Of Books, Projects, and People

Of recent books in missiology, one of the most useful is the eleventh edition of Mission Handbook: North American Protestant Ministries Overseas, edited by Edward R. Dayton. The volume is a gold mine of information for exploring scholars. For this issue of the Occasional Bulletin, Dr. Dayton has prepared an analysis of some of the trends in present-day North American Protestant ministries overseas, using data from the Mission Handbook.

In this issue we also have reports on four major projects and conferences. Frederick H. Bronkema looks at what was accomplished by the Future of the Missionary Enterprise documentation project he directed for IDOC/International from 1972 to 1976 when the project was concluded. From Manila comes a statement on “Man and Nature,” prepared at a conference of one hundred Asian theologians held March 13-21, 1977, that raises crucial questions of interest and importance for the Church in mission everywhere. From Venice there is an encouraging report about the “Dialogue on Mission” that took place in April, involving sixteen prominent Roman Catholic and Evangelical Protestant mission scholars. And from Chiang Mai, Thailand, we have the official statement of a major theological consultation of the World Council of Churches, which met April 18-27, 1977, on “Dialogue in Community.”

One of the most influential mission statesmen of the nineteenth century—both as theoretician and administrator—was Henry Venn, general secretary of the Church Missionary Society from 1841 to 1872. Wilbert R. Shenk is writing a doctoral dissertation on Venn and helps us to appreciate his legacy.

In our own time, Johannes Christiaan Hoekendijk—the Dutch Professor of Missions at Union Theological Seminary in New York who died in 1975—exercised considerable influence on mission theology during a period of extraordinary ferment. Professor L. A. Hoedemaker from the University of Groningen in the Netherlands contributes here an initial assessment of Hoekendijk’s work during his decade in the United States, including excerpts from some of Hoekendijk’s unpublished manuscripts.

A sense of loss spanned the world of the Society of Jesus with the death of Horacio de la Costa, S. J., on March 20, 1977, at the age of 60. We share that feeling. Father de la Costa, a distinguished Filipino historian, is remembered by those who knew him best as a man of rare human and intellectual gifts, a gentle genius. By his books, his friendship, and his winsome Christian witness, the cause of the Christian mission has been richly enhanced.

Thanks, with a Reminder

Response to the first issue of the new Occasional Bulletin has been enormously gratifying. There is a continuing flow of orders for new subscriptions, for the published proceedings of our consultations on mission, and for more information about the Overseas Ministries Study Center from many parts of the world. But this is only the beginning. If you have not yet sent in your personal subscription, or if your school library has not yet subscribed, why not tear out the enclosed reply card and send in your order today?
Current Trends in North American Protestant Ministries Overseas

Edward R. Dayton

In the November 23, 1960 issue of the Occasional Bulletin from the Missionary Research Library,* Frank W. Price and Clara E. Orr analyzed the data from the just-completed Directory of North American Protestant Foreign Missionary Agencies. At that time both researchers and mission executives took note of the fact that for the first time in history the number of missionaries sent out by the so-called evangelical agencies comprising the Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Mission Association (IFMA) exceeded the number of overseas personnel from the then Division of Foreign Missions (DFM), now the Division of Overseas Ministries (DOM), of the National Council of Churches of Christ in the U.S.A. That year DFM-related missionaries totaled 10,244 while EFMA/IFMA combined equaled 10,822. In 1960 these three associations represented 78 percent of the 27,039 missionaries reported by all North American Protestant agencies working overseas. Eight years later David M. Stowe, then the executive of the DOM, analyzed the eighth edition of what was then known as the Directory of North American Protestant Ministries Overseas in the January 1969 Occasional Bulletin. The trends highlighted significant growth: income up 64 percent to $279 million and personnel up 19 percent to 32,087. Stowe noted that while the total Protestant missionary force continued to grow in both personnel and finances, “the center of gravity of Protestant missionary sending is shifting constantly away from the ‘ecumenical’ agencies toward conservative and fundamentalist ones.”

Another eight years have passed. The eleventh edition of the same directory (current title—Mission Handbook: North American Protestant Ministries Overseas) has just been published. It seems appropriate to take Dr. Stowe’s analysis as a convenient frame of reference and to use these three sets of data, spaced eight years apart to suggest, (in Dr. Stowe’s words) “in bold and over-simple outline some apparent implications of the data.”

Dr. Stowe made five observations:

1. “The traditional missionary sending system is stronger than ever.” Between 1960 and 1968 the income of missionary agencies increased from $170 million to $279 million, an impressive 64 percent. During the next eight years the income rose to an estimated value of $656 million, an increase of 135 percent. This is still impressive even in the midst of the inflation that accompanied it.

2. “The foreign missionary force hit an all time high and is still growing.” Dr. Stowe’s observation continues to be true except at a much-reduced rate. Notice in Table 2 the significant decline in numbers of missionaries in DOM-related agencies (from 10,042 in 1968 to 5,010 in 1976), the lack of growth of the EFMA/IFMA agencies (13,575 in 1968, 13,448 in 1976), and the more rapid growth of nonaffiliated agencies (11,351 in 1968, 15,917 in 1976).

3. “The center of gravity of Protestant missionary sending is shifting constantly away from ‘ecumenical’ agencies toward conservative and fundamentalist ones.” Dr. Stowe continued, “Something of a sensation was created by the appearance in 1960 of a special issue of the Missionary Research Library’s Occasional Bulletin devoted to analysis of ‘North American Protestant Foreign Missions in 1960.’ It was then discovered that National Council-related mission boards had dropped, in percentage of the total missionary force, from 43.5 percent of the 1956 and 41.2 percent of the 1958 to only 38 percent in 1960.” The trend continues. DOM-related agencies in 1976 represented only 14 percent of the missionary force. Meanwhile, EFMA/IFMA have moved very little from 40 percent of the missionary force in 1960 to 42 percent in 1968 to 38 percent in 1976. At the same time the unaffiliated agencies grew from 25 percent in 1960 to 35 percent in 1968 to 45 percent in 1976. The two largest of these unaffiliated agencies, the Southern Baptists who have 2,667 missionaries and the Wycliffe Bible Translators with 2,693 missionaries (from North America), would certainly be counted on the “evangelical” side, as would the majority of the other unaffiliated agencies.

4. “Relative concern of mission agencies for missionary sending, compared with other aspects of program, varies greatly.” In 1968 Dr. Stowe further observed that “over the past eight years there has been considerable stability in the sending pattern of the large boards that account for so much of the Protestant overseas effort.” This is no longer true. All of the major DOM-related boards have shown a considerable decrease. The EFMA/IFMA boards have been relatively stable. It has been the large unaffiliated agencies, namely Wycliffe and the Southern Baptists, that have shown considerable growth. Also noticeable has been Baptist Mid Missions, part of the Fellowship of Missions (FOM), which has increased 77 percent from 511 to 905 in only three years.

However, the variation in the mix between program dollars and the number of missionaries does continue to vary widely. Using the agencies’ total income divided by the total number of missionaries as a rough index, Dr. Stowe in 1968 obtained the results shown in Table 3, to which we have added a 1976 comparison. It is important to note that these dollar amounts do not necessarily indicate the amount of money spent per missionary. What we have here is really a comparison of ratios.

5. “From such data as this we may draw one more provisional conclusion: DOM-related agencies up to the present are operat-


* This paper has reexamined the original statistical base for the 1960 and 1968 figures used in the previous Occasional Bulletin. Throughout this analysis, corrected figures have been used as required. Discrepancies noted are related principally to duplications resulting from membership in more than one association and from clerical errors. However, the thrust of the previous analysis is not significantly modified by these corrections.
ing on a status quo basis. They have not decided to devalue the professional missionary; they are sending all they can recruit and pay for."

Data collected for the eleventh edition does not include information as to whether DOM-related agencies "are sending all they can recruit and pay for." However, it would appear that by their own testimony DOM-related agencies are purposefully withdrawing from many areas. But they are not alone. If one examines the significant drop in the numbers of missionaries in the Sudan Interior Mission (SIM), specifically the dramatic reduction in size of the SIM force in Nigeria, one can conclude that this is happening in some evangelical agencies as well.

Having examined Dr. Stowe's observations of 1968, let us go on to make some of our own:

1. **There are really three North American missionary forces.** It is helpful to think of the American missionary force as actually being comprised of three forces made up of the so-called "ecumenical" agencies of the DOM, the evangelical force affiliated with EFMA/IFMA, and a nonaffiliated force made up of the balance of the agencies. We could characterize these by saying that the DOM-related agencies appear to be withdrawing, the evangelical agencies appear to be accommodating, while the nonaffiliated agencies appear to be operating independently. To put it another way, it may well be that the EFMA/IFMA agencies will follow the same pattern as the ecumenical agencies, namely, establishing churches in other countries, working with and alongside these churches to bring them to maturity, and then finding themselves in the position of being "over-and-against" their own churches, much as a parent and a child. The call for "moratorium" was sounded primarily by national churches founded by the older denominational agencies. These churches have found a common voice through the World Council of Churches, a voice that within Christendom is represented primarily by the "nonevangelical" denominations. To oversimplify, it appears that the ecumenical agencies are listening to their related national churches who are in essence saying to them: "This is our country. Please don't send any of your people or dollars here without consulting us." By the nature of the case the denominational agencies must listen to this voice.

Meanwhile the evangelical agencies appear to be moving in the same direction. Although there is not yet one united voice speaking to them, there are obviously many examples of individual national churches speaking directly to their related missions. This is why we would characterize the second missionary force as going through a process of "accommodating." They are listening to evangelical Christians to whom they relate and attempting to be responsive to what they are hearing their brothers and sisters in Christ saying to them. However, this is happening in small rather than national and international meetings. Neither the World Evangelical Fellowship nor the various national associations of evangelicals that are related to it have yet been able to speak to one another in any unified way.

A third force which we have characterized as "operating independently" is made up of agencies that are not directly related to other operations in their selected fields of service. Some agencies included in this group are quite large. The Southern Baptists, with 2,667 North American personnel and a $52-million income in 1975, is the largest. However, in numbers of personnel they are exceeded slightly by Wycliffe with 2,693 North Americans. (Wycliffe's total force is 3,011 when expatriates from other countries are included.) Baptist Mid Missions, associated with the FOM, had an income of approximately $7.5 million in 1975 and 905 overseas personnel. The New Tribes Mission had an income of approximately $4.1 million and 864 overseas personnel. However, the large majority of agencies making up this independent group are small in size. We characterize them as "operating independently" because they assume that there is a need for their presence while showing little concern for existing national churches. To put it another way, if one pictures a given country as being covered by a series of circles, some of which intersect and some of which have space between them, and if these circles represent established churches that have attained their own national identity, these independent agencies are moving into the empty spaces between the circles and in many cases overlapping them.

This third force then can perhaps be pictured as the main missionary force of the future. It is a force that is growing rapidly both in numbers and income.
2. The mission associations no longer speak to or for the major North American force. Forty-three percent of the mission dollars and 45 percent of the missionaries are unaffiliated with any mission association. This 45 percent is up from 35 percent in 1968 and 25 percent in 1960. One may forecast that it will continue to grow.

Although, as we have noted above, the unaffiliated or independent missions do contain a few large agencies, most of them are quite small. It is rather a startling fact that half of the 465 sending agencies from North America and Canada have 22 or fewer missionaries, and half of the 620 agencies of all types listed in the eleventh edition of the Mission Handbook have an income of less than $158,000 per year. Some of these will grow rapidly and become the leading agencies of future years. Others will remain the same or go out of operation. However, during this time they will certainly not speak with a unified voice, nor will there be a common consensus.

This is essentially a new missionary force in its makeup. Table 4 is reproduced from the Mission Handbook and shows that the mix between the sending and service agencies is moving rapidly in the direction of service agencies. During the last decade over half of the agencies founded were service agencies.

3. So-called short-term missionaries will play an increasingly important role. An essay in the 1973 (tenth) edition of the Mission Handbook predicted that the short-term missionary force would by now represent about 30 percent of the total force. This has not proved to be the case. However, the number has grown from about 2 percent in 1965 to 16 percent or 5,764 missionaries in 1976. To put it another way, the number of so-called career missionaries is decreasing.

U.S. Catholic missionaries serving abroad in 1976 numbered 7,010 according to the latest report in Mission Handbook 1976, published by the U.S. Catholic Mission Council. Counted in the annual survey are U.S. citizens serving for at least one year outside the 48 contiguous states. Trends over the past twenty years can be seen from the following figures:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1956</td>
<td>5,126 missionaries</td>
</tr>
<tr>
<td>1962</td>
<td>7,146 missionaries</td>
</tr>
<tr>
<td>1966</td>
<td>9,303 missionaries</td>
</tr>
<tr>
<td>1972</td>
<td>7,656 missionaries</td>
</tr>
<tr>
<td>1976</td>
<td>7,010 missionaries</td>
</tr>
</tbody>
</table>

The major sending groups are the Maryknoll Fathers and Brothers with 676, the Jesuits with 671, and the Maryknoll Sisters with 493 members serving abroad.

—Mission Intercom November 1976

The large majority of the older mission agencies are using short-term personnel with service varying from a few months to two or three years. The average length of service for all agencies reported in the eleventh edition was 24 months. One hundred twenty-one agencies have special summer programs just for short-termers. Reaction to the effectiveness of these short-term missionaries in their varied positions is mixed. However, it is worth noting that where agencies have taken particular pains to design programs especially for short-term missionaries, they have enthusiastically reported short-term effectiveness. Indeed, the handful of agencies that have been set up especially to put short-termers to work has found continued support both in terms of short-termers and their supporting constituencies. In addition, those agencies that reported having short-termers indicated that 25 percent of them move on to longer-term careers. Evidently the short-term phenomenon is a precursor of a much larger mission force in the days ahead.

### Indicators for the Future

To quote David Stowe again, "To what does all this point? Here is a very brief effort to draw from this situation analysis some preliminary indicators." (Stowe's 1969 comments are given in quotes.)

1. "There is apparently going to be a rather massive continuation of missionary sending. Ecumenically related denominations may drop their personnel levels but others will surely continue or increase theirs. There is increasing sensitivity to the international dimensions of human existence in our global village. Almost certainly some of the best Christians in all denominations will feel themselves called to witness and serve in international and ecumenical ways."

There are many, of course, who decry North American involvement in other countries. There is obviously a need for "moratorium" on selected mission agencies (and missionaries!). But the North American churches seem to be sensitized to the dramatic disparity between their own situation and that of the rest of the world. There is a much greater understanding of the need to share our bread, but it appears to be coupled with increasing concern that we should also share the Bread of Life.

2. "No trend is more evident in general than the global village secularization. There is also an unprecedented secular diaspora of technicians, educators, businessmen, artists, government employees and others, within which individual Christians play a major part." This continues to be true, but Stowe's expectation that "an increasing proportion of the Christian world mission will probably be carried on by lay missionaries" does not yet seem to be borne out. The few studies that have been done on effectiveness of Christians operating from secular positions in "non-Christian" countries indicate that they are ill prepared and unmotivated.

3. Stowe indicated a number of qualities and characteristics that would be needed by the future missionary.

A. "He will have a genuine and natural thirst for international, intercultural, ecumenical experience. Such missionaries cannot be produced to order by skillful recruiting. Therefore, programs of mission cannot be built upon the assumption of a certain level of personnel. Those who are spontaneously motivated, who have a 'call' and in addition have high native ability and capacity to learn additional skills and competencies, must be given opportunity to serve." This continues to be true. And it could well be that because the "mission establishment" has not provided the equivalent career path of the medical or legal professions with their steps of schooling, internship and residency, that the missionaries of tomorrow are finding their own way through short-term programs. The total number of candidates in the missionary force remains constant at about..."
A WAY OF LOVE  by George H. Tavard
An understanding of love which takes into account both its human experience and its divine dimension. These two aspects of love are one, and this oneness may provide Christians with a better vantage-point for understanding other religions, including the religion of those who have no religion, yet who do experience love in their heart.
Cloth $6.95

GUARDIANS OF THE DYNASTY  by Richard Millett
"Meticulously researched, objective, dispassionate in tone, this scholarly work tells the whole story of the Guardia Nacional de Nicaragua, the indispensable prop of the sordid Somoza dynasty." Prof. Neill Macaulay, U. of Florida
Cloth $6.95

LOVE AND STRUGGLE  IN MAO'S THOUGHT  by Raymond Whitehead
A study of Mao's ethic, with emphasis on Mao's notion of struggle. Deals with class struggle, "brainwashing," revolutionary violence, etc.
ISBN 0-88344-2906
Cloth $8.95
Paper $3.95

AGAINST PRINCIPALITIES AND POWERS  by Richard K. Taylor
A view of current trends the world over and bold predictions of the shape of things to come. A book of hope and confidence in the Church.
ISBN 0-88344-0977
Cloth $6.95
Paper $2.95

THE COMING OF THE THIRD CHURCH  by Walbert Buhlmann
Meditations and reflections on significant figures and events in the Bible.
Cloth $6.95

NO MORE PLASTIC JESUS  by Adam Finnerty
A call to Christians to re-examine their lifestyles and adopt lives of "creative simplicity."
ISBN 0-88344-3414
Cloth $8.95
Paper $3.95

NO HANDLE ON THE CROSS  by Kosuke Koyama
Asians are beginning to feel that Western Christianity has both preached and lived a Christianity without the Cross. Even more seriously, they have experienced Christ crucified as crucifying them.
ISBN 0-88344-3392
Cloth $7.95
Paper $3.95

THE MILENT GOSPEL  by Carlos Alberto Libanio Cristo
Letters from a Brazilian Jail
The fruit of more than a decade of anguishing search for relevance, inspired by students, seminarians, and intellectuals whom Kappen addressed at seminars or in classrooms.
ISBN 0-88344-2337
Cloth $8.95
Paper $3.95

JESUS AND FREEDOM  by Sebastian Kappen, S.J.
Moving testimony of faith from a member of the Church in prison. Inspirational reading.
ISBN 0-88344-1063
Cloth $8.95
Paper $4.95

THE CHURCH AND THIRD WORLD REVOLUTION  by Pierre Bigo
Bigo argues that the Church must not fail now to identify with the poor and oppressed rather than with their oppressors.
ISBN 0-88344-0725
Cloth $8.95
Paper $4.95

THE MEANING OF MISSION  by Jose Comblin
Comblin combines an easily readable style with fresh insights into the now controverted question of mission.
Cloth $6.95
2,291. The Inter-Varsity Fellowship Mission Conference at Urbana, Illinois, in December 1976 found over 9,000 young people with a willingness and desire to serve outside their own culture. A force with that much dynamism will find a way.

B.

"Genuine ability will rank high on the list of the required qualifications." This is more true than ever. It could be that the short-term programs will begin to filter out those people who have such genuine ability.

C.

"They will be screened and trained for sensitivity and skill in personal and inter-cultural relations." It is interesting to note that when one major graduate school opened its doors for the first time to missionary candidates (as opposed to experienced field missionaries), 150 men and women enrolled. Meanwhile the Summer Institute of International Studies continues to attract a large number of college and postcollege men and women.

4. While the "withdrawing" missionary force noted above appears to have lost its sense of direction, and the "accommodating" force seems reticent to strike out in new directions, an entirely "independent" force is picking up momentum for a new

---

### TABLE 1

<table>
<thead>
<tr>
<th>ASSOCIATION</th>
<th>1960 Income (Millions)</th>
<th>% of Total</th>
<th>1968 Income (Millions)</th>
<th>% of Total</th>
<th>1960-1968 % Change</th>
<th>1976 Income (Millions)</th>
<th>% of Total</th>
<th>1968-1976 % Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>DOM-NCCUSA</td>
<td>$92.0</td>
<td>54%</td>
<td>$149.2</td>
<td>53%</td>
<td>+62%</td>
<td>$137.4</td>
<td>22%</td>
<td>-8%</td>
</tr>
<tr>
<td>EFMA</td>
<td>27.0</td>
<td>16%</td>
<td>60.0</td>
<td>21%</td>
<td>+122%</td>
<td>150.4</td>
<td>24%</td>
<td>+151%</td>
</tr>
<tr>
<td>IFMA</td>
<td>15.4</td>
<td>9%</td>
<td>32.7</td>
<td>12%</td>
<td>+112%</td>
<td>70.6</td>
<td>11%</td>
<td>+116%</td>
</tr>
<tr>
<td>TAM-ICCC</td>
<td>3.3</td>
<td>2%</td>
<td>6.3</td>
<td>2%</td>
<td>+91%</td>
<td>0.8+</td>
<td>2%</td>
<td>-</td>
</tr>
<tr>
<td>FOM</td>
<td>13.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CCC-CWC</td>
<td>4.6</td>
<td>3%</td>
<td>23.1</td>
<td>8%</td>
<td>* * *</td>
<td>9.2</td>
<td>1%</td>
<td>* * *</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>41.2</td>
<td>24%</td>
<td>74.3</td>
<td>27%</td>
<td>+80%</td>
<td>274.0</td>
<td>43%</td>
<td>+269%</td>
</tr>
<tr>
<td><strong>Total Reported</strong></td>
<td><strong>$170.0</strong></td>
<td><strong>38%</strong></td>
<td><strong>$279.0</strong></td>
<td><strong>38%</strong></td>
<td><strong>+80%</strong></td>
<td><strong>$634.0</strong></td>
<td><strong>43%</strong></td>
<td><strong>+269%</strong></td>
</tr>
</tbody>
</table>

**NOTE:** Percent of change (1960 to 1968, 1968 to 1976) shown for trend only. Membership changes, various methods of reporting, and other factors make an exact determination impossible.

* Income noted in brackets are duplicated in another association report.

** Includes those agencies not stating affiliation, and those stating "No Affiliation."

*** Total greater than 100% due to duplication.

**** Percent change not significant due to varying methods of membership reporting.

+ FOM agencies were formerly included in the TAM data.

### TABLE 2

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>DOM-NCCUSA</td>
<td>10,244</td>
<td>38%</td>
<td>10,042</td>
<td>31%</td>
<td>-2%</td>
<td>5,010</td>
<td>14%</td>
<td>-50%</td>
</tr>
<tr>
<td>EFMA</td>
<td>5,744</td>
<td>21%</td>
<td>7,369</td>
<td>23%</td>
<td>+28%</td>
<td>7,347</td>
<td>21%</td>
<td>0%</td>
</tr>
<tr>
<td>IFMA</td>
<td>5,343</td>
<td>20%</td>
<td>6,206</td>
<td>19%</td>
<td>+16%</td>
<td>6,101</td>
<td>17%</td>
<td>-2%</td>
</tr>
<tr>
<td>TAM-ICCC</td>
<td>877</td>
<td>3%</td>
<td>1,128</td>
<td>4%</td>
<td>+29%</td>
<td>153+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>FOM</td>
<td>329</td>
<td></td>
<td>(1,087)</td>
<td>3%</td>
<td>+29%</td>
<td>(763)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CCC-CWC</td>
<td>530</td>
<td>2%</td>
<td>1,873</td>
<td>6%</td>
<td>* * *</td>
<td>329</td>
<td>1%</td>
<td>* * *</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>6,662</td>
<td>25%</td>
<td>11,351</td>
<td>35%</td>
<td>+70%</td>
<td>15,917</td>
<td>45%</td>
<td>+40%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>27,039</strong></td>
<td><strong>38%</strong></td>
<td><strong>32,087</strong></td>
<td><strong>38%</strong></td>
<td><strong>+70%</strong></td>
<td><strong>35,458</strong></td>
<td><strong>43%</strong></td>
<td><strong>+40%</strong></td>
</tr>
</tbody>
</table>

**NOTE:** Percent of change (1960 to 1968, 1968 to 1976) shown for trend only. Membership changes, various methods of reporting, and other factors make an exact determination impossible.

* Personnel noted in brackets are duplicated in another association report.

** Includes those agencies not stating affiliation, and those stating "No Affiliation."

*** Total greater than 100% due to duplication.

**** Percent change not significant due to varying methods of membership reporting.

+ FOM agencies were formerly included in the TAM data.
kind of race. The day of the "ugly American" is probably not completely past. The world will continue to have missionaries who are more patronizing than serving. Old systems and structures will probably fade away very slowly. But there appears to be a new force loose in the land, a force that is sensitive to the dignity of men and women in other cultures, that has an understanding of the price that must be paid to carry the good news of salvation in Jesus Christ to others.

### TABLE 3

**COMPARISON OF 1968-1976 INCOME RATIOS**

<table>
<thead>
<tr>
<th>1968 Ranking in Missionary Sending</th>
<th>ORGANIZATION</th>
<th>1968 Dollars Per Missionary</th>
<th>1976 Ranking in Missionary Sending</th>
<th>1976 Dollars Per Missionary</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>Seventh Day Adventist</td>
<td>$14,400</td>
<td>3rd</td>
<td>$22,300</td>
</tr>
<tr>
<td>1st</td>
<td>Southern Baptist</td>
<td>13,300</td>
<td>2nd</td>
<td>19,500</td>
</tr>
<tr>
<td>5th</td>
<td>United Presbyterian</td>
<td>13,000</td>
<td>19th</td>
<td>25,800</td>
</tr>
<tr>
<td>4th</td>
<td>United Methodist</td>
<td>11,800</td>
<td>10th</td>
<td>24,200</td>
</tr>
<tr>
<td>9th</td>
<td>Assemblies of God</td>
<td>10,200</td>
<td>5th</td>
<td>21,800</td>
</tr>
<tr>
<td>8th</td>
<td>Christian &amp; Missionary Alliance</td>
<td>7,100</td>
<td>9th</td>
<td>14,400</td>
</tr>
<tr>
<td>10th</td>
<td>American Lutheran</td>
<td>6,100</td>
<td>24th</td>
<td>17,300</td>
</tr>
<tr>
<td>7th</td>
<td>The Evangelical Alliance Mission (TEAM)</td>
<td>5,600</td>
<td>7th</td>
<td>10,200</td>
</tr>
<tr>
<td>6th</td>
<td>Sudan Interior Mission</td>
<td>4,000</td>
<td>11th</td>
<td>14,200</td>
</tr>
<tr>
<td>2nd</td>
<td>Wycliff Bible Translators</td>
<td>2,200</td>
<td>1st</td>
<td>6,300</td>
</tr>
</tbody>
</table>

### TABLE 4

**DISTRIBUTION OF PERSONNEL BY PURPOSE**

<table>
<thead>
<tr>
<th>Agencies Involved</th>
<th>Planting New Churches</th>
<th>Nurturing Existing Churches</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>All agencies</td>
<td>28%</td>
<td>25%</td>
<td>47%</td>
</tr>
<tr>
<td>Canada</td>
<td>25%</td>
<td>34%</td>
<td>41%</td>
</tr>
<tr>
<td>United States</td>
<td>28%</td>
<td>25%</td>
<td>47%</td>
</tr>
<tr>
<td>Nonassociated</td>
<td>27%</td>
<td>19%</td>
<td>54%</td>
</tr>
<tr>
<td>Division of Overseas Ministries</td>
<td>13%</td>
<td>24%</td>
<td>63%</td>
</tr>
<tr>
<td>Evangelical Foreign Missions Association</td>
<td>32%</td>
<td>31%</td>
<td>37%</td>
</tr>
<tr>
<td>Interdenominational Foreign Mission Association</td>
<td>28%</td>
<td>24%</td>
<td>48%</td>
</tr>
</tbody>
</table>

### Hoekendijk’s American Years

L. A. Hoedemaker

It probably cannot be said that the Dutch theologian Hans Hoekendijk was a logical candidate for the Chair of Missions at Union Theological Seminary in 1965. To be sure, he was well-known in the World Council of Churches, especially in the Department of Studies in Evangelism (the study-project “Missionary Structures of the Congregation,” initiated at New Delhi, in particular bore his stamp); his book, *The Church Inside Out*, was being translated into many languages; and in the Netherlands he was the initiator and often also the target of many heated discussions on the future of the Church and the ecumenical movement. But in American theological circles he was little known, and his prospective fellow missiologists may well have been suspicious of his background in systematic theology and his supposed radicalism.

Now, almost two years after his death, there is good reason to raise some questions about Hoekendijk’s ten American years. Would he have been a logical candidate now? Did his major concerns change in the course of these years? Were his concerns shared and recognized by others? What was his most important contribution? Of course, much more than one article would be needed to deal with these questions in a satisfactory way. But at least we can start.

### Hoekendijk’s Basic Concerns

Those familiar with recent developments in missionary thinking may associate the name Hoekendijk with the so-called Dutch Theology of the Apostolate that flourished in the 1950s and early 1960s and had as its chief spokesmen people such as Hendrik Kraemer and Arnold van Ruler. The main idea was to develop a concept of mission that would encompass the whole Church and...
a concept of the Church that would be essentially missionary. According to this line of thinking it is wrong to conceive of Church and mission as two distinct entities; speaking about the Church can only be meaningful in the context of speaking about the Kingdom of God and the whole world; the Church, therefore, is essentially missionary or she is not the Church. It cannot be denied that Hoekendijk shared these concerns; but neither should it be overlooked that his radical insistence on the thesis that “the Church is a function of the apostolate” puzzled many, even those sympathetic to the Theology of the Apostolate in general. Hoekendijk became known, rightly or wrongly, as an iconoclast who seemed to criticize all institutional forms of Church life in favor of a constant movement toward the world, a constant process of establishing living signs of salvation (shalom) among people.

The problem is that Hoekendijk operated from a different—perhaps we should say a more “evangelical”—starting point than men like Kraemer or van Ruler, who were essentially interested in (re-)defining the Church in the context of mission, and in reactivating it on the basis of an awareness of this context. Hoekendijk’s interest was more like that of Ludwig von Zinzendorf and John Wesley, whose thought and action were characterized by a rediscovery of the living Christ and a simultaneous rediscovery of the whole world as the field of mission. To be sure, the question of the Church cannot be dodged when one starts here; but inevitably a lot of preliminary questions are raised before one gets to that question. This evangelicalism, often mistakenly interpreted as a refusal to take the Church seriously, was the core of Hoekendijk’s special position; it was the reason why he judged many current reflections on Church and apostolate as not radical enough. The most weighty preliminary question that he felt he had to be raised is found in his dissertation: Why did this eighteenth-century evangelical spirituality, this Kingdom-world spirituality, have to succumb again to ways of thinking that started with Church, confession, or nation? Why did the natural and cultural “orders” have to replace eschatology? Why did mission have to become an extension of given institutions, a calling-back to the safe harbors of familiar Church forms?

In his dissertation Hoekendijk applied this basic question to the concept of Volk in German missionary thinking; later he said that it would be quite possible to do the same thing with revolution. Is it necessary that the Church always end up on the wrong side of the fence? Doesn’t that obscure the original theological order of things in which the focus of attention is not the Church but rather shalom: the promise of the normalization of things and relations to be announced and demonstrated by those who are moved by the story of Jesus? Missionary pro-existence was for Hoekendijk not merely a preaching slogan but rather the framework in which theology, including theology about the Church, becomes possible. Missionary spirituality for him had a meta-theological function.

This rough outline of Hoekendijk’s basic theological concerns hopefully helps to clarify some of the issues in the debates in which Hoekendijk was involved during the 1950s and early 1960s, and especially his disagreements with other spokesmen of the Dutch Theology of the Apostolate. He criticized the traditional concept of the “nation’s Church,” or “people’s Church,” (Volkskirche) with the aid of sociological analyses of modern society, at a time when churches generally were trying to reestablish their identity in this society; he kept insisting on taking the secular world seriously and on developing creative forms of proclamation, service, and community; and in all this he became a patron for many of the younger generation in the early 1960s who were searching for more relevant and flexible forms of Church and ecumenism.

Change or Concentration?

Now the question before us is: What happened when this basic theological concern, shaped and marked as it was by specifically Dutch (or perhaps continental) discussions, was transplanted to the American scene? Obviously, the frontiers of debate had to be different. No Theology of the Apostolate, no Volkskirche tradition, a different ecumenical scene, and, above all, a tendency to interpret the word mission in a rather restricted sense as the effort to go out and convert non-Christians. These general differences, together with the fact that Hoekendijk received a teaching assignment as Professor of Missions, understandably led to a concentration on the meaning of mission as a legitimate key concept in theology, rather than on the nature and function of the Church in modern society, as in the Dutch period. Needless to say, the latter emphasis was not absent from Hoekendijk’s work; on the contrary, his course, PT 351 (“The Church in Mission”), the “Missionary Structures” report (The Church for Others), and the Denman lectures in Atlanta (Horizons of Hope) testify to a persistent concern here. But it was not a major frontier. Even in Horizons of Hope one reads between the lines that the central issue for Hoekendijk was more and more the understanding of mission as a primary motivating force for a messianic pattern of life: hoping, celebrating, and “sitting where people sit.” Hoekendijk wanted to recapture the original mission of God (missio Dei) as the all-encompassing reality. In other words, his original evangelicalism, channeled through the Dutch Theology of the Apostolate where its radicalism could be refined, was now aimed in a critical way at the “neo-evangelical” (which in his view was a compartmentalizing and narrowing) understanding of mission. “From a theology of missions to a missionary theology”—that was his theme.

Obviously it was not a new theme. Perhaps it can even safely be said that this had been his theme all along. Nevertheless there are two points he makes that, in a sense, make it new.

First of all, it must be noted that the theme appeared more and more by itself, not wrapped up in a discussion on some burning (and passing) issue. It became a rather abstract theme, cut loose as it were from new events or new experiences. More and more Hoekendijk seemed content with only a few catchwords to suggest a framework for doing theology—no more; it was as if all further theological or ecclesial substance would only divert attention. Hoekendijk’s use in his classes of Bible study (or, rather, Bible paraphrases) illustrates this point.

Secondly, one notices an unmistakable tendency in Hoekendijk to speak only in a muted way about the substance of the Gospel or the missio Dei. “Humble agnosticism,” “rumor of God”—those are the terms he increasingly used. Obviously impressed by the widespread identity crisis of missions, he rejected all hints of an optimistic crusading spirit. Messianic living is risking oneself in the Diaspora; mission is people scattered throughout the world. Theological language that serves to cover up this basic pattern does less than justice to the universality and freedom intended by the Gospel.

Copies of most back issues of the former Occasional Bulletin from the Missionary Research Library are available for $3 each ($2 if payment accompanies the order) from the Publications Office, OMSC, P.O. Box 2057, Ventnor, NJ 08406.
This, then, must be our first observation about the “American” Hoekendijk. We establish, not a change in content, but a change in style. And as an understanding of his earlier concerns and frontiers can help us follow the logic of this change, so the change itself helps us focus more sharply on the original intentions behind all of Hoekendijk’s work.

The New Interests at Union Theological Seminary

Many teachers in theological education during the late 1960s and early 1970s were tested by the rapid developments and changes in those years in both structure and substance of teaching. It was true for Hoekendijk as for many others: He was challenged to meet new demands, to honor new expectations, to participate in new visions. At Union, it was especially the new concern for blacks and women following the upheavals in 1969 and the new emphasis on praxis and the experience of liberation attendant upon it, that forced people to take new positions. How did Hoekendijk react?

Generally speaking, he was not impressed by the so-called new spirit. Many of its manifestations he judged irrelevant, rebellious rather than revolutionary, and, more seriously, open to the danger of ideologizing. In his discussions with James Cone, for instance, the sticking point was always that, for Hoekendijk, the German Christians of the 1930s remained the crucial example of identification of the Gospel with a particular racial or social group. The basic tenets of black theology were acceptable to him only as a means of strategy, but certainly not as fundamental principles, and he felt the same way about the Latin American theologies of liberation.

Many students felt that Hoekendijk was not really attuned to the new spirit, and this was certainly one of the reasons that interest in his courses declined, even apart from the fact that “missions” was not considered to be a high priority in a world where liberation is the dominant issue. It would be wrong, however, to conclude that Hoekendijk’s position was simply reactionary. On the contrary, he felt that the real revolutionary character of the missio Dei was endangered by the pseudo-revolutionary short-term identifications that he saw around him. Radical theology, he insisted, had to mean going to the roots (radices) of the Gospel—otherwise it is not theology but meiology. For many students, however, this insistence remained abstract insofar as it could not be communicated in terms of praxis and experience.

Hoekendijk’s position can be illustrated by his involvement in two internal discussions at Union. The first of these concerned the theological identity of the so-called Practical Field (the field in which the courses on mission technically belonged). Hoekendijk, of course, would have preferred his courses to be part of the Systematic Field—he considered mission to be the key word in systematic theology; but if practical theology would drop the “gimmicks-approach” as its basic identity and really behave like “the structural theology of the contemporary worldwide Church,” then, he thought, the mission courses could have a place there. Practical theology, said Hoekendijk, is more than theory about ministry, more than theory about the Church. It is not identical with theory about Christian praxis—it is theory about the praxis of God in Christ reflected in the praxis of people insofar as they are conscious of this mystery. Seen this way, the missio Dei principle could become the center of integration for the various parts of the Practical Field.

In this connection, Hoekendijk insisted that in theological education the vertical catholicity—the study of Christianity in the context of its history—should be adequately balanced by horizontal catholicity—the study of the contemporary Church in the whole world. This was the main point in the second internal discussion in which Hoekendijk was involved at Union: the discussion with regard to the “Department of World Christianity in process of formation.”

The idea behind this Department was not only to find a structure for the courses in mission, ecumenics, comparative religion, Church and community, and so on, but also to find a way to coordinate all resources for the study of world Christianity in and around Union and to organize a center for student exchanges to and from the Third World—in brief, the Union tradition of giving special emphasis to the “international context of theology” needed to be institutionalized.

Special Indonesia Issue

The Occasional Bulletin for October 1977 will be a special issue devoted entirely to a report by Dr. Frank L. Cooley on a major survey of the churches in Indonesia undertaken from 1968 to 1976 by the Research and Study Institute of the Indonesia Council of Churches. The report describes and analyzes the historical background together with the present context of the life and work of the churches, and gives an assessment of the main opportunities and problems facing the churches as they plan for the future.

Mission agencies with work in Indonesia will want to order extra copies of this extraordinary study for their staff and missionaries. Special rates for bulk orders are available from the Occasional Bulletin.

International context of theology—in Hoekendijk’s view this was more or less a tautology, for any theology that takes the missio Dei seriously as its starting point and focuses on liberation and universality is by its very nature global and universal. Horizontal catholicity must be practiced consciously; otherwise theology will fall prey to narrow-sighted interests. Whatever situation one studies, there will always be wider horizons to consider; all tendency to absolutize a particular drive for liberation must be checked. In the same vein, “international context” for Hoekendijk never implied that the specifically Western character of theology was something to be ashamed of; in his view true universality also stood against “anti-Western arrogance.” The widening of the scope of theological study and education, in other words, was for him a necessary safeguard against the many pitfalls that he saw in the “newer interests” in theology around him.

Concluding Remarks

We have made two observations now about the “American” Hoekendijk: one concerning the style of his writing, one concerning his position in the various debates at Union. Do these observations help us get a clear picture of the man and his work? In any case, they can draw our attention to the curiously lonely position that Hoekendijk occupied in theology. The strong aggressive nature of his central theological convictions, outlined above, made it impossible for him to return to any kind of “fleshpots-of-Egypt” theology, any kind of establishment theology that tends to define truth apart from the risk of a messianic pattern of life or that, consciously or not, still presupposes a Christendom-culture. But apparently it also made it impossible for him to move forward to unambiguous identification with new forms of liberation theology. It seems that his stubborn, original evangelicalism eventually brought him loneliness and many experiences of “in-communication.”
It is perhaps useful at this point to draw attention to an event that seems to be significant for the understanding of Hoekendijk: the W. S. Carter Symposium on Church Growth at Milligan College in Tennessee, in 1974. The names of the participants at this symposium—D. McGavran, A. R. Tippett, P. Beyerhaus, and Hoekendijk—suggest that the debate was at least partly staged as an evangelical-ecumenical encounter. It can be safely said that the points of divergence and disagreement between Hoekendijk and the others hardly corresponded to the stereotypes often used to designate the evangelical-ecumenical controversy.

We find, rather, a certain tension between an original evangelicalism (Hoekendijk), in which the emphasis is on trust and hope rather than theories and tools, and a neo-evangelicalism, with its tendency to define and structure. Hoekendijk’s position was a lonely one; it did not have a great variety of ways to express itself. In fact, it tended to retreat to just a handful of pregnant statements, and even though it was inspiring to many, one can still raise the question of whether this kind of loneliness was necessary. Were there specific reasons, perhaps, why this position did not develop further, did not bear more fruit?

Again, much more than one article would be needed to deal with this question in a satisfactory way. But perhaps two final provisional observations can be made: one nontheological, one theological.

First of all, it must be recognized that Hoekendijk’s American years were very difficult for him personally. He had serious health problems, he went through the agony of a divorce (he remarried in 1970), and he experienced several restrictions and disappointments in his work at Union, especially in the years of their financial crisis. All this understandably impaired the development of his work.

Secondly, some attention might be given to the possibility that Hoekendijk’s theology, like other types of theology that developed around the Second World War, remained somewhat handicapped by a strong christological structure in the sense of the Barmen theses of 1934; and it was not so much his evangelical reductionism as such that prevented further development, but rather the combination of this evangelical reductionism with a christological either-or thinking which tends to use global characterizations and sharp antitheses (“Secularization is the liberating work of Christ”; “Religions are anachronisms”; etc.) A more pneumatological development of Hoekendijk’s central theological insights might eventually produce more flexible and more communicable forms of theology, but be that as it may, there can be little doubt that Hoekendijk’s contribution, especially its clarification and refinement during his “American years,” has its own special significance. We will continue to need it.

An excerpt from Hoekendijk’s “Nature of Missionary Theology” follows this article.

Notes

3. It is the main theme of his course on missions (WC 324), of which there exists an elaborate syllabus.
6. Despite Hoekendijk’s insistence that we should not allow our theological style to be determined exclusively by the “Barmen” paradigm, there are new challenges and demands. See the Appendix, Kirche und Volk, p. 306.
7. The observations made here are based on two of Hoekendijk’s discussion papers written in 1973 and 1974.
8. There are several discussion papers, written by or for the World Christianity Committee. The department was never officially established because of lack of manpower and funds.
10. P. 223.
11. See note 6, above.

“The Nature of Missionary Theology”

(A selection from the classroom notes of J. C. Hoekendijk)

This is, I would think, the first, even the main, issue of all varieties of missionary theology. I know it sounds very pious and even sentimental. But it really is the only hard core of the whole thing. Using one’s logos in the perspective upon God is, before anything else, a moving away from self. It is, if you will, a kenotic adventure. Kenosis, the word used for the self-emptying of God (NEB: God’s making himself into nothing). The Lord of Hosts, in full command of all principalities and powers, moving away from his captain’s seat to a cross so that man may live. A Humanist God who has taken the side of man. What our logos compels us to do is, first of all, to celebrate this Humanist God. Not Lord in this impossible city but rather Lord in this wonderful city. To be sure: self-emptyed, crucified—but as such, in this shape, present . . .

From this follows an almost unlimited accommodation. I am not talking about little and very often trivial adjustments—such as using a piano or combo instead of the infamous organ.
Accommodation is the praxis, based on the faith in kenosis. It goes all the way through, cuts through all levels of life. All mission theology is accommodation theology: other-directed. With the expectancy that something new will come up, something unprecedented will emerge. Text, Isaiah 43: Do not remember the old things. Look around, I am going to do greater new things. Accommodation is not so much adjustment to people as they are or think they are, as it is, far more, an anticipation of what they, with their potentialities, may become—future-oriented.

Minister is simply the functional title (or if you wish, the job description) of man seen in the perspective upon God. Minister is, so to speak, his theological name; diakonos, servant, man for others.

We should not begin by asking: St. Peter, what is your authority? but simply with the far older question: Adam, where are you? That is to say, basically and primarily we are not dealing with some peculiar office in a peculiar institution; we discuss a chapter of theological anthropology. The main item on the agenda is not clergy, but laity, laos, people, mankind, and upon all the people we look as people of God, laos tou Theou. And our main concern should not be whether or not we would fit in the ministry. That is a childish question anyway: Where do I fit? The mature question is: What risk will I take to become man? Man is an unfinished product (creation story); he is in process, only an experiment in humanity, and theology suggests that the ongoing process to fuller humanity depends upon the readiness to minister, to serve. In becoming for others we come to ourselves.

In this universe of sciences, in this university, the theologian does not just test theory, a theory which may be discarded if it proves to be inadequate. His "theory" is Tradition, a thing he has identified himself with; he has already accepted his Tradition as "the construct" by which to live (to do things) and to find his destiny. Discarding his theory would be risking himself in the most literal way: by putting his body on the line. This is not my description, and I do not quote a civil slogan. I am quoting St. Paul, Romans 12:1-2:

"And now, my brothers [and sisters, I add] . . . [try to] appropriate what the merciful God has done (dia ton oiktirmon tou Theou)—please (parakalo) put your bodies on the line—that now is worship for you who have come of age (logike latreia [NEB note: the worship which you, as rational logikoi creatures, should offer]). This is [what in old religious language would be called] a living sacrifice to God, dedicated (hagia) to His service and [therefore] pleasing/acceptable to Him (euarestos). Do not let this present aion (houtos) squeeze you into its mold (schema), let God—who else?—renew your mind, so that (eis: a purpose is indicated, a movement) you will be ready for a metamorphosis [a change of your morphe: the way you are present in this world] and will be able to test out in practice (dokimazein) what the will/plan (thelema) of God is all about and will come to understand what is good (agathon), what meets all His demands (euarestos), and (teleion) what will bring you to His [God’s] telos, the purpose of what he has been doing all the time—telos is God’s finale."

That is what we are supposed to do. Let me put it, in shorthand, as experimental theology.

---

**A Look at “The Future of the Missionary Enterprise”**

**An IDOC International Documentation Participation Project**

*Frederick H. Bronkema*

**I. Coming of Age**

*Bangkok: The first week of January 1973.* A mid-afternoon “action report” is being presented. As designer and director of the new IDOC documentation participation project “The Future of the Missionary Enterprise” (FME), I have been asked by Canon Burgess Carr, general secretary of the All Africa Conference of Churches, to present, in brief, FME’s first case study, a book/dossier on the Roman Catholic missionary order the White Fathers and their withdrawal from Mozambique in 1971. Thirty participants from the six continents are in Canon Carr’s subsection of the “Salvation Today” world missionary conference organized by the Commission on World Mission and Evangelism of the World Council of Churches. Dr. Philip Potter, the new general secretary of the WCC and the driving force behind this conference, is one of the participants. After an hour’s presentation of our FME case study, an hour’s discussion ensues in which the voices of the Third World—more correctly designated the Two-Thirds World—are predominant in their excitement for such in-depth material relating Christian faith and mission to twentieth century political, economic, social, and cultural realities. A spontaneous recommendation at the end of the afternoon sessions comes from the participants of this subsection:

We ask the Commission on World Mission and Evangelism and the Executive Committee of the World Council of Churches to encourage churches and mission societies to participate in and give support to information and communication projects such as the IDOC International documentation participation project, “The Future of the Missionary Enterprise.”

This recommendation found its way up to the plenary of 350 participants who unanimously passed it, and it went on to receive final study and support from many churches and mission societies, Roman Catholic and Protestant, on the six continents. This Bangkok conference, which was entitled by the participants both “Salvation Today” and “Liberation Today,” was a coming-of-age for the missionary movement or enterprise. For the first time since the historic 1910 Edinburgh World Missionary Conference, participants from the Two-Thirds World of Africa, Asia, and Latin America outnumbered those from the Western world. Their voices were heard loudly and clearly.

*Rome: January 1973.* Ironically, at the same time as the Bangkok conference was being held, Cardinal Rossi, head of the Vatican’s Secretariat for the Promotion of the Christian Faith (Propaganda Fide), was speaking in Rome to a group of priests and religious about the dangers of supporting IDOC and especially their new project on “The Future of the Missionary Enterprise.”

It was with this mixed reaction that FME was born and IDOC began to come of age, at a time when mission for both Catholics and Protestants was in crisis and being challenged and
Missionary Archives on Microfiche

The Archives
of the Council for World Mission, 1775-1940

IDC will produce a microfiche edition of the complete Archives of the Council for World Mission, (incorporating the archives of the London Missionary Society), covering the period between 1775 and 1940. The complete collection will comprise approximately 1,683 boxes, each box holding between 400 and 600 sheets, and will be priced at approximately Sfr 25,000 (US $10,000).

For the convenience of institutions interested only in a certain area or period, sections of the archive can be ordered separately. A detailed brochure is available free on request.

The Joint IMC/CBMS (International Missionary Council
Conference of British Missionary Societies)
Archives: Africa & India, 1910-1945

The Joint IMC/CBMS Archives - India & Africa comprise 198 archive boxes; Most boxes hold approximately 600 sheets/pages. IDC also plans to make this archive available in microfiche form. The price of the 198 boxes will be approximately Sfr 4,950 (US $1,980).

The collection has been divided into 8 sections. These sections can be ordered separately. The detailed brochure is available free on request.

When will the Archives be available

Filming is expected to start after the summer of 1977 at the School of Oriental and African Studies (SOAS), London, where the archives are housed. Filming of both archives will take about 6-7 months.

Some other IDC Projects


Jewish Studies Microfiche Project. Collection will comprise some 10,000 volumes. Project description and several subject catalogues available free on request.

Please write to: IDC, Poststrasse 14, 6300 Zug, Switzerland.
questioned by the Two-Thirds World people and churches. The rationale for FME was:

There is a Crisis:
There are widening gaps between missionaries, church structures, and the grass roots.
There is a growing concern and debate about relations between mission, evangelization, development, conscientization, and liberation.
There is a concern about economic and military involvement of the "missionary nations." Who should have a mission to whom? What is a "missionary vocation?" What is the reason for diminishing personnel?

But:
There are new hopes given by new models of mission, indigenization, new forms of communities and congregations, leadership, and independent church movements.

There are new concepts of "salvation today," a dialogue among people of different faiths and ideologies and a new humility as Christians experience the working of the Spirit in surprising ways.

We intended that this new IDOC venture should focus on liberation and conscientization on the one hand and building a bridge of communication on the other by stimulating an international ecumenical documentation, sharing experiences concerning past and present patterns of mission in relation to new realities arising in the Two-Thirds World. Churches in the Two-Thirds World were coming of age and therefore Western mission societies and orders could no longer merely pretend to listen, but deeply needed to listen closely to what these Latin American, Asian, and African Christians were saying about twentieth-century realities and Christian faith and mission.

Bangkok was a coming-of-age experience in this direction. A listing of the titles of the twenty case-study book/dossiers, published between 1972 and 1977 in the FME series reveals the linkage of religious and social realities:

1. The White Fathers and Salvation Today
2. Social Justice: Latin America and the Bangkok Conference
3. Namibia Now!
5. An Asian Theology of Liberation: Philippines
6. The Indian in Latin America

Unique Aspects
1. FME has been a participation project in which the audience or receiver of this material was not passive but active in suggesting critical issues and areas for case studies and also actively sharing his/her documentation. Thus the informal documentation network, some 700 centers throughout the world to which IDOC has been related since 1962, was supplemented with church and mission groups on the six continents both giving and receiving vital documentation in this unique ecumenical participation documentation project. Many mission groups and societies were approached as we realized that in a sense each of these organizations was a documentation center with an incredible flow of documentation daily from the Two-Thirds World, documentation focused not only on religious realities but on all areas of human endeavor and struggles for liberation.

Mission agencies, Catholic and Protestant, opened up their files and some of the most radical and prophetic dossiers in the history of IDOC have been published in a series that could be considered—if one were to glance superficially at the title "The Future of the Missionary Enterprise"—as conservative, even reactionary. But we have often heard the statement during these years, "You certainly pick places that are exploding—or soon will. You have the prophetic touch!" Such prophetic sensitivity does seem to be reflected in FME's case studies on Mozambique, Angola, Portugal, Namibia, South Korea, and the Philippines; on social justice in Latin America; Tanzania as a case study of the church within African socialism; and church and state in Eastern Europe (part of the IDOC Europe Project growing out of FME).

We realize that this "prophetic touch" is inherent not so much in IDOC and/or FME themselves but rather in the unique audience/partnership relationship on which they are based. For IDOC/FME's role has been to draw out, surface, and facilitate the touching of mutual concerns and realities that in the process of intermix and exchange assume prophetic shape. The base premise of IDOC/FME has been that the world Church, struggling as it is with a crisis of understanding and doing mission today, in fact already is the largest international community and network in the world capable of being prophetic on all six continents in entering the arenas of human concerns: religious, political, economic, and social. We have simply tried to create more of an awareness among some of the members and branches of this potential ecumenical community of what are (or should be) their common and mutual concerns and to begin to activate the network's potential to deal with these concerns in new and more effective ways. For this reason we were able to work closely with ecumenical communities already involved in networks of sharing: the World Council of Churches, the Lutheran World Federation, the National Council of Churches.
2. Through the generous financial support of several mission organizations, the twenty book/dossiers of the FME series have found their way through various channels back into the Two-Thirds World from which the majority of the material (70-90 percent) for each dossier came. We have records of student, university, seminary, congregational, and parish groups and many grass-roots communities struggling for their liberation, especially in South Korea and the Philippines, receiving and widely using these dossiers (at times mimeographing sections for even wider, usually necessarily clandestine, distribution). It was a moving moment for me to hear Sean McBride, founder of Amnesty International and now an assistant secretary general of the United Nations, say to me in his office in 1975 that the dossier FME did on Namibia (No. 3) "is a classic and all UN personnel related to Namibia are required to read it."

We know that some reactions have not been so positive! We have a copy of the South Korea CIA's translation into Korean of our No. 7 case study, Mission Through People's Organization: South Korea. The KCIA published some 500 numbered copies and wrote its own introduction in which it tried to prove that IDOC, the WCC, and CCA (Christian Conference of Asia) are linked in a communist plot against South Korea. Ironically, this translation into Korean (minus the introduction) is now being used by various Korean Christian groups throughout the world!

We also have an eyewitness account of Philippines President Marcos placing the FME dossier An Asian Theology of Liberation: Philippines and the IDOC/North America's dossier The Philippines: American Corporations, Martial Law and Underdevelopment on his desk in front of a delegation of the Christian Conference of Asia—revealing that grass-roots documentation reaches all levels of society and government.

Another highlight of IDOC/FME has been its sponsorship, along with the Overseas Ministries Study Center in Ventnor, New Jersey, of three missionary conferences from 1974 -1976. This led to IDOC/North America's participation in the 1977 conference, also sponsored by the Overseas Ministries Study Center in cooperation with the Lutheran World Federation Department of Studies and Maryknoll Mission Institute, on "Christian Mission Under Authoritarian Governments." These conferences have provided a unique mix of Two-Thirds World people, missionaries, mission administrators, and missiologists from Roman Catholic, conservative, evangelical, and mainline Protestant groups. FME dossiers Nos. 9, 17, and 20 are the publications of these conference proceedings.

The impact of the international outreach of FME is perhaps best reflected in IDOC's having been able to enlist in the IDOC/FME Advisory Council a broadly representative board of consultants from the six continents. Meetings of this council in Bangkok (1973), Rome (1974), and Nairobi (1975) revealed that trust of and support for IDOC and FME come from both the Western world and the Two-Thirds World, where persons directly engaged in liberation struggles have confirmed their faith in IDOC as a partner standing alongside the poor and oppressed and have endorsed IDOC's effectiveness in aiding that struggle by providing a channel of communication for the media-marginalized "voiceless." An Asian participant in our Advisory Council meeting in Nairobi stated:

IDOC/FME has been very important for us in Asia. The IDOC material is being widely used in these countries and others by student, seminary, church and many other groups struggling for their liberation. For us Asians struggling for our liberation this is an affirmation of IDOC and its work, and reveals that its documentation is reaching all levels of society in these countries (IODC/FME Communication Memo, No. 8, December 1975/January 1976, p. 2).

Difficulties

1. Due to a huge debt hanging over IDOC/Rome in 1972 and 1973 when FME was begun and the need to survive from month to month (we were within two weeks of closing in February 1973), some people during the past four years received the mistaken impression that IDOC was more FME than anything else. But gradually, as IDOC came of age through increased financial support, new creative initiatives began to emerge for the whole IDOC family: 1974—the beginning of a new cataloguing and retrieval system for documentation called OASIS which greatly facilitated input and output for all IDOC publications; 1974-1975—a new European documentation project as a direct outgrowth of the active participation method of FME; 1975—IDOC France was revived and published eight book/dossiers in one year; 1975-1977—a growing development of a European network especially around the ecumenical academies and laity centers.

2. Another participant in the 1975 FME Advisory Council meeting in Nairobi opened a problem area:

It is important that IDOC continue this type of FME publication and maintain the network which has grown up around this project. The problem is that many of the church/mission leaders themselves are not ready for or interested in using this material. They need to be educated or conscientized themselves concerning the importance and usefulness of this material especially as it relates to crucial areas such as Southern Africa, Korea, Philippines, Chile etc. (IODC/FME, Communication Memo, No. 8, December 1975/January 1976, p. 3).

This is an unfortunate problem for if some of the church/mission administrators are not willing or able to use this type of material with their staffs and their missionaries on the field, how will local pastors and members of congregations ever be made aware of present-day realities in Two-Thirds World countries? This mentality also overlooks the reality that at times indigenous churches are far ahead of our Western understanding of the essence of Christian life and mission. The living faith evidenced by these churches and Christians comes out of daily struggles for liberation under unjust political, economic, social, and religious structures. Many Western churches and their mission societies have not yet experienced or have not been willing to be involved in these sufferings and struggles and therefore have in reality been used by the unjust structures and powers found in many countries.

3. There also seems to be an innate misunderstanding concerning documentation itself, as if it were only for scholars and it is much better to have someone editorialize the documents and put them in capsule form for us. Many church periodicals reflect this mentality. But it is especially surprising to see this approach by Christians, for the Bible is one of the greatest collections of documents the world has. We rightly rebel against those who try to boil down the Bible into capsule form and easy slogans. The books of the Bible, living dossiers and case studies, portray God's revelation of himself in human history. It is one grand liberation story, from Abraham and Sarah to Moses to Ruth to Mary to Jesus and to Peter, Paul, etc; liberation not only from bondage to personal sin and selfishness but from all principalities and powers that enslave and exploit. It is the story of persons being drawn into a people, a body, a community of the Lord, the living Christ who continues along with his body—the Church—to stand by and be an advocate for the poor, the oppressed, and the exploited. This is a total gospel for body and soul. It is these people, essentially in the Two-Thirds World but
also some minorities within our Western societies, who are daily writing and telling their stories of struggle for human liberation and justice. They do not want these stories editorialized or interpreted by others outside the situation; they want the full stories printed and published, for they believe the living God who continues to speak through his written word will also speak through their personal stories and writings.

I suggest we need a theology of documentation. Documents are sons and daughters of the living God speaking. This speaking is often a cry for justice and peace in the midst of injustice and violence. Only when we truly read these stories and really hear these cries do we fully know God and his acts today in our world. Jeremiah says this very clearly: to hear the cry of the poor and oppressed is to hear and know the living God. Not to hear is not to know God (Jeremiah 22).

II. Celebration

Nairobi: December 4, 1975. There is a saying, "Success has a thousand fathers/mothers but failure is an orphan." On the occasion of the Fifth Assembly of the World Council of Churches, November 23–December 10, 1975, fifty persons (fathers/mothers of FME) gathered to break bread, celebrate and discuss together the past, present, and future of FME. Many of these fathers/mothers of FME at this Nairobi celebration were also present at our first FME Advisory Council meeting in Bangkok and were instrumental in laying the groundwork and guidelines for the first three years of the project:

—Philip Potter, who as early as May 1972 met with me and affirmed his interest in and support of FME, seven months before the first dossier was published. His letter of recommendation to several mission societies in the summer of 1972 opened many doors to me and resulted in their active participation. He has remained a friend and advocate through these years.

—Burgess Carr, who saw the significance of our first dossier, a significance especially related to Africa and the unjust 1940 Concordat and Missionary Accord between the Vatican and the Portuguese government which paved the way for so much misery in the former Portuguese African colonies of Mozambique, Angola, and Guinea. We worked together on many common concerns over these three years especially when he visited us in Rome. His understanding of documentation and its prophetic use is revealed in the All Africa Conference of Churches' outstanding monthly documentation Newsletter.

—Park Sang jung, former director of the Ecumenical Sharing of Personnel Program of CWME-WCC and now studying in the United States, who, when there was a problem in transporting several hundred copies of the first dossier to Bangkok, carried a couple hundred in his suitcases and supervised the distribution in various ways. During these years his counsel and support through an Asian network has been tremendous.

—Betty Thompson, director of Communications for the Board of Global Ministries of the United Methodist Church, USA, and her colleagues, Ruth Harris, Lois Miller, Pat Patterson, and Peggy Billings (from whom the original title FME came) have been introduced to issues which they have never considered.

—Robert Lecky and Joel Underwood and their staff and now is in charge of the Committee on World Mission and Evangelism of the WCC, who has stated publicly, with a smile, that the first task he had to complete as the new director of CWME after the Bangkok conference was to write a letter of recommendation concerning IDOC/FME to all the member churches and national councils of CWME on the six continents!

—Jacques Maury, president of the French Reformed Church, whose interest in and commitment to IDOC/FME helped in the rebirth of IDOC in France.

All of these were present in Bangkok and remained faithful. Two other Advisory Council members deserve special mention:

—Father Theo van Asten, who inspired our first dossier on the White Fathers and their prophetic witness in Mozambique, saying, “We left Mozambique not because we were persecuted but because we were not persecuted.” His courageous stand cost him his physical health, but he has continued to inspire all of us at IDOC, and all who truly know him, to a deeper commitment to Christ and his mission today.

—Robert Thomas, president of the Division of Overseas Ministries of the Christian Church (Disciples of Christ) U.S.A., whose friendship and personal support during some incredibly difficult periods sustained and nurtured us.

Yes, these fathers/mothers of IDOC/FME, and many others whom I haven't mentioned due to lack of space, met together in celebration in Nairobi to hear not only from the Two-Thirds World participants how much the dossiers and documentation have meant to them but to hear a Western mission executive state:

We have sent all the FME dossiers to our entire overseas staff. There has been an amazing amount of correspondence and dialogue around the IDOC dossiers. Many of the missionaries have been introduced to issues which they have never considered (Ibid, p. 3).

III. Commencement

For the IDOC/FME documentation participation project this is a period of commencement. Commencement means not only looking back to what has happened and learning from this; it also means looking and planning ahead in new and creative ways. As a result of our Nairobi celebration, it was decided that IDOC would carry on this original three-year project one more year, through 1976. Now, both IDOC/Rome, which carried the responsibility of this project through a dedicated documentation-editorial team and continues under the leadership of Mark Reuver and Maria Girardet Sbaffi, and IDOC/North America, which over the years has been led by Robert Lecky and Joel Underwood and their staff and now is directed by Pat Gaughan, are committed to use FME themes and issues and update them in their respective publications:

IDOC/Rome: Special dossiers
Monthly Bulletin
Packet Program

IDOC/North America: IDOC International Documentation Series, six issues per year

The final dossier that Pat Gaughan and I have just edited, Emerging Models for Mission, a simultaneous publication of IDOC/Rome and IDOC/North America, is also a commencement in itself for it focuses on themes and perspectives through working models while looking ahead to developing issues and patterns.
As I reflect upon the past four years and move into another assignment, I observe that the missionary movement or enterprise is in a period of commencement. It is being forced to look upon the past, not only to celebrate many positive factors but also to confess many misconceptions and harmful aspects, aspects that have hindered people from seeing and believing in the God who in Christ became human for all humanity.

The missionary movement is also looking forward, as it should, to new commencements and initiatives that reflect a learning and growing process, a coming of age. There is one question that has often been asked of me during these years, sometimes seriously, sometimes superficially, sometimes even sarcastically—“Is there really a future for the missionary enterprise?” I have answered, and I will continue to answer, with both a Yes and an If. Yes, if the Church today is willing to recognize that the only place where we know beyond a shadow of doubt that our living God and Lord and Saviour is working and acting today is where he has always been working and acting, alongside the poor, the oppressed, and the exploited. Therefore, as the body of Christ, we are called into mission to work and act alongside these brothers and sisters. Yes, there is a future, a daily new commencement, if the Church is willing to stand and be an advocate in solidarity and community with all humanity and follow the always-emerging model for mission that Christ himself expressed clearly, in fact too clearly for the people in his hometown:

The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor, he has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Luke 4:18-19

### Henry Venn’s Legacy

**Wilbert R. Shenk**

Henry Venn was one of the shapers and movers of the nineteenth-century missionary movement. Today he is known chiefly as a father of the “indigenous church” principle (self-supporting, self-governing, self-propagating). There was considerably more to the man and his long service than this. In addition to his missionary statesmanship, Venn influenced government policy and stood in the front ranks of nineteenth-century Evangelicals.

Venn’s background and training equipped him for the several roles he was to play. He was born February 10, 1796, on London’s outskirts at Clapham. His father, John (1759–1813), was rector of Clapham parish and pastor to William Wilberforce, Henry Thornton, James Stephen, and others who made up the famous coterie later called the “Clapham Sect.”

The “Clapham Sect” was the center of initiative among second-generation Evangelicals. The first-generation Evangelical Revival had been dominated by the Wesleys and George Whitefield. Another prominent personality was Henry Venn (1725–1797), father of John and grandfather of Henry. In a movement that was torn between Whitefield and the Wesleys, Anglicans like Henry Venn took a mediate position. They rejected Whitefield’s Calvinism and Wesley’s perfectionism while affirming the need for conversion, genuine piety, warm fellowship, and evangelism. Although it was often questioned by their critics, they maintained their fidelity to the Church of England. It was this theological position that informed the social and missionary activism of the second generation. The first Henry Venn was spiritual father of the Clapham Sect.

Whereas the first-generation Evangelicals were preoccupied with leading a revival, the second generation organized an almost endless series of philanthropic and religious societies. They helped the poor, taught children to read, wrote and published literature, combated the slave trade, and sent missionaries to other lands. Wilberforce led the antislave trade movement in Parliament but had the full cooperation and support of his Clapham circle. John Venn presided at the meeting at which the Church Missionary Society (CMS) was organized in 1799 and wrote the original charter. The Clapham Sect had a major part in formation of the Religious Tract Society in 1799 and the British and Foreign Bible Society in 1804.

Evangelical Spokesman. The Venns had an unusually happy family life, but when Henry was seven his mother died and ten years later his father also passed away. At seventeen he was left as family head. One of the duties that fell to him was to complete the work his father had begun on a biography of his venerated grandfather. The Life and Letters of Henry Venn was finally published in 1834 and subsequently went through at least five further editions. In the style of the day, this bulky volume consisted largely of his grandfather’s letters. But in the preface Venn had tried to come to terms with and disentangle the origins of Evangelicalism. With the publication of this Life of his grandfather, Venn established himself as an interpreter of the Evangelical tradition. For the rest of his life he influenced the Evangelical course through his writing.

Venn did not possess the same outstanding preaching gifts as his grandfather. He exerted leadership in the committee room and through administrative initiative. The Church Missionary Society had risen to preeminence among Evangelical societies and this fact was not lost on Venn. The third-generation Evangelicals extended the work begun by the second-generation leaders. Lord Shaftesbury and others pioneered legislative social reform as well as home missions from the 1830s onward. Annual meetings of these many religious societies took place during the spring. The “May meetings” held at Exeter Hall on the Strand were an annual celebration lasting for six weeks when the hearts of the faithful were warmed, new commitments were made, and enthusiasm for a plethora of evangelical causes was rekindled.

Evangelical leaders in Victorian Britain continued both to organize channels of ministry and to define and defend the Evangelical position. Starting in the 1830s Evangelicalism had been affected by both the Tractarians (some of whom were of Evangelical background) and the Brethren and other elements on the right. As Evangelicals grew in strength and influence, they were also criticized by other parties in the Church.

Venn sought to maintain the tradition handed down by his grandfather and father. This tradition was Evangelical in doctrine and spirit and loyal to the Anglican Church. It was moderate in outlook. Theological innovations or fads had little appeal. For example, Venn had no sympathy for the millenialism introduced by the Irvingites and Brethren. When the Evangelical—
cal Alliance was launched in 1846, Venn and many other Evangelicals remained aloof because of the Alliance’s attitude toward the established Church. Although Venn was open-minded about the 1859 revival, he sought to steer people away from emotionalism toward a more balanced attitude and into constructive service.

An important vehicle for Evangelical leadership was the monthly *Christian Observer*. This was another venture founded by the Clapham Sect in 1802 and Venn’s father was a major contributor in its first years. The *Christian Observer* always remained a private publication but from the beginning won a respected role as an authoritative Evangelical voice. Venn was a longtime member of the *Observer*’s board and contributed regularly to its pages. Finally, in 1869, he “temporarily” assumed the editorship. From this position he pronounced vigorously on various theological issues before the Church.

Venn’s standing as an Evangelical leader can be measured by the fact that twice he was asked by the Prime Minister to serve on Royal Commissions. In 1864 he was a member of the Commission on Clerical Subscriptions and in 1867 he was named to the Ritual Commission. Both commissions dealt with ecclesiastical questions on which Evangelical feeling was deep. Venn tried to represent these concerns in the work of the commissions without sacrificing the welfare of the entire Church.

**Public Policy Proponent.** The Clapham tradition combined personal piety with social activism. The Clapham Sect were men of wealth and social standing. A number of them were members of Parliament. They had access to the corridors of power and believed they should exert Christian influence on public policy.

The younger James Stephen, son of a prominent Clapham Sect member, became legal counsel to the Colonial Office. He also married Henry Venn’s older sister. Stephen rose to a top position in the civil service when he became Permanent Under-Secretary of the Colonial Office in 1836. Besides his considerable contribution to the development of the civil service system itself, Stephen exerted major influence on colonial policy for an entire generation. He argued that British colonies were a temporary responsibility. Eventually each of the colonies would sue for independence. Official policy should set the course for this development by encouraging each colony to evolve social, political, and legal institutions suited to its unique circumstances. Meanwhile it was the responsibility of Great Britain to guard the integrity of the peoples in the colonies and use her power to eradicate such evils as slavery.

The Stephen viewpoint was generally shared by missionary leaders. During the 1830s, for example, the Methodist Missionary Society and Church Missionary Society worked to prevent the colonization of New Zealand. Another Clapham son, the younger Charles Grant (by then Lord Glenelg), was Secretary for the Colonies and entirely sympathetic to these views. CMS Secretary Dandeson Coates helped form a society for the protection of “native” rights. Commercial interests eventually won out but the Evangelicals had put up strong opposition.

Venn became CMS Secretary in 1841, less than eight years after Parliament passed the act abolishing slavery from all British territories. Yet the slave trade was flourishing. Sir T. F. Buxton popularized the concept that the “Bible and plow” would eradicate slavery by providing a legitimate alternative to this illicit commerce. When Buxton died in 1845, no one took up the cause more vigorously than Venn. He lobbied with Parliament to maintain the British Squadron Patrol on the West African coast. When the Squadron issue came up for review in 1849, he led a delegation of some dozen persons to see Lord Palmerston, the Foreign Secretary, armed with a sixteen-page closely reasoned and well-documented memorandum. Palmerston was impressed and the Squadron was continued. Not until 1865 was the West African slave trade brought under control. Without the vigilance and moral leadership of Venn and others, the outcome would have been different.

No sooner was the West African slave trade ended than Venn turned his attention to slavery on the East African coast. He did not live to see the back of the East African slave trade broken but he had a hand in mapping out a strategy and mounting the first attack.

Education was the second focal point of Venn’s public policy concern. Venn, Alexander Duff, and other missionary society leaders took an active part behind the scenes in influencing the drafting of the famous 1854 Education Despatch. This order committed the East India Company to a substantial enlargement of the Indian educational system and paved the way for grants-in-aid. This latter provision became the cornerstone for the extensive system of mission-sponsored schools throughout the country.

Venn urged that education should be conducted in the vernacular. He recognized that education would remain the privilege of only a small elite if English were the medium of instruction. He organized the Christian Vernacular Education Society for India to promote such schools. At the same time he also argued that the government should authorize the use of the Bible in all public schools in India. Not even Venn’s friends were persuaded that this was the right policy. Although it was never adopted by government, Venn always believed that a “Christian” government was obligated to provide for its citizens’ religious welfare. This did not mean the people should be forced to accept the established religion but only that a “Christian” government should exert a Christian influence consistent with its character.

Educational developments in West Africa were even more dependent on the missions than in India. Venn believed education to be the foundation for political, economic, and social development. In 1864 he prepared a long brief urging a more enlightened government policy with regard to West Africa. He insisted that the Africans themselves should be trained to assume full responsibility for government and commerce. Years before, he had begun bringing young Africans to Great Britain for training. One of the first West African medical doctors was Africanus Horton whose training was arranged for by Venn.

Venn also wanted the government to take a more aggressive role in economic development. Security was a major problem in West Africa because of the slave trade and lack of government services. Venn lobbied to get government support for shipping and exploration of the interior. He did not wait, however, for official action. He privately encouraged Manchester merchants to establish a cotton industry in Sierra Leone and Yorubaland. He invested his own capital in machinery, seeds, and the training of Africans for the cotton industry. This venture was ultimately doomed to failure because the soil was not suitable for cotton growing, but his confidence in Africa’s potential was unbounded.

This interest in economic development, of course, stemmed from Venn’s conviction that if peoples’ economic needs were met through constructive and legitimate commerce, evils such as slavery would be eliminated.

In his thirty-one years as senior CMS Secretary, Venn met government representatives on many occasions. He was respected, even if his viewpoint did not always prevail, because he prepared thoroughly and articulated his case well. He often had superior sources of information and marshaled his facts with care. He also had influential friends to stand with him on the issues.
Missionary Statesman. Although missions were no longer a novelty by the time Venn became a missions administrator, he recognized that there were gaps. The modern missionary movement operated without a special theoretical or theological framework. It was a movement based on pragmatic considerations. Venn frequently mentioned the need to identify and codify missionary principles. Toward the end of his life he spoke of the “science of missions.” This reflected both his feeling that missions were in an exploratory and experimental phase and his personal commitment to search for these principles.

The nineteenth-century missionary movement received its major impulse from the eighteenth-century revival, but it was also the age of exploration and discovery. Captain Cooke’s journals were influential. Some of the most important missionary literature during the first half of the nineteenth century was in the form of Christian “researches” and missionary travelogues. There was nothing approximating a theology of mission until Anthony Grant published his Bampton Lectures in 1843. Grant’s High Church views of episcopacy made his theology of mission unacceptable to Evangelicals like Venn.

Venn worked inductively at finding the principles of mission. He observed weaknesses in a missionary-founded, missionary-led church. What, he asked, gave a church integrity? A church had to feel self-worth. Over a period of fifteen years he identified three aspects of that self-worth. A church must be led by persons drawn from its own membership. So long as a group of people must look to an outsider to furnish leadership, they will feel less than fully responsible. Similarly, if they do not bear the burden of supporting the life of the church financially, their membership will lack integrity. The final test of the integrity of the life of a church is the readiness to evangelize and extend itself. When a church has been founded through the work of an outsider, it is easy for it to become dependent on the missionary to continue this function. This is perhaps the most difficult aspect of self-responsibility to acquire. These three ingredients of a church’s integrity were finally stated as self-support, self-government, and self-propagation.

As already implied, Venn posited two conditions to be met in successful church development: a self-reliant church and a properly responsive mission structure. He likened the relationship between church and mission to that of edifice and scaffolding. From this he derived the oft-quoted phrase, “the euthanasia of a mission.” This was no foolhardy, simplistic slogan. It presupposed that a vigorously mission-minded church had developed, that a formal mission structure was an abnormality to be removed as early as expedient, and that the true calling of a mission was to be engaged in continuous advance into the “regions beyond.” To help keep the mission of the new church in the foreground, he repeatedly arranged for the training and appointment of members of the younger churches to serve as missionaries. A notable example of this was the sending of Samuel Adjai Crowther from Sierra Leone to Yorubaland in 1845 and later to the Niger Delta. Eventually Crowther presided over the Delta as bishop.

As an Evangelical, Venn assumed there was a fixed theological deposit on which mission was based. In his search for missionary principles, he did not draw on biblical or theological insights as much as on contemporary experience. The theological base was nonnegotiable but the emerging principles were. The integrity of the young church continued to be central to his system of thought but Venn was less doctrinaire than some of his successors in the way he used his formulation. Furthermore, he never assumed that the formulation was the last word. He was constantly scanning the horizon to see whether there was a new insight breaking in on current missionary practice.

In the last decade of his secretariat he was particularly intrigued with cases of “spontaneous” expansion that he studied. This raised important new questions about the role of the missionary and the work of the Holy Spirit in mission. His waning physical strength prevented him from investigating and developing his thought in this area.

In addition to keeping abreast of contemporary missions through reading missionary magazines and reports, Venn also devoted some time to the study of missionary history. For some fourteen years he studied the life and work of the great Roman Catholic missionary Francis Xavier. His book-length study was published in 1862. It was misunderstood by fellow Evangelicals and disliked by Roman Catholics. Yet it furnished Venn with a valuable historical reference point in his evaluation of “modern missions.”

Venn’s statesmanship rested also on his abilities as an administrator. He had suffered a near-fatal heart disease in
1838–1839. Spurning medical advice to lead a quiet life, he learned to pace himself and took on the CMS secretariaship at age forty-five. His 6,000 official letters in the CMS archives and 230 items in the bibliography of his printed writings bear testimony to his capacity for disciplined work. Unlike his great American contemporary Rufus Anderson, Venn never visited any of the missions overseas. He was an avid and astute reader of missionary reports. He early learned to make allowance for lack of perspective in missionary accounts and mistrusted the "romance of missions." He maintained a wide circle of friends among Africans and Asians and entertained them in his home when they came to London. These contacts had a definite influence on the development of Venn policies.

Venn's wife Martha died in 1839 after eleven years of marriage, leaving him to rear their three young children. The Venns had had an unusually happy marriage which, according to nephew Sir Leslie Stephen, was spoken of with awe by other family members. Venn's son John eventually became president of Gonville and Caius College, Cambridge, and son Henry was a parish priest.

When Henry Venn died January 13, 1873, he was buried, according to his request, in Mortlake parish cemetery, West London, in a plain wood coffin. The simple dignity of the service reflected the strength of the man. The missionary theme of the hymns sung on that occasion pointed to his lifelong commitment to world mission. Venn the man was remembered for his warm hospitality and irrepressible sense of humor.

Footnotes

1. This was not a formally organized group. The name derives from the village of Clapham on London's outskirts. Not all were Anglicans and not all were regular residents of Clapham. Approximately a dozen men comprised the group of which William Wilberforce was the best-known member. Nearly all were members of parliament. The group was bound together by a social and political vision reinforced by religious convictions. Cf. E. M. Howse, Saints in Politics, for a vivid account of this influential group.

2. Following British convention, "Evangelical" here designates members of the Church of England who espoused the preaching of justification by faith, personal conversion, and warm and fervent piety. Early Evangelicals often used the term "experimental religion" to signify both an inwardly intense religious experience and practical actions through service and missions. (The "evangelicals" denotes nonstate church evangelicals.)

3. For a more complete exposition of Venn's missiology see my forthcoming article "Henry Venn's Instructions to Missionaries" to be published in Missiology.

4. The Missionary Life and Labours of Francis Xavier Taken From His Own Correspondence: With A Sketch of the General Results of Roman Catholic Missions Among the Heathen (London: Longman, Green, Longman, Robert and Green, 1862), p. 324.

5. Wilbert R. Shenk, comp., Bibliography of Henry Venn's Printed Writings with Index (Elkhart, Indiana: Institute of Mennonite Studies, 1975, distributed by Herald Press, Scottdale, Pa.), p. 100. All Venn correspondence has now been indexed. Indexes and letters are in the Church Missionary Society archives, London. A brief selection of Venn writings was edited by Dr. Max Warren, To Apply the Gospel: Selections from the Writings of Henry Venn (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1971).

Man and Nature: Workshop Statement by Asian Theologians

Introduction

Theological reflection in Asia must be concerned with man in his total context, so that such reflection may provide the resources for life and set forth the responsibilities that attend it. Here we deal, however, with the specific question of man and nature in the hope that clarification of this relationship will provide insights for the way in which we understand the total situation. The man-nature relationship is complex because of Asia's characteristic plurality of religious traditions, cultural emphases, social orders, and political persuasions each of which, and in different combinations, exhibits distinctive understandings of nature and man. The situation is further complicated by the pervasive influence of science and technology. In addition to local ethnic expressions of religious belief, many religions and philosophies such as Taoism, Confucianism, Shintoism, Islam, different forms of Buddhism, schools of Hinduism, Christianity, etc., have influenced the overall view of man in relation to nature. Some social orders, politico-economic structures, and religio-cultural practices that have arisen out of various understandings of nature have received self-authenticity and express themselves as independent realities.

In this situation, one cannot speak of an Asian attitude toward nature without making very broad generalizations. However, it is possible to identify certain trends concerning man-nature relationships that arise out of one Asian tradition or another.

Trends Concerning Man-Nature Relationships

Some features of Asian approaches to "man and nature":

Generally speaking, in Asian religious traditions there is a deep sense of kinship between man and nature. There is a notable absence of the analytic understanding of nature. Instead, man's relation to nature is understood relationally, intuitively, mystically, and aesthetically.

Nature is looked upon as self-ordered and self-contained, having its own laws based on organizing principle (Tao). Primary emphasis is placed on the coherent interdependence of nature within itself and in its relation to man.

A number of Asian religious traditions do not place man above or apart from nature; rather he is part of it, sustaining it and sustained by it. He is expected to live in a reciprocal relationship with nature and to learn from it the principles of life, virtue, and wisdom.

Even in those traditions that make a distinction between nature and an Ultimate Reality or God (e.g., schools of Hinduism), God is not understood as "outside" nature, but as...
manifested in and through it. Thus nature at the popular level is sometimes the object of reverence and respect. In some traditions (e.g., Shintoism) the religious cult is primarily concerned with evoking the right relation between the gods, expressed in nature, and man.

Philosophical formulations of some religious traditions see man as an integral part of all life (as exemplified by the doctrine of transmigration in Hinduism) or indeed as part of the whole cosmic process (e.g., the doctrine of dependent origination in Buddhism).

Some Negative Effects

The traditional approaches to nature also manifest some dehumanizing and even demonic aspects, both in the life of individuals and of society. Some of the rigid, oppressive social structures (e.g., caste system) and political systems (e.g., political hierarchy, emperor worship) seem to be derived from particular understandings of nature and of the order of the universe (e.g., Confucianism and Shintoism). These understandings are sustained by evoking certain distorted ideas about harmony and stability which are said to be manifested in nature.

Some views of nature lead to fatalism and a static view of life, thus undercutting the urgent need for social and political change and reform. Among still others, superstitious practices and oppressive religious institutions are fostered by particular attitudes of fear and mistrust of the processes of nature. Therefore this whole area of Asian attitudes to nature has to be redeemed from the grip of the demonic.

The Effects of Modernization

The effects of science and technology and the drive for modernization in most of the Asian societies, attended by the spread of secularism and materialistic philosophies, add to the complexity of Asian attitudes toward nature. On the one hand, people are freed from the oppressive aspects of their relation to nature. On the other hand, however, there is a breakdown in man's relationship to nature and the understanding of community life that essentially is drawn from nature.

Furthermore, the ecological crisis has begun to threaten Asia as well. Pollution and the rapid exhaustion of natural resources are not only threatening the doctrine of progress in technological development; they also raise the specter of an earth that may not be able to support human and natural life. The problem is aggravated by population explosion and the unjust patterns of distribution of available resources.

A scientific view of nature fractures an essentially relational understanding of man and nature by forcing man to think of nature as a "thing" to be manipulated and used. Thus modernization tends to destroy the wider sense of community that is part of the Asian heritage. Particularly at stake are the positive values in the traditional man-nature understandings.

It is in this complex and dynamic context that Asian Christians must seek to define their theological task. In so doing they need to deal creatively with their given situation on the basis of their commitment to Jesus Christ and also appropriate from other traditions those insights that enliven the faith by mutual interaction. This is not a new task. In the Christian tradition, indeed within the Bible itself, there is the constant wrestling to relate the faith to the living context, which gives both meaning and authenticity to the Christian witness. The Asian attempts to "do" theology are thus a part of this continuous process.

Some Insights from the Biblical Tradition

In the Bible we see many streams of tradition and, therefore, a variety of ways of expressing man's relationship to nature. One or another of the traditions received emphasis at different stages of religious history depending on the situation of the Church and the demands placed on her. There has been, for example, excessive emphasis on the theme of man's dominion over nature (sometimes misconstrued as supporting uncritical technological progress) which has led to a one-sided interpretation of man and nature. Greater use must be made of those traditions within the Bible (e.g., those streams of thought emanating from the Davidic Covenant theology—Psalms, Wisdom Literature, Job, etc.) that will serve as a necessary corrective to the present situation.

One seeks in vain in the Old Testament for a clear-cut distinction between history and nature. Quite often "natural events" (the driving back of the sea of reeds, manna in the wilderness, etc.) and "historical events" (e.g., liberation from Egypt) are equally regarded as signs of God's activity. The same easy transition from "nature" to "history" is also observable in the creation psalms. This relationship must be given prominence, even though the particular symbols of God's relationship with the people are drawn normally from the sphere of political history. In the creation psalms (e.g., Ps. 8) there is the sense of the whole of creation (man and nature) "rejoicing" together before God. Creation itself is seen as the manifestation of the faithfulness of God, and as something entrusted to man for faithful and responsible stewardship. In his teaching ministry Jesus drew freely from nature to illustrate and to edify; so do Paul and other New Testament writers. The New Testament, however, is primarily concerned with the in-breaking of the Kingdom of God. The expectation of the impending eschaton leads most of the New Testament writing to deal primarily with the tension between the "old" and the "new" orders. But even here God's reconciliation is with the whole of his creation which "awaits with eager longing" its redemption and transformation. These traditions within the Bible must be drawn and used in the reconstruction of a theology of nature.

Some Theological Issues

The above discussion raises certain particular issues for the "doing" of theology in Asia. As far as the specific area of "man and nature" is concerned, the Asian orientation must result in the broadening, deepening, and indeed the adding of new dimensions to some of the traditional theological concepts. Here are some examples:

1. We need to ask whether there has been an overemphasis on the transcendence or "otherness" of God over man and nature, and a qualified transcendence of man over nature. Notwithstanding the other factors that have contributed to theological crisis, we need to attempt to enrich and enlarge the understanding of God and his relation to man and nature that will speak meaningfully to the crisis. The Asian cultural emphases on immanence, self-sufficiency of nature, and the need to have a reciprocal relationship with nature must be taken seriously in the way we understand this relationship.

2. What is the relationship of man to nature? Does the biblical image of responsible stewardship exhaust all that can be said about it? What light does relational understanding of the Asian faiths cast on the way to relate man to nature?

3. In what ways can we accelerate and participate in those processes that liberate men from the demonic manifestations of "nature relationships"? How can we deal theologically with the
Asian religions with their understandings of nature have also failed to recognize the positive values of seeing time in a seasonal sense which implies hopes of repetitive opportunities. And true to the Asian reality? What contribution can the Asian in the biblical tradition tends to absolutize a consecutive modernization?

Whereas developed a corpus of moral teachings. There is a theological dehumanizing and “denaturalizing” effects of technology and in Asia today? There are many attempts to understand it primarily in terms of the categories of history. Is this adequate, and true to the Asian reality? What contribution can the Asian cultures which always hold nature and history in tension make to this search?

4. A purely linear understanding of time which is implied in the biblical tradition tends to absolutize a consecutive understanding of processes of events in history and nature. It also fails to recognize the positive values of seeing time in a seasonal sense which implies hopes of repetitive opportunities. It may be helpful to explore ways in which these two experiences of time can be brought together for mutual correction and enrichment.

5. There is a tendency in Christian theology to consider morality and ethics in terms of given codes of behavior. Many Asian religions with their understandings of nature have developed a corpus of moral teachings. There is a theological need to relate these teachings to the biblical wisdom traditions, which also speak of nature as a teacher.

6. Similarly, in popular Christian understanding, man’s alienation from God (sin) is seen as a failure to obey. Some Asian traditions see this alienation in terms of man’s relation to nature as well. What is the understanding of sin in a nature-oriented culture and what new dimension does it open to the Christian concept of sin?

7. The Asian orientation also raises basic questions about the way we understand salvation. On the one hand, the political realities of the society are pressuring us to reformulate the concept of salvation. Equally important are the questions raised by the attitude toward nature. Can the search in some religious traditions for a coherent relationship among God-man-fellowmen-nature serve as a corrective to the individualistic, communitarian, legalistic, and future-oriented outlook on salvation?

8. What does the nature-man relation in Asia say about life-styles, concept of work, spirituality, etc.?

How to Deal with These Issues

A. Authentic Asian theology on man and nature (or any other topic) cannot arise without informed understanding and meaningful participation in the context itself. We need to reflect on the nature of the essential dialogue and on the ways of exposing Christians to it.

B. The nature of the authority of Scripture and of its interpretation is a vital issue. It may be necessary to develop a new cluster of criteria for “doing” theology.

C. We need to sharpen further the “Asian critical principle” and the mode of its application in different situations.

D. A more sustained effort must be made to gather data and information that would be made available to those who are reflecting on man-nature issues (e.g., information on ecological crisis, population explosion, fertility cults, etc.).

Implications for Theological Education

1. Theological reflections on man and nature in Asia can meaningfully take place only in an interdisciplinary way. Provision must be made wherever possible for theologians to work in cooperation with scholars of other disciplines.

2. Theological education must be broadly based. Studies of other faiths and cultures must form an integral part of the overall program and not be an isolated section of the total program.

3. Theological students must be exposed directly to ecological issues and to the problems caused by absolutizing modernization and technology.

4. Greater experimentations must be made in the methods of “doing” theology.

5. The practice of training students merely to be ministers in church-oriented situations must give way to broad-based training for a variety of ministries. Included in this multiplicity of ministries is the ministry related to problems of ecology.

6. In some seminaries there is already an attempt to relate theology to life in nature by the inclusion of agriculture in the curriculum. This is to be encouraged.

7. Theological education has to be more issue-oriented and take seriously its agendas provided by the world it seeks to serve.

8. We must encourage and foster those “nerve centers” that are dealing specifically with theological problems relating to man and nature.

9. Greater emphasis must be given to continuing education of those already in parish situations. Theological education by extension is also recommended as an invaluable tool for education-in-situations.

10. We should encourage the formation of a theological community concerned with the issues related to man and nature.

Report on Evangelical/Roman Catholic Dialogue on Mission

A four-day Evangelical/Roman Catholic “Dialogue on Mission” concluded in Venice on April 23, 1977. The background for the dialogue is the concentrated attention that both Roman Catholics and Evangelical Christians have given to mission during recent years. In July 1974, 2,700 Evangelicals met at Lausanne, Switzerland, for an International Congress on World Evangelization, from which issued the Lausanne Covenant. A few months later the Third General Assembly of the Roman Catholic Synod of Bishops studied the topic of evangelization, and at their request Pope Paul VI issued on December 8, 1975, his exhortation entitled Evangelii Nuntiandi or Evangelization in the Modern World. Those who have studied these two documents have been struck by their overlap. The main purpose of the dialogue was to make a theological investigation into areas of convergences and divergences in our understanding of mission, with particular reference to the meaning of salvation and conversion.

That some common ground on evangelization exists between Roman Catholics and Evangelicals may be grasped from the following quotations: “To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures. . . . Evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord . . .” (Lausanne Covenant, para. 4). Again, witness must be made explicit by a clear and unequivocal proclamation of the Lord Jesus. . . . There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed” (Evangelii Nuntiandi, para. 22).

Some of us came to the discussion with fears and suspicions
Venice, Cardinal Albino Luciani who visited us, and to a boat to one another we have come to know, to respect, and to love one another. But we thank God that our time together has broken down the caricatures, and that through patient listening to one another we have come to know, to respect, and to love one another in the Holy Spirit. While sharing with each other our personal experiences of Jesus Christ, we have rejoiced to see the grace of God in each other.

Within this mutual trust we have been able to discuss with great freedom. Sometimes we have been surprised by agreements we did not expect to find. At other times we have been keenly—and even painfully—aware of areas of disagreement which at the moment we can see no way to resolve.

We are all grateful for the generous hospitality we have received. We were treated to a banquet by the Patriarch of Venice, Cardinal Albino Luciani who visited us, and to a boat trip to the Island of Torcello by the City Council.

The eight Roman Catholic participants in the dialogue, appointed by the Secretariat for Promoting Christian Unity, were:

Sister Joan Chatfield, M.M. (USA)
Father Pierre Duprey, W.F. (France /Italy)

The eight Evangelical participants, representing no constituency but attending in a purely private capacity, were:

Prof. Peter Beyerhaus (Germany)
The Rt. Rev. Donald Cameron (Australia)
Dr. Orlando Costas (Puerto Rico /Costa Rica)
Mr. Martin Goldsmith (England)
Dr. David Hubbard (USA)
The Rev. Gottfried Osei-Mensah (Ghana /Kenya)
The Rev. John Stott (England)
The Rev. Peter Savage (Peru /Argentina)

The two secretaries of the dialogue were: Msgr. Basil Meeking and the Rev. John Stott.

Statement of the Theological Consultation on Dialogue in Community, Chiang Mai, Thailand

Introduction

Dialogue in community was not only the theme of the World Council of Churches consultation held in Chiang Mai, Thailand, in April 1977. The welcome of our hosts, the Church of Christ in Thailand, and of the people of Chiang Mai itself speedily drew us to become a community ourselves, within which a dialogue of different approaches could take place. The context of Bible study and of worship in which we did our work constantly reminded us also of the depths of our communion in spirit and in life as this has been made joyously possible for us by our meeting with God in Christ.

It was also in the Bible study and worship that some of the issues before us became most clear. As we sought again to enter into the thought world of the Old and New Testaments, we all felt, from whatever culture we came, both the strangeness of the Gospel and the wonder of God's self-involvement with his world.

In our worship we knew again that the Christian community is one that shares in holy things given by God and is both privileged and obliged to bear witness in a positive way to these undeserved and often unexpected gifts of God.

This newness and given-ness of the Christian message and of the way that God has opened up for us cut across the customary thought and behavior of all our cultures.

To enter again into the mystery of Christian worship, of access to God in his transcendence through our Lord Jesus Christ who came among us, was also a stimulus to take seriously the worship and meditation of others as exemplified in both the ritual and the contemplative life of the Buddhist monks who so helpfully received us as visitors to the Wats of Chiang Mai and its area.

Why the theme "Dialogue in Community"? As the work of the subunit on Dialogue with People of Living Faiths and Ideologies has developed, emphasis has come to be placed not so much on dialogue itself as on dialogue in community. The Christian community within the human community has a common heritage and a distinctive message to share; it needs therefore to reflect on the nature of the community that we as Christians seek and on the relation of dialogue to the life of the churches, as they ask themselves how they can be communities of service and witness without diluting their faith or compromising their commitment to Christ. Such an enquiry needs to be informed both by a knowledge of different religions and societies and by insights gained through actual dialogues with neighbors. The enquiry needs also to take account of the concerns, questions and experiences of the member churches of the WCC.

These needs determined the composition of the consultation, which included historians of religion, sociologists, pastors, and those involved in community service as well as biblical scholars and theologians of the various Christian traditions. We came together from many parts of the world, though regrettably some from Eastern Europe, the Middle East, and Latin America who had accepted invitations were not able to come. This was a Christian consultation but the variety of the participants and their regular work in dialogue, service, and reflection made sure that we carried on our discussions in plenary and groups with awareness of our neighbors both in the churches and in the communities of living faiths and ideologies. The theme and

This is the text of the official statement adopted by a theological consultation held at Chiang Mai, Thailand, April 18-27, 1977. Authorized by the Central Committee of the World Council of Churches as the priority meeting for 1977, this ecumenical consultation brought together eighty-five people—Protestant, Orthodox, and Roman Catholic—from thirty-six countries to discuss "Dialogue in Community."
composition of the consultation also demanded of us, and particularly of the theologians, a reconsideration of traditional methods and of the relationship between a deductive theology, evaluating dialogue within a given systematic framework, and a dialogical theology which is a reflection upon traditional Christian thought in the light of a developing understanding both of human communities and of the communion into which God in Christ calls men and women. As Dr. S. J. Samartha indicated in his introductory remarks, this was "a pause for reflection."

Such a pause for reflection does not justify detachment from the problems of the world today. During our discussions we became deeply aware of the fact that in an age of worldwide struggle of humankind for survival and liberation, the religions have their important contributions to make, which can only be worked out in mutual dialogue. It is a responsibility of Christians to foster such dialogue in a spirit of reconciliation and hope granted to us by Jesus Christ. We came to see how easy it is to discuss religions and even ideologies as though they existed in some realm of calm quite separate from the sharp conflicts and sufferings of humankind. We ask that our statements be read with a recognition that they have a place in a total WCC program which includes major Christian involvement in political and economic stresses and social problems. We ask also that they be evaluated in relation to other WCC concerns and also in their bearing on such discussions as that on the unity of the Church and the unity of humankind.

It will be noted that the words "mission" and "evangelism" are not often used in our statements. This is not because we seek to escape the Christian responsibility, reemphasized in the Nairobi Assembly, to confess Christ today, but in order to explore other ways of making plain the intentions of Christian witness and service, so as to avoid misunderstanding. This was a Christian conference, and Christian integrity includes an integrity of response to the call of the risen Christ to be witnesses to him in all the world.

The joint annual meeting of the Eastern Fellowship of Professors of Missions and the Eastern Section of the American Society of Missiology will be held November 4-5, 1977, at the Gilmor Sloane Center, Stony Point, New York.

Part I. On Community

A. Communities and the Community of Humankind

1. As Christians we begin our reflection on community from the acknowledgement that God as we believe him to have come to us in Jesus Christ is the Creator of all things and of all humankind; that from the beginning he willed relationship with himself and between all that he has brought to life; that to that end he has enabled the formation of communities, judges them, and renews them. When we confess him as one Holy Trinity, when we rejoice in his new creation in the resurrection of Christ, we perceive and experience new dimensions of our human identity. Yet, the very nature and content of our Christian confession draws us to pay the closest attention to the realities of the world as it has developed under God’s creative, disciplinary, and redemptive rule. So we are led to attempt a description of communities and the community of humankind, in the light of a basic Christian confession but in terms which may also find understanding and even agreement among many of other faiths and ideologies.

2. We are all born into relationships with other people. Most immediately there are the members of our families, but quickly we have to explore wider relationships as we go to school or begin work. This may take place in the complexity of relationships within a village society, or within the modern urban centers of town and city which attract ever larger populations. We experience still wider associations within nation, race, religion, and at the same time we may belong to different social classes or castes which condition our ideological outlooks. Then the newspapers we read, the radio and T.V. programs we hear and see give us an awareness of the multitude of ways in which the lives we live are dependent on people in other parts of the world, where ways of life are amazingly varied. From these, and many related contexts, we derive our sense of being part of some communities and apart from others. The sense of identity with some communities and of alienation from others is something we never completely understand but it remains reality for us all at the many levels of our existence.

3. Within each particular community to which we may belong we are held together with others by the values we share in common. At the deepest level these have to do with our identity, which gives us a sense of being "at home" in the groups to which we belong. Identity may be formed within a long historical experience, or in the face of problems newly encountered; it may express itself in communal traditions and rituals shaped through centuries, or in newer forms sometimes less coherent and sometimes more rigid. We are conscious at this point of the formative influence of religions and ideologies which may be closely interrelated; but we recognize that these have themselves been shaped by other elements of the culture of which they are part—language, ethnic loyalty, social strata, caste. Some communities may tend to uniformity in this regard, while others have long traditions of pluralism, and it is not infrequent that individual families may share more than one set of beliefs.

4. We consider the ties between religion and culture to be very influential in community life. An example was readily available for us as visitors to Chiang Mai where we were strongly aware of the cultural identity of Northern Thailand, informed by the Buddhism of the majority population, though we learned also of the distinctive character of Buddhism in Northern Thailand, by contrast to that of, for example, Sri Lanka. During our discussion African participants described the traditional religious patterns of their communities, and demonstrated how these provided resources for their interpreting other religious traditions (notably Christianity and Islam) which have been implanted more recently in many parts of the African continent.

5. Within the experience of the conference, we were aware that our communities are many and varied. We were conscious also that they are involved in a constant process of change which evokes their comparison with flowing rivers rather than stable monuments. But if change is always present, there can be no doubt that it has been accelerated in the times in which we live, especially by scientific technology, economic forces, and the mass media. Some participants spoke of changes so rapid and dramatic as to give them the experience of the loss of community, and of the human isolation which follows. Others spoke of the reforming and reshaping of communities: once closed communities being thrown into relationship with others with which they find themselves engaged in the tasks of nation-building; communities formerly of a single cultural identity being opened to a cultural pluralism and plurality of religious systems; communities in which traditional religious systems may undergo far-reaching change, and, revitalized, provide renewed
We are conscious, more urgently today than ever in the past, that the traditions of our individual communities are being drawn which we are growingly aware—"the community of human-brought about by the complex network of relationships which are seeking it from many sources.

Response to which, both individually and collectively as interrelatedness of our human communities brings with it many the need for conscious social and political action, because we believe that the Gospel of our Lord Jesus Christ retains its authority and activeness in the world. We marvel and give thanks for this richness, acknowledging that to have experienced it has given many of us an enriched appreciation of the deeper values in our own traditions—and in some cases has enabled us to rediscover them. But at the same time we feel sharply conscious of the way in which diversity can be, and too often has been, abused: the temptation to regard our own community as the best; to attribute to our own religious and cultural identity an absolute authority; the temptation to exclude from it, and to isolate it from others. In such temptations we recognize that we are liable to spurn and despise the riches which God has, with such generosity, invested in his human creation... that we are liable to impoverish, divide, and despise.

Because of the divisive role to which all religions and ideologies are so easily prone, we believe that they are each called to look upon themselves anew, so as to contribute from their resources to the good of the community of humankind in its wholeness. Thinking of the challenge to our Christian faith we were reminded both of the danger of saying "peace, peace" where there is no peace, and of Jesus' words in the Sermon on the Mount: "Happy are those who work for peace: God will call them His children" (Matt. 5:9). As workers for peace, liberation, and justice—the way to which often makes conflict necessary and reconciliation costly—we feel ourselves called to share with others in the community of humankind in search for new experiences in the evolution of our communities, where we may affirm our interdependence as much as respect for our distinctive identities. The vision of a worldwide "community of communities" commended itself to us as a means of seeking community in a pluralistic world. The vision is not one of homogeneous unity or totalitarian uniformity but is for Christians related to the kingly rule of God over all human communities.

6. An important aspect of this accelerated change has been brought about by the complex network of relationships which has been created between human communities in recent times. We are conscious, more urgently today than ever in the past, that the traditions of our individual communities are being drawn toward one another, sometimes into a new harmony, sometimes into a destructive whirlpool in the flowing rivers. The interrelatedness of our human communities brings with it many new challenges to mutual concern and pastoral care, our response to which, both individually and collectively as communities, will determine the character of the reality of which we are growingly aware—"the community of humankind."

7. The response is often given in the form of ideologies. In fact, the accelerated change has made us more sensitively aware of the need for conscious social and political action, because we find ourselves in the midst of many ideological projects which attempt in various ways to shape or reshape society. Traditional communities do not escape the impact of ideological thinking and action, and their varied responses may bring conflict as well as renewal.

8. It was to these challenges that we gave our attention in the early part of the conference. While not ignoring the inherent dangers, our experience of human interrelatedness in our different local situations deepened our awareness of the richness of the diversity of the community of humankind which we believe to be created and sustained by God in his love for all people. We marvel and give thanks for this richness, acknowledging that to have experienced it has given many of us an enriched appreciation of the deeper values in our own traditions—and in some cases has enabled us to rediscover them. But at the same time we feel sharply conscious of the way in which diversity can be, and too often has been, abused: the temptation to regard our own community as the best; to attribute to our own religious and cultural identity an absolute authority; the temptation to exclude from it, and to isolate it from others. In such temptations we recognize that we are liable to spurn and despise the riches which God has, with such generosity, invested in his human creation... that we are liable to impoverish, divide, and despise.

9. Because of the divisive role to which all religions and ideologies are so easily prone, we believe that they are each called to look upon themselves anew, so as to contribute from their resources to the good of the community of humankind in its wholeness. Thinking of the challenge to our Christian faith we were reminded both of the danger of saying "peace, peace" where there is no peace, and of Jesus' words in the Sermon on the Mount: "Happy are those who work for peace: God will call them His children" (Matt. 5:9). As workers for peace, liberation, and justice—the way to which often makes conflict necessary and reconciliation costly—we feel ourselves called to share with others in the community of humankind in search for new experiences in the evolution of our communities, where we may affirm our interdependence as much as respect for our distinctive identities. The vision of a worldwide "community of communities" commended itself to us as a means of seeking community in a pluralistic world. The vision is not one of homogeneous unity or totalitarian uniformity but is for Christians related to the kingly rule of God over all human communities.

10. Scattered within the world of human communities, we as Christians look for signs of God's kingly rule and truly believe in our community with Christians everywhere in the Church, the Body of Christ. Being fully in the world, the Christian community shares in the many distinctions and divisions within and between the communities of humankind. It manifests immense cultural variety within itself, which we are bound to acknowledge as affecting not only the practice but also the interpretation of the faith by different groups of Christians. This was exemplified in our discussions by participants from South Asia who spoke to us of their struggle, within cultures molded by Hinduism, Buddhism, and Islam, to express their Christian faith in a spirit at once obedient to the Gospel and in relation to the cultural context in which they live. From Europe and North America participants were conscious of the degree to which their understanding and practice of the Christian faith has been influenced by Western culture.

11. Our experiences as Christians in this widely scattered community are very varied. There are churches who live in situations of social, cultural, and national suppression, where their identity is threatened and their freedom restricted. There are times and places where Christians may have to stand apart from others in loyalty to Christ but this does not absolve Christians who have indulged in the temptations of cultural arrogance and communal exclusivity, both consciously and unconsciously. Thus we have contributed to the divisions within the community of humankind, and have created antagonisms between different groups within the Christian community itself. As Christians, therefore, we must stand under the judgment of God. We believe that there is a real sense in which our unity with all peoples lies in our common participation in all that has so tragically created divisions within the world. It is in this way that we relate to our theme the experience of the empirical churches that they constantly need God's forgiveness.

12. But amidst this complex, confusing and humbling situation we believe that the Gospel of our Lord Jesus Christ retains its divine given-ness. Through the inspiration of the Holy Spirit, the Gospel cannot be limited to any particular culture, but sheds its light in them all and upon them all. Nor is the truth of the Gospel distorted by the sinfulness of its Christian adherents. Rather, the Gospel calls us individually and in community to repentance and confession, and invites us into newness of life in the Risen Christ. This reality of renewed Christian community pertains to our very deepest experience as Christians. Different participants spoke of it in different ways:

—our communion in the Church as sacrament of the reconciliation and unity of humankind recreated through the saving activity of God in Jesus Christ;
—our communion with God who, in the fulness of his Trinity, calls humankind into unity with him in his eternal communion with his entire creation;
—our communion in fellowship with all members of the Body of Christ through history, across distinctions of race, sex, caste and culture;
—a sense of communion with all peoples and everything which is made holy by the work of God in communities of faith and ideology beyond our own.

Though we may express our conviction of the reality of this community in different ways, we hold fast to God in Christ who nourishes his church by Word and Sacraments.

13. We must acknowledge the close relation between our concern for dialogue and our work for visible Church unity. It is
The closest thing to a missiology book club is the

**GLOBAL CHURCH GROWTH BOOK CLUB**

(The club that does not send books automatically - unless you ask.)

NEW SELECTIONS (from 67 publishers)

<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Publisher</th>
<th>Price (in parentheses)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NEW FORCES IN MISSIONS</strong></td>
<td>David Cho, Editor</td>
<td></td>
<td>$10.95 (6.57)</td>
</tr>
<tr>
<td><strong>I BELIEVE IN THE GREAT COMMISSION</strong></td>
<td>Max Warren</td>
<td>Eerdmans</td>
<td>$2.95 (1.77)</td>
</tr>
<tr>
<td><strong>MISSION TRENDS NO. 3: THIRD WORLD THEOLOGIES</strong></td>
<td>Gerald H. Anderson, Thomas F. Stransky, Editors</td>
<td>Paulist/Eerdmans</td>
<td>$3.45 (2.07)</td>
</tr>
<tr>
<td><strong>ADVENTURES IN TRAINING THE MINISTRY</strong></td>
<td>Kenneth B. Mulholland</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INDEPENDENCE FOR THE THIRD WORLD CHURCH</strong></td>
<td>Pius Wakatama</td>
<td>InterVarsity Press</td>
<td>$2.95 (1.92)</td>
</tr>
<tr>
<td><strong>THEOLOGY AND MISSION: PAPERS GIVEN AT TRINITY CONSULTATION NO. 1</strong></td>
<td>David J. Hesseltgrave, Editor</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>NEW SELECTIONS FROM WILLIAM CAREY LIBRARY</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>AMERICAN MISSIONS IN BICENTENNIAL PERSPECTIVE</strong></td>
<td>R. Pierce Beaver, Editor</td>
<td></td>
<td>$8.95 (5.37)</td>
</tr>
<tr>
<td><strong>CRUCIAL ISSUES IN BANGLADESH</strong></td>
<td>Peter McNeel</td>
<td></td>
<td>$6.95 (4.17)</td>
</tr>
<tr>
<td><strong>THE CONCILIAR-EVANGELICAL DEBATE: THE CRUCIAL DOCUMENTS, 1864-1976</strong></td>
<td>Donald McGavran, Editor</td>
<td></td>
<td>$8.95 (5.37)</td>
</tr>
<tr>
<td><strong>CRUCIAL DIMENSIONS IN WORLD EVANGELIZATION</strong></td>
<td>Arthur F. Glasser, Paul G. Hiebert, C. Peter Wagner, Ralph D. Winter, Key writings of these four editors, plus others like Greenway, Webster, Murphy, McGavran, Tippett, and Covell, covering the theological, anthropological, historical, and strategic &quot;dimensions&quot; of mission.</td>
<td></td>
<td>$6.95x (5.56)</td>
</tr>
</tbody>
</table>

**HOW TO ORDER**

If you already belong to the Church Growth Book Club, just send price in parentheses, plus 35¢ per book for postage and handling. California residents add 6% sales tax.

To become a member of the Church Growth Book Club, you must subscribe to the Church Growth Bulletin (which carries information on our new books). For a subscription, you must add $2.00 to your first order, and send the price in parentheses. Non-subscribers must use the retail (non-parenthesized) price.

1705 N. Sierra Bonita Ave., Pasadena, California 91104
not only that the different confessional traditions have been an influence on the different approaches to dialogue and that questions concerning dialogue are seriously discussed within and between churches, but also that the Christian contribution to dialogue is weakened by division among Christians.

14. In the consultation we experienced both the possibility for common confession of the faith and worship together and also some of the obstacles to Christian unity. We were agreed in giving a vital place in our thinking to Bible study and worship; we were able to worship our one Lord in the very different ways of the churches represented among those who led our worship. We were, however, also aware of problems concerning the authority of the Bible remaining unsolved amongst us and of the need for a much closer attention than we had time to give to the problem of relating Christian worship and the meditative use (rather than simply the intellectual study) of the holy books of other faiths. In one of our acts of Christian worship we were invited by the leader in the course of the service to use responsively a passage of the Bhagavadgita. This immediately made plain the rejection or deep hesitation by some toward any such experience while we discovered in conversation afterwards how meaningful some others find such meditative acts. We recognize the need for further study of the issues thus raised.

15. As Christians, therefore, we are conscious of a tension between the Christian community as we experience it to be in the world of human communities, and as we believe it in essence to be in the promise of God. The tension is fundamental to our Christian identity. We cannot resolve it, nor should we seek to avoid it. In the heart of this tension we discover the character of the Christian Church as a sign at once of people’s need for fuller and deeper community, and of God’s promise of a restored human community in Christ. Our consciousness of the tension must preclude any trace of triumphalism in the life of the Christian Church in the communities of humankind. It must also preclude any trace of condescension toward our fellow human beings. Rather it should evoke in us an attitude of real humility toward all peoples since we know that we together with all our brothers and sisters have fallen short of the community which God intends.

16. We understand our calling as Christians to be that of participating fully in the mission of God (missio Dei)—with the courage of conviction to enable us to be adventurous and take risks. To this end we would humbly share with all our fellow human beings in a compelling pilgrimage. We are specifically disciples of Christ, but we refuse to limit him to the dimensions of our human understanding. In our relationships within the many human communities we believe that we come to know Christ more fully through faith as Son of God and Savior of the world; we grow in his service within the world; and we rejoice in the hope which he gives.

Part II. On Dialogue

C. Reasons for Dialogue

17. We consider the term “dialogue in community” to be useful in that it gives concreteness to our thinking. Moreover it focuses attention on our reasons for being in dialogue, which we identified in two related categories.

Most of us today live our lives as Christians in actual community with people who may be committed to faiths and ideologies other than our own. We live in families sometimes of mixed faiths and ideologies; we live as neighbors in the same towns and villages; we need to build up our relationships expressing mutual human care and searching for mutual understanding. This sort of dialogue is very practical, concerned with the problems of modern life—the social, political, ecological—and, above all, the ordinary and familiar.

We are conscious also of our concerns beyond the local, and thus feel called to engage in dialogue toward the realization of a wider community in which peace and justice may be more fully realized. This leads us in turn to a dialogue between communities, in which we tackle issues of national and international concern for the sake of the vision of a worldwide “community of communities.”

18. No more than “community” can “dialogue” be precisely defined. Rather it has to be described, experienced, and developed as a life-style. As human beings we have learned to speak; we talk, chatter, give and receive information, have discussions—all this is not yet dialogue. Now and then it happens that out of our talking and our relationships arises a deeper encounter, an opening up, in more than intellectual terms, of each to the concerns of the other. This is experienced by families and friends, and by those who share the same faith or ideology: but we are particularly concerned with the dialogue which reaches across differences of faith, ideology, and culture, even where the partners in dialogue do not agree on important central aspects of human life. We recognize dialogue as a welcome way in which we can be more obedient to the commandment of the Decalogue: “You shall not bear false witness against your neighbor.” We need dialogue to help us not to disfigure the image of our neighbors of different faiths and ideologies. It has been the experience of many in our consultation that this dialogue is indeed possible on the basis of a mutual trust and a respect for the integrity of each participant’s identity.

19. We see dialogue, therefore, as a fundamental part of our Christian service within community. In dialogue we actively respond to the command “to love God and your neighbor as yourself.” As an expression of our love, our engagement in dialogue testifies to the love we have experienced in Christ. It is our joyful affirmation of life against chaos, and our participation with all who are allies of life in seeking the provisional goals of a better human community. Thus we soundly reject any idea of “dialogue in community” as a secret weapon in the armory of an aggressive Christian militancy. We adopt it rather as a means of living out our faith in Christ in service of community with our neighbors.

20. In this sense we endorse dialogue as having a distinctive and rightful place within Christian life, in a manner directly comparable to other forms of service. But by “distinctive” we do not mean totally different or separate. In dialogue we seek “to speak the truth in a spirit of love,” not naively “to be tossed to and fro, and be carried about with every wind of doctrine” (Eph. 4:14–15). In giving our witness we recognize that in most circumstances today the spirit of dialogue is necessary. For this reason we do not see dialogue and the giving of witness as standing in any contradiction to one another. Indeed, as we enter dialogue with our commitment to Jesus Christ, time and again the relationship of dialogue gives opportunity for authentic witness. Thus, to the member churches of the WCC we feel able with integrity to commend the way of dialogue as one in which Jesus Christ can be confessed in the world today; at the same time we feel able with integrity to assure our partners in dialogue that we come not as manipulators but as genuine fellow-pilgrims, to speak with them of what we believe God to have done in Jesus Christ who has gone before us, but whom we seek to meet anew in dialogue.
D. The Theological Significance of Peoples of Other Faiths and Ideologies

21. As we engage thus in faithful “dialogue in community” with peoples of other faiths and ideologies we cannot avoid asking ourselves penetrating questions about their place in the activity of God in history. We should remind ourselves, however, that we ask this question not in theory, but in terms of what God may be doing in the lives of hundreds of millions of men and women who live in and seek community together with ourselves, but along different ways. So we should think always in terms of people of other faiths and ideologies rather than of theoretical, impersonal systems. We should examine how their faiths and ideologies have given direction to their daily living and actually affect dialogue on both sides.

22. Approaching the theological questions in this spirit we felt strongly the need to proceed . . .

— with repentance, because we know how easily we misconstrue God’s revelation in Jesus Christ, betraying it in our actions and posturing as the owners of God’s truth rather than, as in fact we are, the undeserving recipients of grace;

— with humility, because we so often perceive in people of other faiths and ideologies a spirituality, dedication, compassion, and a wisdom which should forbid our making judgments about them as though from a position of superiority; in particular we should avoid using ideas such as “anonymous Christians,” “the Christian presence” “the unknown Christ,” in ways not intended by those who proposed them for theological purposes or in ways prejudicial to the self-understanding of Christians and others;

— with joy, because it is not ourselves we preach; it is Jesus Christ, perceived by many peoples of living faiths and ideologies as prophet, holy one, teacher, example; but confessed by us as Lord and Saviour, himself the faithful witness and the coming one (Rev. 1:5-7);

— with integrity, because we do not enter into dialogue with others except in this penitent and humble joyfulness in our Lord Jesus Christ, making clear to others our own experience and witness, even as we seek to hear from them their expressions of deepest conviction and insight.

23. Only in this spirit can we hope to address ourselves creatively to the theological questions posed by other faiths and ideologies. Our theological discussions in the conference aided the growth of understanding between Christian participants from different backgrounds in the following areas in particular:

— that renewed attention must be given to the doctrine of creation, particularly as we may see it illuminated by the Christian understanding of God as one Holy Trinity and by the resurrection and glorification of Christ.

— that fundamental questions about the nature and activity of God and the doctrine of the Spirit arise in dialogue, and the Christological discussion must take place within this comprehensive reference;

— that the Bible, with all the aids to its understanding and appropriation from the Church’s tradition and scholarship, is to be used creatively as the basis for our Christian reflection on the issues that arise, giving us both encouragement and warning, though we cannot assume it as a reference point for our partners;

— that the theological problems of church unity also need to be viewed in relation to our concern for dialogue;

— that the search for common ground should not be a reduction of living faiths and ideologies to a lowest common denominator, but a quest for that of spirit and life which is only found at those deepest levels of human experience, variously symbolized and conceptualized in different faiths.

24. We look forward to further fruitful discussions of these issues (among many others) within our Christian circles but also in situations of dialogue. There were other questions where we found agreement more difficult and sometimes impossible, but these also we would commend for further theological attention:

What is the relationship between God’s universal action in creation and his redemptive action in Jesus Christ?

Are we to speak of God’s work in the lives of all men and women only in tentative terms of hope that they may experience something of him, or more positively in terms of God’s self-disclosure to people of living faiths and in the struggle of human life and ideology?

How are we to find, from the Bible, criteria in our approach to people of other faiths and ideologies, recognizing as we must the authority accorded to the Bible by Christians of all centuries, particular questions concerning the authority of the Old Testament for the Christian Church, and the fact that our partners in dialogue have other starting points and resources, both in holy books and traditions of teaching?

What is the biblical view and Christian experience of the operation of the Holy Spirit, and is it right and helpful to understand the work of God outside the Church in terms of the doctrine of the Holy Spirit?

The next meeting of the International Association for Mission Studies will be held at Maryknoll Seminary in Maryknoll, New York, August 21-26, 1978.

E. Syncretism

25. In dialogue we are called to be adventurous, and we must be ready to take risks; but also to be watchful and wide awake for God. Is syncretism a danger for which we must be alert?

26. We first affirm positively the need for a genuine “translation” of the Christian message in every time and place. This need can be recognized as soon as the Bible translators begin their work in a particular language and have to weigh the cultural and philosophical overtones and undertones of its words. But there is also a wider “translation” of the message by expressing it in artistic, dramatic, liturgical, and above all relational terms which are appropriate to convey the authenticity of the message in ways authentically indigenous, often through the theologically tested use of the symbols and concepts of a particular community.

27. We speak here of “translation” where some have spoken of a proper or Christ-centered syncretism. We recognize the intention thus to rescue the word “syncretism,” but we believe that after its previous uses in Christian debate by now it necessarily conveys a negative evaluation. This is clearly the case if it means, as the Nairobi Assembly used the word, “conscious or unconscious human attempts to create a new religion composed of elements taken from different religions”: 
in this sense we believe that syncretism is also rejected by our
dialogue partners, although we recognize that there may be
some who in their alienation are seeking help from many sources
and do not regard syncretism negatively.

28. The word “syncretism” is, however, more widely used than
at Nairobi and particularly to warn against two other dangers.
The first danger is that in attempting to “translate” the Christian
message for a cultural setting or in approach to faiths and
ideologies with which we are in dialogue partnership, we may
go too far and compromise the authenticity of Christian faith and
life. We have the Bible to guide us but there is always risk in
seeking to express the Gospel in a new setting: for instance, the
early Christian struggle against heresy in the debate with
Gnosticism; or the compromising of the Gospel in the so-called
civil religions” of the West. It is salutary to examine such
examples lest it be supposed that syncretism is a risk endemic
only in certain continents.

A second danger is that of interpreting a living faith not in its
own terms but in terms of another faith or ideology. This is
illegitimate on the principles of both scholarship and dialogue.
In this way we may “syncretize” Christianity by seeing it as only
a variant of some other approach to God, or we may wrongly
“syncretize” another faith by seeing it as only a partial
understanding of what we Christians believe that we know in
full. There is particular need for further study of the way in
which this kind of syncretism can take place between a faith and
an ideology.

29. We recognize both that these are real dangers and that there
will be differences of judgment among Christians and between
churches as to when these dangers are threatening, or have
actually overtaken particular Christian enterprises. We may sum
up our conclusions on this question of syncretism in terms of the
Thai story that the little lizards which climb the house walls in
Chiang Mai are saying by their cries both “Welcome” and “Take
Care.” We welcome the venture of exploratory faith; we warn
each other, “Take Care.”

30. This mutual warning developed into a positive attitude as
our consultation progressed. Within the ecumenical movement
the practice of dialogue and the giving of witness have
sometimes evoked mutual suspicion. God is very patient with
us, giving us space and time for discovery of his way and its
riches (cf. 2 Pet. 3:9). In our discussion we sensed afresh the
need to give one another space and time—space and time, for
instance, in India or Ghana to explore the richness of the Gospel in
a setting very different from that of “Hellenized” Europe; space
and time, for instance, in Korea to develop the present striking
evangelistic work of the churches; space and time, for instance,
in Europe to adjust to a new situation in which secularity is now
being changed by a new religious interest, not expressed in tradi-
tional terms. We need to recognize the diversity of dialogue itself
in its particular contexts and in relation to specific discussions,
which formed the third main section of our consultation.

(Book Reviews)

(Part III consists of reports of groups on specific topics: Christian-Jewish-Muslim
relations; Christian-Hindu-Buddhist relations; Christian concern in traditional
religions and cultures; and the growing discussion on ideologies. These reports were
received by the whole consultation as a record both of experiences and insights in
specific contexts and on particular issues. Because of the specific and particular
nature of these reports the participants did not seek to adopt them as statements of
the whole consultation, but present them to the churches for consideration and
evaluation in the light of the official statement on Dialogue in Community. The
reports are available on request from the WCC Program on Dialogue.)

Book Reviews

Amidst Revolution.

By Emilio Castro. Translated from the
Spanish by James and Margaret Goff.
Belfast, Ireland: Christian Journals

A seismic upheaval is occurring in Latin America, not least in the Chris-
tian Church in Latin America. The up-
heaval bears comparison with the politi-
cal, social, and religious ferment
which produced the Reformation in
the sixteenth century. This time, how-
ever, the movement is uniting, not di-
visive. It is ecumenical. Archbishops,
bishops, priests, as well as Protestant
pastors and laymen, are the pro-
tagonists. And out of this ferment is
emerging a “searching” theology, still
tentative, but courageously grappling
with social, political, and economic
realities within the furnace of events.

Indeed, “amidst revolution.”

The author, a former president of the
Methodist Church in Uruguay, is cur-
rently director of the Commission on
World Mission and Evangelism of the World Council of Churches. In his
opening chapter he gives a devastating
picture of the masses of Latin Ameri-
can peoples gripped by poverty and
shamelessly exploited by the ruthless
economic imperialism of North Ameri-
ca and Western Europe.

Against this background he shows
the Christian Church discharging in a
new way today, a three-fold ministry
as prophet, priest, and servant.

Unlike the usual apologists for revo-
lation, Emilio Castro insists that, in its
prophetic task, the Church is involved
in a long-term educational task. The
apathy of the masses, inured to lack
of privilege, cannot be changed in a
night. Part of the prophetic ministry is
to create hope in the hopeless.

As priest, Castro says, the Church
invites his people to be active in
everyday life.

The chapter on the Church as ser-
vant, for the way in which it makes
such modest claims as to what the
Church can do, is perhaps the most
important in the book.

There are also three invaluable ap-
pendices: (1) the Message to the People
of Latin America from the Roman
Catholic Bishops meeting in Medellin,
August 26–September 6, 1968; (2) the
Manifesto to the Bolivian Nation from
the Methodist Evangelical Church in
Bolivia; and (3) the Statement of
Bishops and Religious Superiors in
Northeast Brazil, May 6, 1973. These
papers are not pious platitudes. They
are like the ninety-five “ham-
merblows” nailed to the church door in
Wittenberg in 1517.

This little book may very well be the
best introduction thus far available to
what is really happening in Latin
America.

—Max Warren

Max Warren, former missionary in Nigeria,
was General Secretary of the Church Mission-
Philippines: The Silenced Democracy.

At a time when dictatorships are prevailing in much of the world, it is refreshing and encouraging to read such an able and articulate exponent of democracy as Raul Manglapus, the Philippines' most distinguished political exile. Former senator, secretary of foreign affairs, presidential candidate, and leader of the efforts for a nonviolent, Christian socialist revolution in the years before Marcos imposed martial law in the archipelago, Manglapus is now president of the Movement for a Free Philippines.

Manglapus examines the Marcos dictatorship and shows its parallel with other right-wing, strong-man governments that have peddled anti-Communism to the satisfaction of American military and business interests. "Something has gone wrong with America in the Philippines. The taste of Bataan has turned sour. America no longer speaks the language of freedom but of profits, not of democracy but of stability" (p. 10). This policy is not only a betrayal of our democratic American heritage, but it is tragically shortsighted, helping to set the stage for future revolutionary violence in which Communism will have great appeal as the only viable solution.

Manglapus is at his best when he analyzes this readiness to betray democracy by those who equate modernization with development. Saying that development needs stability and order, they reject democracy as too slow and are all too willing for human rights to be violated. So, says Manglapus, Western-style democracy is replaced by Western-style repression. More seriously, he points out, political and social repression, as well as torture, are quite universal. Nor is democracy all that purely Western: "The human passion for freedom knows no geographical bounds" (p. 56).

Manglapus traces democratic traditions in Mexico, India, Africa, and the Philippines, pointing out that "development or modernization, if it is to be fundamental, human, and permanent, cannot be divorced from liberty. Development without liberty rubs violently against the historical and cultural grain of many developing nations, generating tensions and instabilities that threaten peace" (p. 54). Freedom of expression is not some dispensable luxury; it is rather a "safety valve" necessary for any healthy society.

Manglapus holds that the martial law shortcut to development will lead ultimately to chaos. A bloodless alternative to this can begin now with an American disavowal of support for Marcos, thereby strengthening and encouraging the internal forces for peaceful change which are present.

This treatise—combined in the last half of the book with Manglapus' musical comedy, "Manifest Destiny"—is extremely important, not only in helping Americans understand Marcos and the Philippines, but also in thinking through the meaning and role of democracy in the world today.

—Richard L. Deats


This book is the result of a doctoral dissertation presented to the Free University of Amsterdam under the direction of Prof. Dr. J. Verkuyl. Dr. Costas, who is director of the Latin American Evangelical Center for Pastoral Studies in San José, Costa Rica, has projected this as the first of three volumes in a major study of missiology in Latin America. The second volume will deal with the "Evangelicals"; the third, with the "Pentecostals." All cover the same period of time.

It should be pointed out that these distinctions—"Mainline Protestantism," "Evangelicals," and "Pentecostals"—are not clear-cut in Latin America; but for purposes of organizing and limiting this study, the divisions may be accepted.

In this present volume we have an accurate account of the period in the life of the churches under consideration and of ecumenical efforts in Latin America, described and discussed with sympathy and balanced appraisal. Any student of Latin American Christianity today will find this book to be a valuable source of information for deeper study. The main value of the book is the critical—yet constructive—discussion that Costas carries on about the ecumenical efforts, national churches, and individual writers in Latin America. His comments and questions will certainly help to sharpen and advance the ecumenical dialogue and to clarify our understanding of mission today.

The book emphasizes unity in mission as the major challenge before the churches and Christian movements in Latin America. Costas defines missiology as "having as its object that multitude of believers participating personally and collectively, directly and indirectly, in words and deeds, in the mission of the triune God, engaging in a dialogue with the world, critically reflecting on the meaning, effectiveness, obstacles and possibilities of this service. It is thus the handmaid of mission, a discipline of the crossroads."

This broad definition allows Costas to claim for missiological discussion the efforts, not only of the churches, but also of the action-oriented ecumenical groups such as UNELON, ISAL, CELADEC, etc. He rightly rejects any attempt to reduce missiology to an academic discipline. It must always be understood as reflection on the road.

Some fundamental questions are raised in the book, such as: Are the divisions among churches and Christian movements imported from abroad or are they integral to the Latin American situation? Is not the degree of real independence or autonomy of the Church one way to discover real unity and real differences? Unfortunately, however, other equally important questions are missing from the book: What significance does heavy foreign financial dependence have for most of the churches and movements analyzed here? What can we learn from the moratorium debate that could be applied to the Latin American situation of the churches?

The major weakness of Costas' book, however, is the absence of any serious consideration of Marxism, not only as...
Those familiar with the writings of the liberation theologians will find many of the movement’s distinctive themes resurfacing in this book by the Brazilian theologian Hugo Assmann. At the same time, it becomes clear that Assmann is not just transposing liberation theology to Latin America today. He brings into focus the nature of the movement and how the same problems recur in the context of Latin America. Assmann’s book is an important contribution to the understanding of liberation theology and its implications for the church in Latin America.

Theology for a Nomad Church.


Those familiar with the writings of the liberation theologians will find many of the movement’s distinctive themes resurfacing in this book by the Brazilian theologian Hugo Assmann. At the same time, it becomes clear that Assmann is not just transposing liberation theology to Latin America today. He brings into focus the nature of the movement and how the same problems recur in the context of Latin America. Assmann’s book is an important contribution to the understanding of liberation theology and its implications for the church in Latin America.

Theology for a Nomad Church is an English translation of a book originally published in Spanish in 1973. It is not a single, unified theological treatise, but a collection of theological reflections originating, for the most part, as either lectures or conference reports. This fact explains the frequent repetition of themes and arguments (sometimes with nearly identical wording) at various places in the book.

The opening chapter (“The Political Dimension of Faith: Man’s Liberation in History,” pp. 29-40) argues for the inevitability of political content in faith. Assmann exposes the ideological basis of a narrow view of politics and its correlative in the ideal of a purely “spiritual” form of faith. He begins here to set the contrast, developed more fully later on (pp. 86-96) between the emerging theology of liberation in Latin America and the new European political theology.

In a second, long chapter (“Theology of Liberation: A Prospective Evaluation,” pp. 43-108), Assmann traces the historical growth of the liberation theme and the emergence of the theology of liberation in Latin America (pp. 45-56). He also surfaces methodological aspects of this emerging perspective (pp. 55-64), summarizes its underlying themes (pp. 64-71), proposes

Steven C. Knapp is a staff member of Partnership in Mission in Abington, Pa., and a doctoral student at Princeton Theological Seminary, studying in the area of Religion and Society.

---

The final chapter (pp. 129-145) discusses the contribution of Christians to liberation in Latin America. Appropriating the Marxist distinction between the “superstructure” (the society’s beliefs and values) and the “infrastructure” (the society’s material, economic basis) he sees the most significant contribution of Christians to be on the former level through their challenge of the petit-bourgeois which

the Church and the society at large have absorbed from pseudo-Christian traditions. But he sees Christians making a contribution at the infrastructure level as well, particularly in the elaboration of a revolutionary theory. At the same time he warns against the triumphalist concern for a “specifically Christian contribution” to liberation. “Nowhere is there evident,” writes Assmann, “even on the theoretical level, a Christian understanding of man so incarnate in our historical reality that it alone can provide the definite imperatives for a more complete work of humanization” (p. 143).

This reviewer has expressed in another context his own reservations with liberation theology (see Sojourners, September 1976). Essentially these come down to the question of whether or not its hermeneutics leaves sufficient room for the intrusion of enough biblical content to allow its particular challenge to the demonic elements of modernity to be sufficiently demanding and radical. Beyond this, one can wonder (with Peter Berger) if theologians of liberation are self-conscious enough of their own sociological and historical location as one of a number of movements (modern? elitist?) trying to reverse the dehumanizing yields of modernization (including industrialization, secularization and now, technology). In many respects, I am inclined to think that the beast is bigger and less easily tamed than liberation theologians have yet recognized, and by the same token, not so easily localized in capitalism. But to say this is, in some respects, to do no more than to affirm the liberation theologians’ own challenge for an ever-deepening and updated social analysis.

Note should be made here of the important introduction to Assmann’s book by Frederick Herzog (pp. 11-23). Herzog speaks quite directly to the risks involved in any attempt to import liberation theology into the United States as a shortcut to the necessary and arduous task of developing an authentically indigenous theology.

Whatever the limitations of particular elements of Latin American liberation theologies, it is clear that they are providing a great deal of necessary inspiration to those of us determined to free the Gospel toward a radical transformation of Church and society in the United States of America. It should be as inspiration and example in this urgent task of indigenous theological reflection toward transformation (not excluding the positive content of their insights) that the reflections of Assmann and his cohorts primarily serve us.

—Stephen C. Knapp
LIBERTY TO THE CAPTIVES
George E. Ogle
This is the fascinating account of the Christian-led struggle against dictatorial oppression in South Korea. Long-time urban missionary George Ogle tells of the suffering in Korea's factories and slums and its challenge to Christians. Ogle gives the inside view of how the church's explosive conflict with the police state developed and the terrible price Christians are paying for their demands for basic human dignities and the return of democracy. Paper, $5.95

LIBERATION AND CHANGE
Gustavo Gutiérrez and Richard Shaull
Current trends in liberation theology and revolution from the North and South American perspectives are highlighted in this important work. LIBERATION AND CHANGE illuminates the relationship of politics, freedom, and salvation as seen from both sides of the equator. It also points out the difference between America's revolution and modern third world turmoil and different views of social problems.

Gutiérrez' arguments, rich in scholarship, defend liberation theology. Shaull's clear, bold thesis calls classical theology to radical transformation of a different stripe. The two contrasting presentations compliment each other as both men see a need for Christians to combat oppressive socio-economic situations. Ready September, 1977. Paper, $4.95

THE CHALLENGE OF BLACK THEOLOGY IN SOUTH AFRICA
Basil Moore, ed.
These essays, banned by the South African government, are not comfortable, academic exercises—they were written by blacks living in a situation of frightening oppression. The writers face not only fear, hunger, insult and dehumanization, but spiritual enslavement and the loss of their dignity as well. "Will have an impact on millions of black Christians."—WORLD AFFAIRS COUNCIL. "A subversive document since it gives space to black leaders who are not content with the suppression of Christian and other human liberties in South Africa. The ideas will leave their mark."—CHRISTIAN CENTURY. "Seventeen stirring essays."—CHRISTIANITY TODAY Paper, $4.95

Available from Overseas Ministries Study Center or your local bookstore.

John Knox Press, 341 Ponce de Leon, Atlanta 30308

New Books from John Knox Press
The Great Commission for Today.

Everything You Want to Know about the Mission Field, But Are Afraid You Won’t Learn Until You Get There.

Both titles under review must be evaluated as responsible popularizations rather than solid biblical scholarship. Both address the general evangelical community with ability, and communicate effectively in terms of their implicit goals—the unwrappering of theological perspectives behind (Howard) and practical questions involved in (Troutman) personal commitment to the world mission of the Church.

Of the two works, Troutman’s effort to answer in letter form the questions raised by a prospective missionary on cross-cultural mission work is the more successful. Part of this may be the paucity of such books. The most useful of recent vintage is that by Michael Griffiths, Give Up Your Small Ambitions (Moody Press, 1970). Griffiths’ title focuses much more on the mundane, while Troutman asks the harder questions in an open, effective fashion. His own experience under the Latin America Mission, which has helped break new ground in church-mission relations, is eminently helpful in this regard. My only fear is that some readers will transpose Troutman’s healthy context and assume that all North American mission boards will take him seriously will go a long way toward overcoming the problems he discusses with great honesty and candor. I found especially stimulating his letters on “Working with Under Nationals” and “The Missionary Call,” and his efforts to analyze the slogan, “A missionary should work himself out of his job” (“A Dozen Successors”).

As with all advice given to prospective missionaries, there will be differences of opinion. Troutman’s response to the question, “What is the community’s attitude toward communism?” strikes me as the most superficial in the book (pp. 91-92). He answers it with another question addressed to the reader, “What is your attitude toward communism?” That does not really graph parallelly with the question, but does suggest a helpful style of requiring that the prospective missionary candidate examine his own motives and attitudes behind the questions he raises. Troutman is never satisfied with the surface of a question; he looks at deeper levels.

His letters on ecumenism (pages 80-86) and “The Roman Catholic Church” (pages 87-90) also force the reader to look at the issues from a Latin American, contemporary context. That opens new dimensions and offers surprises for the reader. Troutman, however, does not grapple with the theological dimensions that trouble Evangelicals in these issues, and these are the dimensions where, in my experience, most of the pain lies. One slight slip by Troutman put Roland Allen in India, not China (p. 56).

Howard’s work attempts, in five chapters, a sermonic exposition of “the great commission” in each of the four gospels and the opening chapter of Acts. Six pages of discussion questions at the conclusion of the book try to make it useful for group study, but they seem to be tacked on in terms of the expository character of the text. How does one create a forum atmosphere, through questions, for a text that does not provide a forum structure?

The illustrative material that accounts for a significant percentage of the book is inspiring and could easily find its way into Sunday sermons with much benefit. However, the illustrations sometimes seem to overpower the exposition by reinforcing minor themes rather than the major points of exegesis (e.g., his illustrations underlying what he feels to be the Johannine emphasis on individuals in the miracle narratives, pp. 36-38; pp. 44-46, 56-59 as an exposition of the “doublet” of Matt 28:17).

Greater problems, however, lie in two areas. Popularization, to be done responsibly, must be supported by sound scholarship. The skeletal framework of Howard’s work leaves many unanswered questions. Does Howard do justice to the Great Commission by analyzing each pericope as a specific picture of Jesus—as the King (Matthew), the Servant of the Lord (Mark), the Son of Man (Luke), the Son of God (John)? Is his use of Merrill Tenney’s device in analyzing the gospel distinctions as problematic as the superficiality of this more sermonic device? One will not dispute the Christological character of the gospel narratives. But is this simplistic categorization into neat pigeonholes of one title per gospel adequate for an exposition of the theology of the gospels? Does it not create an artificial importance of the commission pericopes that diminishes their literary place? Surely this cannot explain the relative obscurity of Luke’s treatment in comparison to Matthew’s. Can one defend a lengthy chapter on Mark 16:9-20 (pp. 77-88) and its textual authenticity by a reference to Dean J. W. Burgon’s defense of the textus receptus ending? (Cf. N. B. Stonehouse, The Witness of Matthew and Mark to Christ, Ch. 4, for a much saner approach to this question by evangelical scholarship). Similarly, does Howard’s isolation into two chapters of Luke 24 and Acts 1 not do injustice to the unity of Luke-Acts, not only under one authorship but under one theme (Acts 1.1-2)? These remarks do not suggest a demand for a scholarly treatise. They do suggest, however, that popularization requires a scholarly apparatus in dealing with the text. Wilbert Shenk’s recent editorial comments on “the great commission” (Mission-Focus, Vol. 5 No. 3, January 1977) come closer to my model of responsible popularization than Howard’s.

In the second place, Howard’s work shows little interaction with the problems that plague missions today and that should be dealt with in a work of this sort. He does wrestle with Matthew 28 without wrestling with the ideal of discipleship that is at its heart? Does that term not open the door for some evaluation of radical discipleship heralded today by the “young evangelicals,” or the current debate on holistic evangelism, or the distinctions of “discipling” and “perfecting” made almost programmatic by the Church Growth school? I found none of this in Howard’s treatment of that text, nor the racism, paternalism, church-mission relations, dealt with in Troutman’s work. Will Howard’s lack of attention undo Troutman’s sensitivities? Does Howard’s treatment go beyond the Urbana
dimensions of public relations to touch on the agonies of mission realities portrayed so richly by Elisabeth Elliot in her works?

Troutman's book takes us with fear and trembling into the latter half of the twentieth century of missions. Howard's is an appealing call to missions.

The Prayers of African Religion.


Some three hundred prayers, representing the traditional religions of various African peoples, are presented under thirteen different chapter themes, each with two or more subdivisions. Chapter Seven, for example, contains twenty-six prayers under the heading, "Life's Journey," which has three subheadings: "Fertility and Childbirth," "Naming and Initiation," and "Death." Each chapter is introduced by four to six pages of commentary, while the book itself has a twenty-six-page Introduction. The prayers are all numbered for convenient cross-reference, and each has its source noted in the back of the volume, where there is also a bibliography of the sources, a subject index, and an index of prayer titles.

The organization of the material is excellent, and the comments are very helpful throughout. But this collection is not the result of direct fieldwork by Dr. Mbiti himself or by his students. The prayers are culled from well-known books of varied age and quality. For this reason The Prayers of African Religion, valuable contribution that it is, may also be taken as a measure of how little firsthand work has been done in this area or as an indicator of how much remains to be done, if Christianity is ever going to inherit the "riches of the nations" outside of the West. Nevertheless, Mbiti's labors will be greatly appreciated by anyone seriously concerned with the indigenization of Christianity in Africa or with the catholic-ization of the Church through the cultural flesh of all peoples everywhere.

A book of this kind should also be of more than passing interest to professional theologians and their students. The traditional Dinka prayer of a dying person is a poignant reminder of the still-unanswered question asked some years ago by Wilfred Cantwell Smith in The Faith of Other Men: "We explain the fact that the Milky Way is there by the doctrine of creation, but how do we explain the fact that the Bhagavad Gita is there?" What is the theological significance of so many profound and edifying prayers found in this collection, prayers like this one offered by a dying person?

And though I behold a man hate me, I will love him.
O God, Father, help me, Father! O God, Creator, help me, Father!
And even though I behold a man hate me, I will love him.

—Eugene Hillman

Prayer in the Religious Traditions of Africa.


Until recently the study of prayer in African life had not been given sufficient attention. This lack is beginning to be remedied with the publication in 1975 of two books: Father Shorter's, with 152 prayers, and my own (The Prayers of African Religion. London: SPCK and Maryknoll, N.Y.: Orbis) with 300 prayers. Dr. Shorter's collection contains prayers mainly from African traditional religion, about seventeen from Christianity and one from Islam.

In the first part of the book, Dr. Shorter discusses the nature and function of prayer in African societies, the methodology in the study of African religion, and typologies of African prayer and its style and structure. His analysis is from the viewpoint of social anthropology, drawing heavily on the earlier work of F. Heiler: Prayer: A Study in the History and Psychology of Religion (London, 1932). In this analysis, Dr. Shorter identifies fifteen life situations in which these prayers are used, such as childbirth, death and funerals, planting, famine, etc. He proposes six typologies around what he calls, respectively, "Strict theism," "Relative theism," "Symmetrical mediation," "Asymmetrical mediation," "Strict deism," and "Relative deism."

The second part of the book presents the prayer texts themselves, under fifteen themes, including the transmission of life, health and healing, mediation, gratitude, protection from evil, and so on. There are introductions to the themes and brief commentaries on individual prayer texts; a short bibliography completes the book.

Some of the texts are really beautiful, both in content and literary style. For example, the Gabon Pygmies recite the following prayer when dedicating a newborn baby to God:

To you the Creator, to you the powerful
I offer this new plant,
New fruit of the old tree.
You are the Master, we are the children
To you the Creator, to you the powerful.

This is a valuable collection of African prayers, a record of what is undoubtedly a rich mine of African religious heritage. The book is not without its shortcomings, some of which one may venture to mention. It is almost a distortion to treat these prayers purely sociologically. They have also spiritual and theological dimensions that are entirely ignored in the commentaries and introductory analysis. Dr. Shorter is oversimplifying Africa's religious complexity when he categorizes ethnic groups under one or another of his six prayer models. It is the prayers, rather than the people, that should be so categorized—if we have to indulge in that exercise. More than twenty of the texts included in the book have no "prayer" content or intention as such, and are simply poems, hymns and "credal" statements that belong to another category of religious materials.

While there is academic value in having some Christian and one Muslim text in the book, Dr. Shorter does not indicate their relationship with
those of African traditional prayers by way of “comparative religion” and interaction of religions. There are, perhaps inevitably but not inexcessa-

bly, a number of unjustifiable generalizations. The book has no index, though its contents would call for one. —John S. Mbiti


“Localization” of a church and “Mutuality in Mission” are topics of vital importance to the Church in general, and of great interest to theologians and missioners in particular. The two-volume report by F. J. Verstraelen, though focusing on both of these current aspects of mission theology and practice as they are lived by the Roman Catholic Church in Zambia, places a heavier emphasis on localization. Thus the title of the book, “An African Church in Transition,” better summarizes its content than does the subtitle, “From Dependence to Mutuality in Mission.”

The purpose of the book is not to “make a general study of life and work of the Catholic Church in Zambia,” but to “study the changing internal and external relationship in the context of the localization process of the Church” (pp. 3, 21, 537). To achieve this purpose, the author accepts certain assumptions about the meaning of the Church, the meaning and reality of a local church, and the dynamics of change (pp. 3-23), and in his development he adopts a strict scientific methodology, which he applies first to two dioceses through personal interviews, and then to the rest of the Catholic Church of Zambia through a survey (pp. 23-31: Appendix I, A1-A2). The data thus collected and computerized are analyzed at great length, with acute perception, deep psychological insights, and a cultural awareness that is revealed throughout the whole report, both with regard to the historical past and the challenges and opportunities of the future. From all this vast research and analysis it appears that “because the Catholic Church in Zambia stresses the need for local ministries, for self-support and selfhood, it clearly wants to become a local Church” (p. 121).

The process of localization has begun, and it daily gathers momentum, both among the local leaders and people (pp. 308-213) and among the expatriate ministers (pp. 312-318). And yet the obstacles to change are strong, if not stronger, than the agencies of change. In fact, both local people and leaders, together with some missioners, find it difficult to accept the concept of localization and mutuality in mission, and tend to resist it (p. 352ff.). Moreover, financial independence is still more a dream than a reality (p. 289ff.); selfhood is probably the strongest of the three coefficients of this process (pp. 344-348).

This book will certainly be welcomed by all scholars for its rigorous methodology, serious treatment of the subject, its honesty in the evaluation of the data, and its overall scientific approach. And if the scholars feel a “bit flabbergasted by its bulkiness,” let them remember that they are in good company: the author himself felt that way (p. 1).

Experts in the theology of mission will appreciate the report even more, not only for its scholarly approach, but especially for its content. This is probably the first published report that treats so explicitly, so extensively, with such honesty and courage, these important issues in mission theology. Missioners who do not have time or patience for scholarly and scientific research, or readers who are not well acquainted with the issues, would do well to heed the advice of the author and, following “the ‘Hebrew manner’ of reading this type of publication,” go to the last chapter (Ch. XIII) and read the “rather extensive concluding remarks” (p. 1).

—Anthony Bellagamba, I.M.C.


It is significant that a professor of history and religion who has written in the field of Medieval and Reformation thought has now written a book on the age of hunger. There are many studies about the stone, bronze, and iron ages, the industrial age, the age of reason, the atomic age, and the space age. So why not talk about the hunger age? If there is one issue that dominates the thought and life patterns of nearly two-thirds of the world’s people during the closing years of the twentieth century, it is hunger. Let’s call our age for what it really is.

After an articulate statement about the historically unprecedented dimensions, causes, and human feelings on the problem of hunger, Sider asks: “How will Christians respond in a hungry world?” His answer, “By radical nonconformity in the rich world.” He then asks: “Will the affluent Christians in the United States have the courage and faithfulness to learn how to be unconformed?” Finally, he raises a closely associated question: “Is the church really the church if it fails to free the oppressed?”

Thus far, these are the most forthright questions I’ve seen placed before rich Christians in the United States. We should rejoice that there are such persons as Sider (deeply committed to the nurture of the evangelical movement in the United States and Europe) who have the courage to speak this way.

Sider observes that in this age of hunger, rich Christians have allowed their economic self-interest to distract their interpretation of Scripture. “We have become ensnared by unprecedented material luxury.” His hope is that the painful texts of the Bible will correct our thinking.

Anthony Bellagamba, I.M.C., former missionary in Kenya, is Executive Secretary of the United States Catholic Mission Council.

C. Dean Frederenberger, formerly a United Methodist agricultural missionary in Zaire, is Associate Professor of International Development Studies and Ecumenics in the School of Theology at Claremont, California.
The author goes into the great passages of the Old and New Testaments that remind us again and again that we worship a God of the poor, afflicted and needy. We worship a God of justice, a God who is biased in favor of the poor, a God who has a special concern for the oppressed and who destroys the rich and exalts the poor. In a world where the United States defense budget in 1975 exceeded the total income of one quarter of the poorest of the world's human family, these passages take on new meaning. They stir the American Christian conscience in perspective of the fact that our nation gives less than three tenths of one percent of its gross national product for alleviating hunger and that it is fifth in the list of seventeen major industrialized donor nations of the world as listed by the World Bank in 1975. The biblical passages ring with condemnation in perspective of American life-style patterns, value systems, and future expectations.

What then is the meaning of radical nonconformity? Sider raises this question in relation to three areas of Christian experience in the United States: personal life-styles, church participation, and responsibility for national and international economic policy and structure change. He describes the need for a graduated tithe and responsible family living. He talks about the Church as a community of “loving defiance” instead of “comfortable clubs of conformity.” With reference to Christian social witness against existing national priorities, he says: “The age of hunger demands compassionate action and simplicity in personal life-styles. But, compassion and simple living, apart from structural change, may be little more than a gloriously irrelevant ego-trip or a proud pursuit of personal purity.” He concludes with guarded optimism, grounded in costly discipleship: “We must pray for the courage to bear any cross, suffer any loss, and joyfully embrace any sacrifice that biblical faith requires in an age of hunger.”

Perhaps the meaning of mission, in a dangerously divided global village, involves the implementation of a biblical model of economic sharing, on an environmentally sustainable and resource-renewable basis. For this to happen affluent Christians must learn how to be unconformed, and the Church must encourage and sustain those who dare to try.

I have read many “hunger books.” I have written one myself, and edited others. But Sider’s book is the best so far on the world hunger issue.

—C. Dean Freudenberger
Atlantic theologian to some of the issues
the various theologies of liberation are
raising. On this score, the contribu-
tions of Robert McAfee Brown, Philip-
P. Berryman, Rosemary Ruether, Juan
Luis Segundo, and others, are
significant. On the other hand, know-
ing some of the contributors to the
volume, it is clear that the need to
compress their remarks has made it impos-
sible for some of them to make as sig-
nificant a contribution as they could
have made if given more space and a

After teaching for sixteen years at the Evangel-
ical Seminary of Puerto Rico and at Emory
University, J. L. González has withdrawn
from full-time teaching in order to devote him-
self to writing. He is the author of a dozen
books, among them three volumes of A History of Christian Thought.

Letters from South Korea by T. K.
Edited by Sekai. Translated by David L.
Swain. New York: IDOC/North America,

Letters from South Korea is a monthly
record of the tragic events that have
occurred in South Korea since 1973.
The author, for obvious reasons, re-
mains anonymous behind the initials
"T. K." He writes a detailed, firsthand
account of the lives of people under a
cruel military regime. Reading Letters
from South Korea transported me emo-
tionally back into South Korea where
one lives each day with fearful but ex-
pected reports that a "new decree has
been declared"; "Pastor Pak has been
arrested"; "the students just disap-
peared"; "the union leaders were beat-
en"; "he couldn't stand the tortures
any longer"; "they've been killed." As
I read T. K.'s letters the fear, the sad-
ness, the despair that I experienced
and observed as a missionary under
the regime of General Park Chung Hee
erupted all over again. T. K.'s account
is detailed and accurate.

The central issue of the book, how-
ever, is that of conflict between
church and state. The South Korean
government espouses a doctrine that
says religion is a fine thing if it actively
or passively supports the regime's con-
trol of society. On November 9, 1974,
Premier Kim Chong Pil admonished
the Christians, in a speech before the
"Christian Businessmen's Committee
of Korea," that they should abide by
the family of men who have
been hanged because the KCIA called
them communists; and individual
Christians speak up for justice and res-
toration of democracy knowing they
will be arrested or worse.

These are the Christians T. K.
knows. They are committed to nonvio-
ence. They are strongly anticommu-
nist and deeply patriotic. Most of
all, they accept Christ on the cross and
him resurrected.

—George Ogle

Christians in the Arab East: A
Political Study.

By Robert B. Betts. Athens, Greece:
$10.

Robert B. Betts is an American and a
layman in the Protestant Episcopal
Church. He holds a doctorate from
Johns Hopkins School of Advanced
International Studies. Following a year
as Research Analyst at the Library
of Congress in 1967, Betts served briefly
as a foreign service officer in Kuwait.
Since 1969 he has lived in Athens
where he teaches European and Mid-
dle Eastern history at Athens College
and directs the graduate-study pro-
gram at the overseas Residence Center
of Laverne College.

In Christians in the Arab East, Betts
combines substantial scholarship with
a very lucid style of writing:

Section I, "A History of Chris-
tianity among the Arabs and Arabized
Peoples of Egypt and the Fertile Cres-
cent" (pp. 1-40), is perhaps the least
adequate section because of its brev-
ity. It is nevertheless a skilful sum-
mary, in very brief compass, of some
fifteen or sixteen centuries.

Norman A. Horner, Associate Editor of the
Occasional Bulletin, was consultant on
inter-church relationships in the Middle East
and Professor of Mission and Ecumenics at the
Near East School of Theology in Beirut, Leba-
anon, until 1976 when he became Associate Di-
rector of the OMSC.

George Ogle, Professor of World Missions at
Candler School of Theology, Emory Uni-
versity, worked as a Methodist missionary to labor
and industry in Inchoa, Korea, for fifteen years
until he was expelled by President Park Chung
Hee in December 1974.
“The most persuasive presentation of the biblical case against hunger that I have ever read.”

—ARTHUR SIMON, author of Bread for the World

Can well-fed Christians understand what it means to be really hungry? Do most Christians understand God's attitude to the poor and hungry—and to the rich and well-fed? Probably not, but we must try. And this book is a good place to start.

Paperback, $4.95

Of related interest:

Servant Leadership
A Journey into the Nature of Legitimate Power and Greatness by ROBERT K. GREENLEAF
Cloth, $10.95

Toward A Human World Order
Beyond the National Security Straitjacket by GERALD and PATRICIA MISCHE
Cloth, $9.95; Paperback, $2.95

Jesus the Christ
by WALTER KASPER
Cloth, $12.95

PAULIST PRESS
545 Island Road, Ramsey, New Jersey 07446
Dissertation Notices

Adeyemo, Joshua Olassiyi.
"An Indigenous Ministry Among the Yoruba Baptists."

Hunt, Everett N., Jr.
"Protestant Pioneers in Korea: A Study of Propagation and Propaganda, Korea and America, 1884-1890."

Kawashima, Masayoshi.
"Uchimura Kanza and Non-Churchism."
Ph.D. Claremont: Claremont Graduate School, 1975.

Miller, John M.
"A Study of the Missiological Problems of Cultural Adaptation and Its Manifestation in Certain Evangelical Churches of Sinaloa, Mexico."
Ph.D. Dallas: Southern Methodist University, 1976.

Pottinger, George Fitz-Albert.
"Analysis and Evaluation of the Contribution of the Methodist Missionary Society to Jamaica, 1938-1967, as Understood in the Context of its Historical Development."

Rha, Young Bok.
"An Analysis of the Terms Used for God in Korea in the Context of Indigenization."

Schattschneider, David A.

Note:
Professors are invited to send information (preferably with a photocopy of the title page) on doctoral dissertations recently completed at their schools that are of interest for missionary research to the Editors of the Occasional Bulletin.

Section II, "The Religious Demography of Egypt and the Fertile Crescent" (pp. 41-111), begins with concise descriptions of Greek Orthodox, Greek Catholic, Jacobite, Syrian Catholic, Maronite, Coptic Orthodox, Coptic Catholic, Nestorian, Chaldean, Armenian, Latin-rite, and Protestant communities in modern times. It then moves into a more detailed country-by-country analysis of the religious demography. This generally excellent section contains a few minor inaccuracies (such as referring to Nestorian doctrine as "in essence Arianism," and locating the residence of the Nestorian Patriarch in Chicago rather than in San Francisco where he actually lived until he was murdered in 1976).

Section III on "Christians in the Present-Day Social Structure of the Arab East" (pp. 112-137) is, in this reviewer’s judgment, superb. The tensions these Christians feel between a sense of identity with their respective ethnic communities and their Arab identity are skilfully analyzed. The major contributions made by Christians throughout the region to education, journalism, finance, the social development of women, etc. are amply described and well documented.

Section IV, "Politics and Christianity in the Arab East" (pp. 138-203), is clearly the heart of the book and its most significant contribution to scholarship. Betts’ analyses of the Arab Christians’ involvement in political life, their role in the Arab renaissance, and especially in the Palestinian issue, contain a wealth of information.

In Section V, "Evaluation and Future Assessment" (pp. 204-212), Betts suggests that relationships between Christians and Muslims are improving because of wider associations in educational institutions, the growing tendency to recognize their common heritage in Abraham, the Arabic language they share, and an increasingly ecumenical mentality.

An Appendix (pp. 215-219) cites official population totals of Christian and Muslim communities respectively at the important centers. None of the statistics given are later than 1964, however, and some are as old as 1956. In this reviewer’s experience, moreover, "official" figures usually suffer from the tendency of Muslim governments to understate the numerical strength of Christians.

The extensive section of footnotes and documentation (pp. 220-254) is followed by about twenty-five pages of bibliography that missiologists will find especially useful.

—Norman A. Homer

Independence for the Third World Church.


The subtitle of this book is "An African Perspective on Missionary Work." InterVarsity Press advertises the book as a "view of missions from the other side." It is a critical analysis of missionary work. For the large part it is autobiographical—a sharing of the author’s own understanding of the missionaries he has known. Because of his perspective and experience he must be listened to carefully.

The book is an evangelical response to the moratorium question. He begins by stating that there are four reasons for moratorium: (1) the call for moratorium to preserve cultures; (2) the call for moratorium because of success; (3) the call for moratorium because of frustration on the part of National Christians; (4) selective moratorium. The author, on evangelical grounds, is critical of 1 through 3. He supports number 4.

Wakatama is a Rhodesian who has studied extensively in the United States and holds a masters degree in communication from Wheaton College Graduate School. He is Associate Professor in Communications at the Christian College of Southern Africa in Salisbury, Rhodesia.

Each missionary or mission executive will do well to read what the author has to say and find his answers to the problems posed. Wakatama uses a barbed spear, so be prepared to wince when reading. However, there is no poison on the spear! Those missionaries or missions who have any trace of colonialism or paternalism left in them should take heed. There is strong warning here.

Those who are alert to today’s Africa will be encouraged to press on. The author’s concern over divisions and organizational structures should be judged in their African milieu. He rightfully points out that Africans will have to make their own decisions about their relationships, but make them they will have to do. They, too, must bear the offense of the cross but must do it in their own context based on biblical principles.

The book is a call for help—the right kind of help. Students will read, discuss, and no doubt ask hard but legitimate questions of mission leadership.

—Ian M. Hay

Ian M. Hay, General Director of the Sudan Interior Mission, had thirteen years missionary experience in Nigeria.
In a little city by the sea, missionaries confront world-sized concerns.

Come, join us.

Overseas Ministries Study Center


Nov. 7-11 Church Growth in Missiological Perspective. C. Peter Wagner, School of World Mission, Fuller Theological Seminary.


Nov. 28-Dec. 2 The Holy Spirit and Charismatic Renewal: Implications for Christian Mission. J. Rodman Williams, President, Melodyland School of Theology, and Francis S. MacNutt, O.P., Director of Merton House.

Dec. 5-9 Christian Mission in Retrospect and Prospect. R. Pierce Beaver, Professor Emeritus, University of Chicago Divinity School, and former Director of the OMSC.

Jan. 2-6 and 9-13, 1978 Christian Witness in a Pluralistic World. Seminars for theological students, co-sponsored by seminaries. Each week is a separate unit, but together they give a comprehensive survey of the contemporary world mission. Optional field education experience in the Caribbean, Jan. 14-22. Academic credit may be arranged.

Registration $25 each course. Room and meals additional.

A residential center of continuing education for cross-cultural and international ministries.

Offering 36 furnished apartments to missionaries on furlough and national church persons from overseas who are committed to intellectual and spiritual renewal.

Providing supervised recreational programs and facilities for children of families in residence, located one block from the Atlantic City Boardwalk... and the sea.

For application and further information write to:

Gerald H. Anderson, Director or Norman A. Horner, Associate Director
OVERSEAS MINISTRIES STUDY CENTER, Ventnor, New Jersey 08406

Publishers of the OCCASIONAL BULLETIN
OF MISSIONARY RESEARCH
**Book Notes**

Amerding, Carl E., ed.
*Evangelicals and Liberation.*

Comblin, Joseph.

Capps, Walter H., ed.
*Seeing with a Native Eye. Essays on Native American Religion.*

Elwood, Douglas J., ed.
*What Asian Christians Are Thinking. A Theological Source Book.*

Mehta, Ved.
*Mahatma Gandhi and His Apostles.*

Neal, Marie Augusta.
*A Socio-Theology of Letting Go. The Role of a First World Church Facing Third World Peoples.*

Ogle, George E.
*Liberty to the Captives. The Struggle Against Oppression in South Korea.*

Oxtoby, Willard G., ed.
*Religious Diversity. Essays by Wilfred Cantwell Smith.*

Ranger, T. O. and I. N. Kimambo, eds.

Sider, Ronald J.

Taylor, Richard W., ed.

Thomas, M. M.
*The Secular Ideologies of India and the Secular Meaning of Christ.*

Tuggy, Arthur Leonard.
*Iglesia ni Cristo. A Study in Independent Church Dynamics.*

Widmer, Eric.
*The Russian Ecclesiastical Mission in Peking During the Eighteenth Century.*

---

**In Coming Issues**

Dialogue: Does It Complement, Modify or Replace Mission?
Anton P. Stadler

A Native American Perspective on Liberation
Vine Deloria, Jr.

Reviewing and Responding to the Thought of Choan-Seng Song
D. P. Niles and Charles C. West

A Critique of the Theology of the Unification Church as Set Forth in Divine Principle
Commission on Faith and Order, NCCCUSA

A Selected Bibliography of Eastern Orthodox Mission Theology
James J. Stamoolis

The Fullness of Mission
C. Rene Padilla

Present-Day Christianity in the Gulf States of the Arabian Peninsula
Norman A. Horner

The Growing Seed: A Comprehensive, Descriptive and Analytical Survey of the Church in Indonesia
Frank L. Cooley

**Book Reviews by**


Changing your address?
Please notify the Occasional Bulletin subscription office six weeks in advance of your move to insure uninterrupted delivery of the journal.