

From the Editor's Desk

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Two Tracks across a Global Missionscape

The missionscape of 2010 is beginning to feel the wake of four global conferences, with Tokyo and Edinburgh behind us and Cape Town and Boston still to go. A slight adrenalin is apparent in publications as mission leaders gather, condense global issues, and disperse. For a week mission leaders transcend their organizational agendas to assess the impact of new technologies, watch the evangelical and ecumenical dance, and estimate the trajectories of a younger generation who have recently entered the fray. These can be heady conditions, and vertigo can set in with too many spins on our missionary mandate. We might invite change, but we each struggle to maintain our core values and steady our compass on certain fundamental tracks.

Allen Yeh, a younger mission historian on the scene, will be in attendance at all four global events, and offers herein an initial comparison of Tokyo 2010 and Edinburgh 2010. His description of the distinctive mission mentalities and contending constituencies displays a fresh sensitivity, one more representative of a rising generation in mission.

This journal unapologetically identifies with Tokyo 2010, the one conference with a singular focus on frontier missions. That conference was guided by two rails which this journal has historically prioritized, and which frame the contents of this particular issue of the journal. Those two tracks, first articulated at Lausanne 1974, appeared with greater muscle at the Edinburgh 1980 World Consultation on Frontier Missions (detailed in the compendium *Seeds of Promise* available at missionbooks.org). Yeh's article points out their elaboration at Tokyo.

One track was the idea of closure, of completing the mandate of world evangelization, that every people should have an effective Kingdom witness within their own cultural milieu. An article by Kevin Higgins (one of the plenary speakers at Tokyo), and another by Len Bartlotti, both extend this momentum towards closure, and combine their scholarship and field experience to assess Tokyo's particular emphasis on "engaging all peoples."

The second track was originally tagged "cross-cultural evangelism," a dimension so loaded with new implications (and unfortunate connotations) that it might just disappear in present missiology. Williams and Gray introduce the amazing repercussions of global technologies on cross-cultural evangelism, and L. R. Burke distills communication principles in another installment from the Fruitful Practices Research team.

Maybe we'll see some of you at our ISFM meetings in Charlotte, September 21-23. Its theme, "Ethnicity, Globalization and the Kingdom of God," joins this issue in tracking frontiers across the 2010 missionscape.

Looking forward,



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