Dear Prof. Tan!

I am really excited to interview you on your new book, *World Christianity: Perspectives and Insights*, at 9:30am Eastern Standard Time (i.e., 6:30am Pacific Standard Time) on the morning of Wednesday, September 21, 2016. I’m delighted that we’ve been able to synchronize our schedules in order to do this!

Our interview will be published in our online venue: *Unitas Fidei: An Online Journal For World Christianity* (<http://aqueductproject.org/category/book-reviews/>). From 2011–2015, I conducted telephone interviews with 150 scholars and Christian leaders from 21 countries on the subject of the unity of the church. Through this process, I discovered (at least—for me it was a discovery!) that Christians from various theological traditions conceive of Christian unity very differently. It’s not just our doctrinal differences that separate us; in fact we conceive of Christian unity in a variety of ways, and our attempts to pursue Christian unity can therefore be misunderstood by Christians of other traditions. *Unitas Fidei* is meant to be a place where we can set to work understanding and pursuing the unity for which Jesus prayed in John 17.

During our conversation, I would like to ask the following questions, perhaps somewhat amended so as to best fit the flow of our discussion:

1. *World Christianity: Perspectives and Insights* (Orbis, 2016) is an anthology of essays in honor of Peter C. Phan. When did you first learn of Prof. Phan’s research? When did you come into personal contact with Prof. Phan?
2. Part II of this book is titled “World Christianity and New Ways of Doing Theology” and features contributions on an array of dogmatic foci, including the sacraments, the Trinity, Christology, hermeneutics, and missions. What is it about the phenomenon of world Christianity, precisely, that opens new insights into these traditional theological themes? What is one area of theological research that you would like to see given greater attention in the near future from a world Christianity perspective?
3. Chapter 17 is an essay by Edmund Kee-Fook Chia and is titled “Interchurch Dialogue: Global Perspectives.” In your view, what new opportunities and challenges does the phenomenon of world Christianity bring to the ecumenical task?
4. I know that historians are not futurists, but given the history of world Christianity, what are some of the forces at play today that you believe will significantly shape the story of Christianity through the remainder of the twenty-first century?
5. How do you understand theologically the diversity of streams of Christian faith expressed in world Christianity? What does it mean for you as a Roman Catholic (a Christian tradition that has emphasized institutional unity) to articulate an “Asian Christianity” or an “African Christianity”?
6. What would it mean for the church to be united? How would we recognize this unity, and what can Christians do today to pursue this unity?

We will record our interview via Skype (please see the attached “Technical Recommendations” for details). Sometime before our interview, **I would be grateful if you would send me a contact request via Skype** so that I have your details and can call you via Skype on the morning of the interview. I would also be grateful if you would kindly send me a telephone number at which you will be able to be reached on the morning of the interview (in the very unlikely case of internet failure on either of our ends); my cell phone number is (509) 995-5720.

Many thanks!

Yours,

Jonathan

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