁹ Kirsteen Kim, "Mission's changing landscape: Global Flows and Mission Movements," *IRM* 100, no. 2 (2011): 249. "In our globalized world poor immigrants are being received by nations far away, and wealthy immigrants are choosing to bring their gifts and talents mostly to the West. The poor displaced populations today include about thirty million children. Never has there been such a multitude of needy children separated from their homes, their local villages and their extended families. There is no sign that this massive number of children at risk will abate in the near future. Christian mission must make such suffering and hopelessness a top priority for missiology. Migration is complex and comes to us today as a major crisis for the exposed and defenceless, as well as opportunity for those who have resources." Sunquist, "A Historian's Hunches," 292.

⁴⁰ <https://www.perthnow.com.au/news/wa/migrants-make-up-60-per-cent-of-residents-in-some-perth-suburbs-ng-cfb9f2f5305b156a4e3b375a3beb46d3>

How can our churches fulfil the great commission in their neighbourhood effectively?
What role might God want you to play bringing the gospel to these new arrivals?⁴¹

⁴¹ <https://www.sbs.com.au/yourlanguage/hindi/en/article/2018/05/09/immigration-no-cut-australias-migrant-intake-2018-19>