Shifting Concepts of Mission

The articles in this issue of the *Occasional Bulletin*, diverse as they are in subject matter, have at least one common denominator: They raise disturbing questions about time-honored patterns and concepts of Christian mission.

Anton P. Stadler offers a thoughtful analysis of the mission-dialogue debate as it has been tackled since 1955 by both the World Council of Churches and the Roman Catholic Magisterium. Our readers are also referred to the April issue of the *Occasional Bulletin* for a report on the WCC Consultation on Dialogue held at Chiang Mai, Thailand, in April 1977.

The essays on the thought of Choan-Seng Song have a significance beyond that of reflection on the work of an individual theologian. They witness to the fact that Asian insights are now making a profound impact on worldwide missiological thought. As the editors of *Mission Trends* No. 3 phrased it: “The new centers of vitality and importance in theological construction are in Asia, Africa and Latin America—where the majority of Christians will be living in the year 2000.”

Vine Deloria, Jr., is not content merely to challenge traditional missionary strategies. He regards contemporary liberation theology itself as bankrupt insofar as his people, the Native Americans, are concerned. The alternatives Deloria proposes will not find easy acceptance among missiologists, nor among Christians in general for that matter. Yet this article may serve to highlight the anguished cry raised in his book *Custer Died for Your Sins*: “Can the white man’s religion make one final effort to be real?”

The Unification Church, led by the Rev. Sun Myung Moon, claims to be Christian. Fidelity in Christian mission obliges us to examine the claims of such movements and ideologies. We are therefore pleased to include a recent and very penetrating study document, based on the official doctrinal text of the Unification Church and drafted by the Commission on Faith and Order of the National Council of the Churches of Christ in the U.S.A.

The bibliography on Eastern Orthodox Mission Theology, prepared by James J. Stamoolis, is unique insofar as we know. It will be of particular value to Protestants and Roman Catholics, many of whom erroneously consider the Orthodox Churches to be without missionary concern. It may also be a useful tool for Eastern Orthodox scholars whose contributions to the theology of mission have a growing impact on the thought of the worldwide Church.

An Invitation

We invite your reactions and suggestions about how the *Occasional Bulletin* can best serve your needs and interests in mission studies. New subscriptions continue to arrive in encouraging numbers from schools, mission organizations and individuals. Do we have yours? A postage-paid subscription card is herewith attached for your convenience.

On Page

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

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

15 A Native American Perspective on Liberation
Vine Deloria, Jr.

18 A Critique of the Theology of the Unification Church as Set Forth in “Divine Principle.”
Official Study Document of the Commission on Faith and Order of the National Council of the Churches of Christ in the U.S.A.

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

28 Book Reviews

37 Dissertation Notices from Germany and Switzerland

40 Book Notes
Anton P. Stadler

In the missiological literature of recent years, it has become popular to associate the concept of dialogue with that of mission. Some advocate dialogue as positive modification of mission; others reject it as undermining the missionary commitment of the Church. Thus dialogue has contributed to the continuing polarization among Christians concerning the meaning of mission in the modern world.

This paper deals primarily with the positive reception of the dialogue theme by the World Council of Churches and the Magisterium of the Roman Catholic Church. For over a decade these bodies have devoted increasing attention to the issue, mindful of the question to which no satisfactory answers have yet been found: Does dialogue complement, modify, or replace mission?

This writer intends to attempt a clarification of the relationship between mission and dialogue. He presupposes that the association of these concepts indicates, in the final analysis, the need for a rethinking of the traditional understanding of mission. For this task, two basic requirements must be met: The integrity of both mission and dialogue must remain intact and their intrinsic relationship must be made explicit.

The Mission-Discussion Issue since 1955

Contributions of the World Council of Churches

In 1955 the Central Committee of the World Council approved plans for a long-term study on The Word of God and the Living Faiths of Men. This initiative was not totally unprecedented as the study by Hallencreutz indicates, but it marks the beginning of a systematic inquiry into the possibilities of dialogue between Christians and people of other religious traditions.

In the first years, the question was discussed at intra-church levels under the guidance of two WCC agencies, the Department of Missionary Studies and Studies in Evangelism, and the Department of the Study Centers in Asia. Between 1955 and 1967 a number of consultations sought to identify the issues and explore relations between Christians and Muslims, Hindus, and Buddhists, respectively. Soon the need for a new understanding of mission was felt.

The Mexico City Assembly of the Commission on World Mission and Evangelism in 1963 added a new dimension to the dialogue concern. The conference was particularly aware of the secular world, calling the Church to discern the will and work of God by reaching out to people—be they secular or religious—wherever they live. At this meeting, “witnessing” and “meeting” were the key words.

Concluding the series of intramural gatherings, the Kandy (Sri Lanka) Consultation in 1967 considerably advanced the understanding of interreligious dialogue:

Dialogue: Does It Complement, Modify or Replace Mission?

Dialogue means a positive effort to attain a deeper understanding of the truth through mutual awareness of one another’s convictions and witness. Dialogue implies readiness to be changed as well as to influence others.

In the same year, the Central Committee recommended the continuation of the study project. It suggested, however, that exponents of Marxist and humanist thought also be included as partners in dialogue.

The first interreligious consultation was arranged at Ajaltoun Lebanon, in 1970. A small number of Hindus, Buddhists, and Muslims met with a larger number of Christians to experience living in dialogue and to explore its future possibilities. The question of mission and dialogue was raised and listed among the topics referred to future meetings.

Immediately afterwards, a group of theologians convened in Zürich to evaluate the consultation. An Aide-Mémoire was drafted. The mission-dialogue issue is prominent in this document which attempts to clarify misunderstandings and allay fears.

The freedom of the partners to witness to their own faiths is advocated. Dialogue as a new missionary strategy is, however, rejected. Still, as “means of communication” dialogue is considered “clearly part of mission and . . . to be undertaken within the context of God’s mission.”

Since Ajaltoun, dialogue has become a central concern of the World Council. The Central Committee, which met in Addis Ababa in 1971, issued a three-part document entitled An Interim Policy Statement and Guidelines. The document emphasizes that dialogue is “a dynamic contact of life with life, concerned with living together and acting together.” It recognizes, furthermore, the tension arising from the simultaneous promotion of dialogue and of mission. The clarification of the connection between mission and dialogue is left to “further theological study” and “actual experience of dialogue.”

In the following year, the World Council sponsored a first bilateral encounter between Muslims and Christians at Broumana, Lebanon. Some forty-six participants, almost equally divided between the two faith communities, gathered together under the theme of “The Quest for Human Understanding and Cooperation. Christian and Muslim Contributions.” Neither the papers nor the Memorandum focused on the mission-dialogue problem. The concerns of the participants centered more on the challenges of the present socio-political situations to which both sides should respond.

At the Bangkok Assembly of the Commission on World Mission and Evangelism in 1973, the overarching theme “Salvation Today” and the genius loci may have been conducive to pondering the mission-dialogue question. The report of a special discussion group argues that there need not be tension between mission and dialogue. Rather, it observes, “increasingly mission is being carried on in this spirit of dialogue without the subsequent decrease in the sense of urgency in evangelism.”

In view of renewed missionary activity of other religions, the report speaks of reciprocal mission. In his report, Philip Potter, General Secretary of the World Council of Churches, considered dialogue as the first of four methodologies appropriate to evangelization in our time.

The theme of the Colombo Consultation in 1974 (the second multilateral meeting) was “Towards World Community. Re-
There was, however, considerable interest resource toward world community. The cultures, and ideologies who join in a common search for community. Again the mission-dialogue issue is not much advanced for dialogue that became manifest in the years after Uppsala, but except for the statement that dialogue is no alternative to mission.

apologia for dialogue in Asia for the sake of authentic mission. He stated:

Dialogue is urgent and essential for us in Asia in order to repudiate the arrogance, aggression, and negativism of our evangelistic crusades which have obscured the gospel and caricatured Christianity as an aggressive and militant religion. Above all, dialogue is essential for us to discover the Asian face of Jesus Christ as the Suffering Servant, so that the Church itself may be set free from its institutional self-interest and play the role of a servant in building community.

Apart from these well-publicized events, the World Council engaged in contacts with exponents of contemporary Judaism, with Marxists and humanists, and with representatives of primal world views.

From its inception, the World Council manifested a particular concern for Jewish-Christian relations. Gradually it fathomed some of the far-reaching consequences of the Holocaust. It also became sensitive to the political aspects of modern Judaism.

In the new structure of the World Council, the Committee on the Church and the Jewish People moved from the Commission on World Mission and Evangelism to the Sub-Unit on Dialogue with People of Living Faiths and Ideologies. In 1968 official joint consultations between the committee and exponents of Judaism (later the International Committee for Interreligious Consultations) were inaugurated and held seven times through 1976.

World problems in general and themes touching Jewish-Christian relations in particular were discussed. Most recently, the Jewish side suggested a clarification of the meaning of mission or witness in connection with dialogue. Rabbi Henry Siegman formulated the question as follows:

The principle of witness—Christian or Jewish—need not be offensive to religious sensibilities nor pose a barrier to Christian-Jewish relations. I do recognize, however, that it is a concept that leads to abuse. A clearer definition of the concept and of its limitations within the concept of dialogue is one of the major issues to which we need to address ourselves in future discussions.

In 1974 the first regional Muslim-Christian dialogues, co-sponsored by the World Council, were organized in Legon, Ghana and in Hongkong. Priority was given to the question of constructive relations between the two communities at the local levels. In this connection, the mission-dialogue issue was raised. It was stressed that the right to witness one's faith does not, however, justify proselytism. Muslims and Christians alike advocated a peaceful coexistence of the two communities.

Only lately, people of primal world views have been considered as potential partners in dialogue. The report on the first exploratory consultation at Ibadan, Nigeria, in 1973, does not mention the mission-dialogue problem.

Although the World Council perceived the urgency of interchange with representatives of ideologies, particularly with Marxists, only one Christian-Marxist dialogue materialized in 1968. At a later meeting, the question of “Faith and Ideology” was constructively resumed. The mission-dialogue question was absent there.

A Theological Consultation on Dialogue in Community, sponsored by the Sub-Unit on Dialogue with People of Living Faiths and Ideologies, took place at Chiang Mai, Thailand, April 18–27, 1977. The preparatory material recommended the study of previous documents concerning the problems of community, dialogue, mission, and syncretism. Thus the consultation was very conscious of the mission-dialogue issue, and its report—published in the April 1977 issue of the Occasional Bulletin of Missionary Research—said:

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. . . . We do not see dialogue and the giving of witness as standing in any con-
Contributions of the Roman Catholic Magisterium

In order to capture the development of the mission-dialogue question at the level of the Roman Catholic Magisterium, conciliar, synodal, and papal documents as well as the publications of two Vatican secretariats must be reviewed. We shall first focus on the pronouncements of Pope Paul VI in *Ecclesiam Suam* (1964) and *Evangelii Nuntiandi* (1975). Then, some of the major documents of *Vatican II* and the reports on the Third General Assembly of the Synod of Bishops (1974) will be considered. Finally, attention will be given to the work of the Secretariats for Non-Christians (1964) and Non-Believers (1965) and also to the Commissions for Judaism and Muslims (1974).

The encyclical *Ecclesiam Suam* deals extensively with the question of the Church's dialogue with the world. Its theological presuppositions are the following: God's relation with the world is dialogical for the sake of the salvation of humanity (*colloquium salutis*); the Church is called to continue the God-initiated dialogue; for this purpose, the Church is placed at the center of the world, surrounded in concentric circles by the rest of humanity. This model allows an "inside" and an "outside" of the Church. Those outside are defined by their proximity to or distance from the center. The Church is sent to all people far and near. Dialogue greatly assists the Church in fulfilling its mission. Thus the relationship of dialogue to mission is one of subordination. Mission is the primary task of the Church and dialogue is a suitable method of evangelization. In particular, dialogue humanizes, as it were, the Christian approach to people of other religious or secular convictions.

It is not accidental that the latest papal document, the apostolic exhortation *Evangelii Nuntiandi* is exclusively devoted to the theme of evangelization. It is a vigorous promotion of evangelization in the face of growing reluctance and indifference among Catholics to support the missionary involvement of the Church. The exhortation is concerned with the primary dimension of the Church's mission, i.e., the proclamation of the Gospel to all people of the inhabited world. It makes clear that evangelization aims at the conversion of the evangelized and at their incorporation into the Church. In contrast to *Ecclesiam Suam*, the mission-dialogue problem is not articulated here.

The documents of *Vatican II* manifest the concerted efforts of bishops and theologians to discern the signs of the times. The mission of the Church in the world is the central concern of the council. Dialogue is recommended in different pronouncements, but the mission-dialogue issue as such is not articulated.

The Dogmatic Constitution on Divine Revelation, *Dei Verbum*, offers the basis for a truly theological interpretation of the mission-dialogue question, for it speaks of the dialogical structure of the God-world relationship. According to biblical experience, God was pleased to disclose himself to the people he created and make known to them his innermost plans for the salvation of the entire human family (*colloquium salutis*). The human partners, in turn, are invited to participate in this dialogue by their response of faith.

God reaches his people through socially mediates means, ultimately through Jesus Christ and, subsequently, through the Church. In the process of handing on the revelation in Jesus Christ, the Church evolves and becomes itself a transmitting agent. Hence the missionary nature of the Church and the essential connection between mission and dialogue.
dialogue, above all, in areas of common concerns. It also takes a clear stand against antisemitism. The issue of Christian mission to Muslims and to Jews is carefully avoided. Thus no clarification of the mission-dialogue problem has been achieved at Vatican II.

_Evangelization in the Modern World_ was chosen by Paul VI as the theme for the Third General Assembly of the Synod of Bishops. In his opening address, the Pope made the problem under consideration the principal issue as he urged the Synod Fathers to study and clarify how universal mission and dialogue can be reconciled. Despite the papal mandate, the question did not receive adequate attention and was, at the close of the synod, practically abandoned by the Pope himself. A few scattered voices from Africa and Asia advocated the concern for a dialogical approach to people of other religious traditions.

Two insights ensuing from the synod are pertinent in future discussions on mission and dialogue. The assembly came to realize the fact that Europe, hitherto considered a Christian continent, had become a religiously pluralistic world (a description equally applicable to North America). It is, therefore, likely that Europe—and not the so-called Third World—will become the testing ground for the credibility of mission and dialogue in Asia and Africa. The second insight refers to the key role of the Holy Spirit in mission and to his active presence in other religions. Dialogue was in general closely linked with mission as a dimension or method of evangelization.

The commitment of the Roman Catholic Church to dialogue is institutionalized by the establishment of two secretariats and two commissions. The general purpose of these agencies is to implement the teachings of Vatican II, notably _Nostra Aetate_ and _Gaudium et Spes_. Accordingly, the secretariats promote dialogue with people of other convictions and assist the particular or local churches to engage in dialogue with their neighbors.

The Secretariat for Non-Believers is not directly concerned with the mission-dialogue question. It is primarily interested in the study of atheism and of ideology in its various forms, particularly the Marxist variant.

The mission-dialogue issue has, however, been articulated from the beginning by the Secretariat for Non-Christians. Dialogue and evangelization are seen as distinct activities of the Church, each having its own integrity, objectives, and methods of work. Thus there can be no conflict or alternative between the two concepts. Despite their distinctiveness, mission and dialogue are held inseparable. By its stance, the secretariat documents that missionaries have never defined the compatibility of mission and dialogue. Dialogue was in general closely linked with mission as a dimension or method of evangelization.

The Secretariat for Non-Believers is not directly concerned with the mission-dialogue question. It is primarily interested in the study of atheism and of ideology in its various forms, particularly the Marxist variant.

The mission-dialogue issue has, however, been articulated from the beginning by the Secretariat for Non-Christians. Dialogue and evangelization are seen as distinct activities of the Church, each having its own integrity, objectives, and methods of work. Thus there can be no conflict or alternative between the two concepts. Despite their distinctiveness, mission and dialogue are held inseparable. By its stance, the secretariat documents that missionaries have never defined the compatibility of mission and dialogue. Dialogue was in general closely linked with mission as a dimension or method of evangelization.

The decision of the Roman Catholic Church to dialogue is institutionalized by the establishment of two secretariats and two commissions. The general purpose of these agencies is to implement the teachings of Vatican II, notably _Nostra Aetate_ and _Gaudium et Spes_. Accordingly, the secretariats promote dialogue with people of other convictions and assist the particular or local churches to engage in dialogue with their neighbors.

The Secretariat for Non-Believers is not directly concerned with the mission-dialogue question. It is primarily interested in the study of atheism and of ideology in its various forms, particularly the Marxist variant.

The mission-dialogue issue has, however, been articulated from the beginning by the Secretariat for Non-Christians. Dialogue and evangelization are seen as distinct activities of the Church, each having its own integrity, objectives, and methods of work. Thus there can be no conflict or alternative between the two concepts. Despite their distinctiveness, mission and dialogue are held inseparable.

The Commission for Judaism and for Muslims were founded for the purpose of promoting and fostering relations of a religious nature between Jews and Catholics and between Muslims and Catholics.

The mission-dialogue issue is urgent above all in the relations among these communities. Jews and Muslims are equally opposed to Christian advances in the sense of proselytism. Christians, on the other hand, feel the pressures of Muslim expansion in certain countries. The reverberations of the tragic history of Jewish-Christian and Muslim-Christian relations are still felt, partly in actual tensions and conflicts, partly in pertinacious prejudices. Dialogue is, therefore, utterly difficult and delicate.

The Commission for Judaism (attached to the Secretariat for Promoting Christian Unity) is officially entrusted with the furthering of Jewish-Catholic contacts. In 1975 it published Guidelines for Catholics on Jewish-Catholic relations. It focuses primarily on practical questions. Among other things, the necessity of evangelization is advocated in the context of religious liberty. In subsequent meetings of the Jewish-Catholic Liaison Committee (founded in 1970), the Jewish partners had to be assured that no proselytism was intended by these statements. Conversely, the document earned credit for its clear stand on antisemitism and its willingness to understand the Jews as they understand themselves.

**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._

In the discussions of the Liaison Committee, the concepts of people, nation, and land in Jewish and Christian perspective were central. At the Jerusalem meeting in 1976, the committee decided to place the problem of witness in context of dialogue on the agenda of future studies and discussions.

The Secretariat for Non-Christians paved the way for the Commission for Religious Relations with the Muslim. From its inception, it sought contacts with representatives of the highest authorities of Islam and with Muslim scholars. At the local level, contacts with Muslims were initiated in various countries, e.g., Indonesia, Pakistan, the Arab World (Egypt, the Maghreb). The Tripoli Seminar in 1976 on _Islamic-Christian Dialogue_ indicates that the prospects for future collaboration are promising, provided both sides abstain from proselytizing activities.

The problem of the compatibility of mission and dialogue emerged in both Jewish-Catholic and Muslim-Catholic encounters as a key factor in determining the future of these relations. Since Catholic as well as Muslim missionary activities are often defined in terms of proselytism, it is imperative for all involved in mission (or witness, or Islamic Da'wah) to clarify what they mean by this activity per se and in connection with dialogue.

**Critical Comments**

The mission-dialogue problem has been recognized, articulated, and intensified by both the World Council and the Roman Catholic Magisterium. The issue became increasingly more acute the more the idea of dialogue was advanced. Gradually, the churches realized there was something definitely wrong in their theologies that kept them from constructive interchange with their neighbors of other convictions and world views. They became conscious, furthermore, of the tendencies toward a world community owing to growing economic and cultural interdependence. No doubt, the churches have begun to change their attitudes toward people of other persuasions. Inevitably they had also to ponder the implications of this change for their understanding of mission.

If our impressions are correct, the churches felt attracted by the possibilities of dialogue but sensed its challenging implications for the traditional understanding of mission. In the World Council, a clear gravitation toward dialogue concurrent with a deemphasis on mission is evident. It can be observed, in contrast, that the Magisterium sought to rekindle missionary enthusiasm among Catholics and thereby let the concern for dialogue slip silently into the background.
Exploring the possibilities of dialogue in bilateral and multilateral encounters, the World Council came to the awareness that interreligious dialogue requires living together much more than talking together. Through the well-defined channels of its secretariats, the Magisterium focused its attention on the preliminary stage, i.e., the preparation of the potential Catholic interlocutors for dialogue.

It seems that in their own ways both sides avoided facing the conflict between mission and dialogue theoretically. It is significant that the mission-dialogue problem was most strongly felt in Jewish-Christian and Muslim-Christian relations. The Jewish request to study the issue evinces that gathering common concerns and insisting on the compatibility of mission and dialogue in no way suffice for a theological response to the question.

Outline of a New Approach

The following considerations are meant as mosaic pieces that may contribute to the formation of a new theology of mission made necessary by the emergence of the dialogue theme. Today the call for a contextual theology is universally heard. It is, however, less difficult to identify particular contexts than to sketch a universal context. To capture the true proportions of the mission-dialogue problem, we must gain a global view on the world in which we find ourselves today and which is in the making. Suffice it to signal the most conspicuous phenomena of our time.

Our world is one of extreme contrasts. Humanity moves forward toward a world community and yet is unable to stop the process of fragmentation. The phenomena of growing economic interdependence and cultural interpenetration indicate that humanity is approaching a crucial stage in its continuing transformation. Thomas Berry interprets this process as follows:

We are presently creating the multiform human tradition as the effective and encompassing society in which each person and each particular society finds a comprehensive context for existence in the human order of being. Within this universal society of mankind each human person becomes heir to the fullness of man's past cultural achievements, participant in the convergent cultures of the present and, according to capacity, maker of the future.

Two aspects of this interpretation are decisive. The resources for making this planet a place for all to live and breathe freely lie in the people themselves, and these resources are now available to all persons, ready to be tapped.

At the point of the convergence of the various cultures, people can no longer coexist at the level of superficial conversation. It becomes increasingly urgent that people learn to communicate with one another on a deeper level. In this endeavor, the religious traditions of humankind are destined to assume a significant role. From ancient times they articulate the yearnings and aspirations of the people and are themselves interpretations and responses to the human quest for purpose and meaning. The meeting of religious traditions promises, therefore, the release of immense spiritual energy needed for the transformation of this planet. The churches are called to leave their ecclesiastical ghettoes and share their resources with other religious and secular traditions in a common venture of constructing a world that will once more be inhabitable. It follows that the rethinking of mission should take place within the horizon of the global context.

The universalist biblical motifs, present already in the first chapters of the Bible, correspond theologically with this global perspective. For the Bible is the story of God's ongoing involvement in the history of humankind—the story of his mighty deeds among his people. As creator and redeemer, Yahweh is the Lord of history yet letting his human partner be the maker and responsible agent of history. The Torah is the authentic witness and normative interpretation of the divine-human interaction in history. The covenant with Israel is not an end in itself but is designed to be a blessing for all peoples on earth.

In formulating a new theology of mission we must remember that the divine promise is valid and effective for the entire creation. Hence the distinctions between universal and particular salvation history and similar theologoumena are questionable. Recent biblical research encourages us to approach the Bible with new questions. In view of the convergent cultures of our age, questions such as these are highly relevant: How did Israel relate to the surrounding cultures? What did she learn from the wisdom of her neighbors? How did she adapt the stories of other peoples? Are the hermeneutics for interreligious encounter already available in the Old Testament? Could it thus be said that the Bible serves as paradigm for the communication between various world views?

With respect to the mission-dialogue question it may be advisable also to approach the New Testament differently. The beginnings of Christian mission in the context of the Mediterranean world of the first century may tell us more about the New Testament understanding of mission than certain logia of commission. The parallels and differences as to the patterns and methods between early Christian mission and Hellenistic and Jewish religious propaganda indicate that the Church originated in a religiously pluralistic world. In this situation, mission acquired the characteristics of apologetics. The dual nature of apologetics as reasoned defense of religious claims and as the art of persuasion (promoting one's faith among others and motivating one's own people) sheds some new light on the mission-dialogue issue.

The significance of apologetics is that it is contextual. This means that Christians respond to the challenges of their contemporaries by rendering account of their faith publicly, in the arena of business, politics, and competing world views. Since apologetics has an affinity to both mission and dialogue, it may assume a mediating function between them. Although religious competition is well in business today and some would have interreligious encounter more in the sense of confrontation than dialogue, the signs of the times call for interreligious communication and communion. Apologetics properly speaking would, therefore, not sufficiently clarify the mission-dialogue issue unless it were modified. Such modification could be initiated through the concept of dialogue. Apologetics in our time must become dialogical. Dialogue adds a constructive and conciliatory note to apologetics while taking away its aggressive aspects. Dialogue requires both mutual respect for the otherness of the other and openness to be changed by the other. Naturally this view needs be unfolded. This cannot be done within the framework of this paper. Instead, two central ideas for a reorientation of mission will conclude this outline.

Firstly, the key insights of the Bible—no matter under which rubric (Revelation, Missio Dei, Incarnation)—converge in the recognition of the divine mystery according to which God chooses to communicate with humanity throughout its history. If the God-world relationship means divine communication with humankind, then the Church-world relationship must, analogously, be one of communication. Theology of religion, in particular, should see its task in the translation of this basic biblical datum into the modern situation of religious pluralism. Its primary task is to illuminate the disturbing fact that God's dynamic in the world in and through his Holy Spirit is absolutely boundless, extensively as well as intensively. As a consequence, all Christian superiority complexes must be eradicated.
Leading Catholic, Protestant, and Orthodox authorities offer a wealth of information on the vital issues and opportunities in the world mission today...

MISSION TRENDS

A series of sourcebooks edited by

Gerald H. Anderson (Director of the Overseas Ministries Study Center) and

Thomas F. Stransky, C.S.P. (President of the Paulist Fathers and a member of the U.S. Catholic Mission Council)

MISSION TRENDS is a timely series on Christian mission edited by two authorities with a wide range of personal experience on their topic. In addition to drawing on their own knowledge and resources, the editors have used a world-wide group of consultants and contributors to collect the articles in the three volumes described below.

MISSION TRENDS NO. 1: Crucial Issues in Mission Today
Written for the reader who takes seriously his participation in the active Christian life, the essays in this volume reflect a wide variety of opinion. They range from a consideration of the basic question—what is “mission” today?—to a discussion of the nature of the Christian message, the unique position of Third World Christians, the development of the black church, and what must be learned from the past as the world mission continues in these rapidly changing times.

Paperback, $2.95

MISSION TRENDS NO. 2: Evangelization
This collection begins with a section on the meaning of evangelization from its Biblical definition to its modern usage. This is followed by discussions of the role of the Church in Africa, India, and South America, as well as its impact on young people and neo-pagans. It reminds us that the Church must re-examine its view of other faiths and ideologies, especially those of China and the rest of Asia. The volume concludes with statements from Bangkok, Lausanne, Rome, Taizé and Bucharest.

Paperback, $2.95

MISSION TRENDS NO. 3: Third World Theologies
Since the majority of the world’s Christians will be living in Asia, Africa and Latin America by the year 2000, this collection gives readers an opportunity to look at “some creative theological currents” in the Third World countries and to see Christianity from the perspective of other cultural contexts. This informative sourcebook begins with essays dealing with theology in context before moving on to separate sections containing relevant essays by Latin American, African and Asian writers.

Paperback, $3.45

Two future volumes in preparation.

Available from

PAULIST PRESS
545 Island Road, Ramsey, New Jersey 07446
Secondly, Christian mission started as a movement among Jews. After the Holocaust, Christian mission to the Jewish people seems impossible and dialogue utterly difficult. Without intending to minimize the formidable obstacles between Christians and Jews, we propose that a reorientation of mission must begin, on the one hand, with a decided departure from the missionary concepts of the colonial era and, on the other hand, with the promoting of communication with contemporary Judaism. The tentative Jewish-Christian approaches of the past years suggest that any missionary attempt would be offensive in the eyes of the Jewish partners. Yet the question of identity, indeed for both sides, is at stake. Christians and Jews cannot truly communicate without freely telling their stories: the story of God's odyssey with his people to this day (the Torah story) and the story of this odyssey including the journeys of Jesus from Bethlehem to Golgotha (the Torah-Christ story). Is it not the destiny of the Jewish and the Christian people to keep these stories alive so as to live by them and in the hope that one day God will write the ultimate conclusion? Is it too bold to assume that the credibility of Christian mission as dialogical apologetics will depend upon the communication between Jews and Christians? Christians must ask themselves seriously whether they can make any significant contribution to the transformation and humanization of our world if they fail to reach those who gave them all they have, the Jewish people.

Notes

7. Text in Living Faiths and the Ecumenical Movement, pp. 33-45. The sections of the document are numbered.
8. Ibid., No. 12.
9. Text in Living Faiths and the Ecumenical Movement, pp. 47-54. The sections of the document are numbered.
10. Ibid., No. 7.
11. Ibid., No. 11.
14. No. 8 of the group report of the special subsection of the section on "Culture and Identity." 
17. Ibid., pp. 72f.
32. Thomas Berry, Religious Studies and the Global Community of Man (Paper read at a Colloquium held at Zürich, September 2–9, 1973, on Intercultural Cooperation) (emphasis added). Professor Berry (Director of the Riverdale Center of Religious Research, Bronx, New York) has varied the same theme in other important papers, available as manuscripts, e.g., Future Forms of Religious Experience; The Christian Process; Christian Humanism; Cosmic Person and the Future of Man.
33. Such questions are raised, for instance, by James A. Sanders whose contributions to canonical research and comparative Midrash are most valuable for a reorientation of theology of mission. See among other works of Sanders: Torah and Canon
List of Recommended Books


Reviewing and Responding to the Thought of Choan-Seng Song

Choan-Seng Song, formerly Professor of Theology and Principal of Tainan Theological College in Taiwan and now Associate Director of the Commission on Faith and Order of the World Council of Churches in Geneva, is among the most stimulating of present-day Asian theologians. Dr. Song has become increasingly well known to missiological circles in North America through his service as a visiting professor at Princeton Theological Seminary during the academic year 1976-77. His book Christian Mission in Reconstruction: An Asian Attempt was first published in Madras by the Christian Literature Society of India in 1976. Orbis Books has scheduled an American edition to appear in the fall of 1977.

A Response by D. Preman Niles

In his many writings, Choan-Seng Song makes a perceptive analysis of the changing situation for mission in Asia. In this essay I wish to respond in particular to three of his writings: "The New China and Salvation History—A Methodological Enquiry" (South East Asia Journal of Theology, XV, 2, 1974, pp. 52-67), Christian Mission in Reconstruction—An Asian Attempt, and "From Israel to Asia—A Theological Leap," (Theology, March 1976, pp. 90-96). In these writings he stresses the fact that a particular era for mission is over. This change, he observes, permits us to look at the task of mission in Asia through Asian eyes, and he goes on to suggest several theological motifs that will be helpful in reconstructing the task of mission.

For Song, the significance of the changing missionary situation in Asia is not that Western missionaries are being withdrawn to be replaced by Asian missionaries, but that a particular era is over, and that with its end has come a recognition of a decisive break with the past. Two observations impress upon us the break with the past. First, Western churches have not succeeded in incorporating the whole of Asia into "salvation history" as they saw it. Second, China has rejected Christianity and has become a communist state. He understands such discontinuities not simply as historical accidents but as endemic to the very nature of God's activity in history.
History in the Bible derives its meaning from God’s redemptive acts. Events and experiences taken into the orbit of redemption interrupt the normal course of history. They become the bearers of a meaning which anticipates fulfillment in the future. Redemption is the power which enables us to leap into the future and frees us from slavery to the sinful past and from an absurd fate. ¹

He uses the idea of discontinuity to argue that Asian religious and historical traditions could be seen alongside those of Israel so that these too may be interpreted as valid salvation histories, and he rejects the assumption that salvation comes to Asia only insofar as it agrees to fall in with one particular stream of salvation history. In order to make this point he appeals to creation as the theological framework within which redemption is to be understood, and denies the connection usually advocated in theology between election and redemption. He states that it is only when we see that “the experience of redemption is an experience ultimately related to the experience of creation” that we will be able to liberate ourselves from the religious isolationism and spiritual provincialism that has been engendered by the old missionary consciousness. For Israel’s creation story, he asserts, speaks of Yahweh not simply as the redeemer of Israel but as the Creator of the world. Thus, in the context of creation other religions and cultures can also be viewed as manifestations of the creative activity of God.

More specifically, Song is interested in the theological significance of the New China for world history, since he sees the New China as presenting a viable alternative to the gospel of salvation developed in Western Christendom.

Just as the Western nations, under the profound influence of the spirit of the Christian Bible, have set the norms of values and consciousness for the Western world and even beyond, here is now the New China which seems to have every potentiality of radically changing the course of history for future centuries. ²

This is a commendable shift of emphasis, for it attempts to take an Asian historical reality seriously for theology. However, it is questionable whether a salvation history model, even if it be an Asian salvation history, is the most suitable theological framework within which we should perceive the theological significance of Asian historical realities, because to juxtapose salvation history and an Asian history is to give theological weight to the former. For instance, Song elicits the theological significance of the Long March in terms of the “symbolic significance” of the Exodus. In arguing against Oscar Cullmann’s view of salvation history, Song asks:

Is the salvation history intensely exhibited or demonstrated in both the Old and the New Testaments to be looked upon as the absolute norm by which events in secular world history get chosen arbitrarily to be incorporated into God’s salvation history in Christ, OR, is it to be regarded as a pattern or a type of God’s salvation manifested in a massively concentrated way in ancient Israel and in the history of the church and therefore to be discovered in varied degrees of intensity and concentration in other nations and peoples also?³

In preferring the second approach, Song still makes an understanding of Israel’s salvation history normative for an understanding of Asian history. If indeed the theme of creation permits us to see other histories also as manifesting the creative activity of God, we must then allow them to speak on their own terms. The difficulties inherent in taking a salvation history approach may be shown by examining Song’s methodological discussion.

In the light of the experiences unique to Israel, other nations should learn how their histories can be interpreted redemptively. An Asian nation would have its own experiences of exodus, captivity, rebellion against Heaven, the golden calf. It would have its own long trek in the desert of poverty or dehumanization. What a nation goes through begins to take on redemptive meaning against the background of the history of Israel, symbolically transported out of its original context to a foreign one. An Asian nation will thus be enabled to find its place side by side with Israel in God’s salvation. ⁴

While the suggestion is attractive, it also poses a problem. Are we not here going back to an old method in a new form? The old method was to declare that what is potentially good and redemptive in any culture or history becomes in fact so only when it is appropriated into a Christian viewpoint. Thus, for instance, J. N. Farquhar in his book The Crown of Hinduism develops the thesis, “If Christ is able to satisfy all the religious needs of the human heart, then all the elements of pagan religions, since they spring from these needs, will be found reproduced in perfect form completely fulfilled, consummated in Christ.” So too Raymond Panikkar in his book The Unknown Christ of Hinduism sees Christian theological motifs foreshadowed in Hinduism, and asserts that Christianity is Hinduism that has died and risen again transformed. While this method may be of some value in trying to describe the similarities and dissimilarities between the Judeo-Christian religious tradition and other religions, as a theological approach it savors of spiritual imperialism. In fact, when the figure of Jesus Christ and his teachings have been appropriated into other faith structures, the tendency has been to find a place for the Gospel in these faith traditions with the required accommodations rather than to radically change the traditions themselves so that they may be accommodated within a Christian faith structure. ⁵ Song’s approach, which tends to operate in the area of history rather than religious faith, will also be found unacceptable, for he makes “the experiences unique to Israel” normative for interpreting other historical traditions.

This method has a further shortcoming in that it was designed to answer not the question we in Asia are facing but a different question, namely, how do we understand historically other cultures and histories as manifesting the activity of the God who has revealed himself in Jesus Christ? The question we face is, “How do we speak theologically to and within the context of Asian suffering and hope?” From the standpoint of this question, the model Song proposes is too restrictive, because an Israelite salvation history model will do violence to what is unique or particular to Asian traditions by picking up only motifs that could be handled properly within it. To put it differently, while we may find some experiences reflected in Asian histories and religious traditions that are parallel to those in Israel, we will also find elements present in Asian traditions that are not found in those of Israel. Some of these elements may be of significance in our theological understanding of the present Asian situations, so that a method that is not essentially open to this possibility will have serious drawbacks.

Let us highlight in summary form the breakthrough Song’s thinking represents, and indicate the way in which we in Asia may want to build on his insights. First, he makes the valid point that we cannot do justice in our theological thinking to the new

---

² Panikkar, Raymond. The Unknown Christ of Hinduism.
³ Song, J. The Joint Annual Meeting of the Eastern Fellowship of Professors of Missions and the Eastern Section of the American Society of Missiology.
⁴ Song, J. The Joint Annual Meeting of the Eastern Fellowship of Professors of Missions and the Eastern Section of the American Society of Missiology.
⁵ Panikkar, Raymond. The Unknown Christ of Hinduism.
historical realities in Asia unless we take into account the break with earlier ideas about salvation history that have been implicit in the old missionary enterprise. Second, he legitimately attacks the triumphalistic claims made by the Church: “The theology which regards Israel and the Christian Church as the only bearers and dispensers of God’s saving love must be called into question.” In order to break out of this trap, he suggests that redemption should not be institutionalized within a framework of election theology, but should be seen against the background of creation. While agreeing with this point, we should also move on to a reappraisal of the motif of election that would be valid in Asia today. Third, he argues that other religious and historical traditions should be understood more positively and not dismissed as theologically of no consequence by looking at them from a Christian salvation history standpoint. If we attempt to see these religious cultures from the standpoint of creation, we will then understand these also as reflections of the redeeming activity of the One who is Lord of creation. While agreeing with this emphasis, we find that the theological framework Song uses to interpret these traditions is basically restrictive, because an Israeliite salvation history model implies a certain principle of selection that will not allow these traditions to speak for themselves on their own terms.

Notes
1. “From Israel to Asia,” p. 91.
3. Ibid., p. 57.

A Response by Charles C. West

Choon-Seng Song is a Christian theologian. This is the first thing that must be said about him. It is necessary to say it, because we have grown so used to hyphenating theologies these days that one almost takes it for granted. There are German-theologians, black-theologians, liberation-theologians (usually with Spanish names!), women-theologians, and even a few American-theologians! What more natural than that C. S. Song should come to us as an Asian-theologian, a Chinese-theologian, more specifically a Taiwanese-theologian, eager to speak from within the biblical and theological framework of Christianity to be sure, but primarily concerned to convey the meaning of a particular people’s struggle for power, selfhood or liberation?

But Song does not do this. He is also an Asian to be sure. This influences his perspective and defines a sphere of special responsibility. But in the first place it is not “Asian experience” but the reality of Jesus Christ in and for all creation, culture, and history that inspires and dominates his mind. He writes as a Christ-inspired man. Therefore he writes for us all. Given this orientation, his Asian perspective and concern make a special contribution to the ecumenical task of discerning the ways of God with this world. To this contribution, let me turn. I discern especially four points in it.

First, Song’s Christology is inclusive, nearly universal, but as Christology it discerns the basis of God’s mission in the Other who comes to the world, not merely in an extension of the world itself. In all of Song’s theology, act and event are central, not substance and structure. Creation is, for him, a continuing action. Culture “is none other than the manifestation of God’s creative power translated into actual forms and events.”1 Into this world of cultural activity, which includes religions, Christ comes for its renewal, in all the dimensions of his action: love, service, suffering, the cross, resurrection, and redeeming power until his coming again. He takes on the real, material, secular, and above all historical and dynamic existence of humanity. His relation to Israel was the proto-model of this, but it can happen also analogically in other cultures. One can, indeed, speak of a sacramental presence of Christ in all the culture and religion and history of the world, as body broken for its redemption.

A new direction is being attempted here in the relation between the Christian message and societies with a non-Christian cultural and religious history. It is not syncretic because it is the action of the Creator brought to its focus in Christ that is being discerned. The biblical model of Israel is authoritative for the signs of God’s working also discovered elsewhere.2 At the same time it is not simply West-East, from Christendom outward. Song is sharply sensitive to the metaphysical forms and the dogmatic structures with which Western Christianity has expressed, and to some extent controlled, the Gospel. This sensitivity is sometimes misplaced—rejection of the Trinity as a piece of Western ontological metaphysics is an example—but it is part of a genuine search for a style of theological thought that will allow non-Europeans to be genuinely creative and not dependent in expressing the creating and redeeming reality of God. Song is trying to move beyond the restrictive structures that limit this revelation in both East and West.

Second, Song is a theologian of transformation. It is the present and future of the Asian and the world struggle for true humanity that concerns him, not just the integrity of tradition. This comes out clearly in his rejection of some reconciliations of Christianity with the Confucian tradition on Taiwan3 and his plea for an understanding of the work of God through the Chinese Communist revolution.4 This puts religion, Christian and non-Christian, in a peculiar light, more like Kraemer’s or van Leeuwen’s understanding than Cragg’s or Chenchiah’s. Song affirms religion, but only in the social-cultural crisis of death and resurrection that is revealed in Christ, not in simple continuity with God. He also affirms secularization and he has not, to be sure, worked out the relation between these two affirmations. But his aim seems clearly toward understanding religion positively in secular terms, as the whole of human culture and society is understood as being redeemed and directed toward its promise in Christ.

Perhaps this is why black American theology has such an appeal for him. It combines uniquely the liberation theme with its thrust toward the future and its struggle against present inhumanity with the affirmation of a culture seeking a renewal of its religious and social integrity. Song’s theology is not just an ecumenical ideology of social liberation; it affirms a plurality of cultures renewed and given their future in Christ. Furthermore he knows that transformation does not end when social conditions are revolutionized. “Revolution, from the standpoint of Christian theology, must ultimately deal with man himself.”5 The problem is to humanize revolution so that a new quality—the quality of love—enters human relations, and human freedom becomes an expression of that quality, not just something each individual or class or culture has for itself. This is the continuing dynamic of divine action in the human struggle for liberation and cultural identity.

Third, Song is a theologian of judgment on the misdirections, as
he sees them, of Western Christianity and its missions. He is this third, not first, despite the fact that he leads off with it in his book. Even more than the black theologians he so admires, he is a positive thinker first, and in that context a critic. Nevertheless the revolt against missionary Christianity is real and profound. The case is made in three basic points, if I understand it aright:

a. Christian missions required converts to break with their own culture and history and to adopt their new faith in the cultural forms, and subject to the historical power, of Western Christendom. The result was foreign communities of believers made up of people alienated from the drama of God's judgment and promise for their own world.

b. Christian missions have limited themselves to caring for the individual needs of Christians and to forming them into communities concerned only with their private spiritual needs. The whole prophetic dimension of witness to the world about its future in Christ was missing.

c. Christian missions pushed evangelism, in the sense of winning souls to Christ and adding them to the Church, to such a degree that the basic task of mission—to bear witness to God's reconciling work in the whole world—was subverted.

Perhaps these judgments, unrelieved as they are by any discriminating study of the nuances of missionary work, are unfair. Someday Song himself, his battle for the independence of Christian life and witness from Western power finally won, may evaluate more appreciatively the work of the messengers who brought the news about Christ to his part of the world. Now, however, it is more important to assert and enforce that independence, both in spirit and in material things, and to point out the places where it has been most flagrantly abused by well-meaning missionaries who, nevertheless, were unfaithful to critical dimensions of their calling.

Fourth, Song is a theologian of hope. His eschatology sets all the rest of his theology in perspective. Christian mission is a sign of the Kingdom of God, as it points to the true meaning and promise of cultures, religions, and social movements in the world. But it is a broken sign. "Its brokenness is part of the completeness of the kingdom of God at the end of time."

Here is the real theological basis of secularization, and the reason why the sacramental imagery that Song also uses should not be taken too seriously. No religion, no institution, no culture is sacred, especially not the Church. The coming fulfillment will also be a judgment on what has gone before, and this judgement is already present in Christ's confrontation of the world.

These are not all the themes in Song's theology. They are the ones that seem to me to have greatest significance. I have saved two more, however, for the end, because they seem to me to raise special problems. They both derive from the uncompromising way in which he bases the whole Christian message on a social promise for the world with its historical powers and societies.

1. Song's ecclesiology is event-centered. The Church happens, he quotes Hoekendijk. "Over and over he condemns the Church as structure, as community caring for the needs of its members, and calls it to empty itself in service to the world and in prophetic announcement of the Gospel for the world. He finds evangelism, in the sense of winning persons to Christ, and church-building, to be a kind of human pretension and disobedience to the missionary calling.

There is a one-sided illusion in this. At this point protest overwhelms creativity. We are not told where people are to go to hear the word about Christ, or how those who believe that word learn how to be faithful, nourish each other in the Spirit, organize themselves for mission and service, or govern themselves in the face of temptations and conflicts. Song's assumption seems to be that somehow the church will always be there to be admonished about its responsibility, even if no one gathers it and sustains it. His theology however tends to dissolve it into a transaction between Christ and the world through individuals who have no organized relation to each other except as, from time to time, it "happens."

Those missionaries whom he condemns were one-sided in the other direction, but they were right about a dimension of God's redeeming work that he neglects and without which the witness he rightly holds up will fade away: the winning of people to Christ, gathering them in the Church, nourishing them in the faith, correcting them in their sin, and commissioning them for an accountable mission. Only in such a Church can we learn how Christ is reconciling the world.

2. Song is uncompromisingly social in his understanding of sin and redemption, indeed in his whole view of human life. But here also a dimension has been left out. People, in both their individual and social desires, sins, hopes, and dreams, need to be addressed not as members of a culture, a class, or a society only, but personally. This is in fact how Jesus worked. It is the decisive
advance of the New Testament over the Old, though among the people of Israel this personal address also played a strong role (Hosea!). The individual must not be played off against the social, but it must never be forgotten that culture and society are a vast network of personal interactions, and that God cares for and works to redeem every one of those persons in every one of those relations. Having done so well with a prophetic theology of mission for society, Song owes us a pastoral theology for the Church as well.

Notes

6. Ibid., p. 259.

Choan-Seng Song Replies

There is a Chinese saying that likens one’s literary effort to a brick laid out in the hope of attracting a pearl. I do not think the saying reflects a false modesty of Chinese scholars. It is a genuine desire on their part to provoke, through their writings, constructive criticism and to elicit precious thoughts from fellow-seekers of truth. In all humility I must acknowledge that my writings have done just that, and the critiques by Dr. West and Dr. Niles are the evidence. To them I owe gratitude for their excellent comments on some tangible results of my recent theological excursions. I feel honored that they took them seriously enough to give so much thought to them, and to wrestle with me in my attempt to better understand our theological task today.

Both West and Niles agree with me that the search for new theological norms to explain our pluralistic world is the urgent task of the Church today. The question is how one must go about it. They seem to affirm my suggestion that creation is the point of entry into a new understanding of cultures, religions, and histories from the theological perspective. Creation in redemption and redemption in creation—these are the key concepts that enable me to see cultures and religions in a positive as well as negative light. At the same time, they put all cultures and religions, that is to say, all human activities, on an equal footing before God. On the basis of this, I have given up the concept of salvation history—the term often understood in a narrow sense of the history of Israel and of the Christian Church as alone representing God’s redeeming values. I regret only that my break with salvation history did not come out clearly in my earlier article “The New China and Salvation History” on which Niles based much of his criticism. As a matter of fact, the title was assigned to me by the Study Department of the Lutheran World Federation and Pro Mundi Vita of the Roman Catholic Church at the ecumenical seminar on China held at Bastad, Sweden, in 1974. If I were to write a similar article today, I would neither qualify China with the adjective “new” nor juxtapose China with salvation history. In this way, I might be prevented from giving rise to some of Niles’s misgivings about my methodology which, in his view, seems “an old method in a new form.”

Further, both West and Niles seem to say emphatically that my attempt to broaden the theological purview and discern God’s redemptive activity outside the Judeo-Christian traditions is not only theologically justifiable but missiologically imperative. After all, we all say as an essential part of our confession of faith that “God is the Lord of history.” Surely in confessing it we do not exclude histories outside the Judeo-Christian traditions. Otherwise, we are forced into a dilemma in which we have either to regard God as the Lord of the Judeo-Christian history only, or to consider other histories as accidental at most as far as God’s purposes of creation and redemption are concerned. Neither position can be sustained biblically and theologically. Again the question is how we Christians go about discerning God’s activities in the histories on which the Judeo-Christian traditions have not made a major impact.

Having said all this, I must admit that there are at least three areas in which I have drawn the heaviest fire from my two critics. I shall try to deal with them here briefly, hoping that the disagreement between them and myself is more a matter of form than of substance.

The first area has to do with method. As has been alluded to above, Niles is particularly concerned about that. Being an Asian myself, I can fully appreciate the concern he has expressed as an Asian theologian. First of all, I must stress that it has never been my intention to follow the paths tread by Farquhar or Panikkar, although I might have inadvertently given the impression that I am doing so. My contention is that if one takes the creation-redemption paradigm seriously, one should be able to gain the freedom to appreciate how God is at work in, say, China or India, both in judgment and in redemption. In this connection, I was interested to discover that Niles’s evaluation of my method and that of West go in exactly opposite directions. Niles regards it “restrictive”; West observes that I try “to move beyond the restrictive structures that limit this revelation in both East and West.”

At this point I must point out that the creation-redemption paradigm must be seen in close relationship to the death-resurrection paradigm. That is why Jesus Christ is central in my theological effort, as West has rightly observed. In Jesus Christ, God has to do with law and grace, sin and salvation, goodness and evil. God is in Jesus Christ judging and redeeming all things in evil. God is in Jesus Christ judging and redeeming all things in evil.

Copyright 1977
The crux of the matter here, I think, is related to my thesis that Israel or the Christian Church can be viewed more as a model than as a channel of God's redemption. This boils down to one question: How do we as Christians view and interpret the cultural and historical activities and events of the nations and peoples not under the direct influence of the Judeo-Christian traditions? I am of the opinion that from the Christian point of view, and I must emphasize the word Christian, some salient events such as the Exodus, the golden calf, etc., and interpretation of these events can serve as guides leading us into a deeper understanding of struggles, be they cultural, religious, or socio-political, that are going on in these nations. In fact the theme of the Exodus has served as the key point of departure for black theologians to enter into engagement with their own history. These biblical themes or motifs are not norms, but models through which Christians may be led to appreciate the history of their own nation. These biblical models do not have to be restrictive. In other words, they are not concerned mainly to find a point-by-point correspondence between biblical history and extra-biblical history. Through them Christians should be enabled to deal even with motifs, events, or systems not included in the Bible. This seems to answer Niles when he says: "... while we may find some experiences reflected in Asian histories and religious traditions that are parallel to those in Israel, we will also find elements present in Asian traditions that are not found in those of Israel. Some of these elements may be of significance in our theological understanding of the present Asian situations, so that a method that is not essentially open to this possibility will have serious drawbacks." I share Niles's concern, but I believe the method I have ventured to propose can deal at least partially with the concern. At any rate, I feel strongly that the Bible should be the basis of our theological ventures into the whole wide world. Perhaps it is for this reason that West insists upon calling me a "Christian" theologian.

The second area is related to a reevaluation of the missionary enterprise. I must confess that for me, and for that matter for those engaged in it, this is a painful process. West, who is particularly concerned about this in his critique, must, I am sure, know this. As far as Third World Christians are concerned, this reevaluation is a necessary part of growth into maturity. Frankly it is a revolt, if one likes to put it that way. As a revolt, it can be one-sided and burdened with passion. Thus, a critic of the missionary enterprise must be careful not to claim final validity for his criticism. It is a reevaluation that is open to correction. Nevertheless, one must go through it to find oneself on a different plateau. My hope is that our Western brothers and sisters not be too defensive about it. The critique of the missionary enterprise is in a sense a call to establishment of new relations of mutuality and to fresh appreciation of being together in God's mission.

The third area is that of ecclesiology. I must confess this is the area that baffles us all in the Third World. To put it differently, many of us who have taken the step to enter a new theological path do not quite know what to do with the Church. As West rightly puts it, the Church has "a dimension of God's redeeming work" that includes "the winning of people to Christ, gathering them in the Church, nourishing them in the faith, correcting them in their sin, and commissioning them for an accountable mission." But I am not so sure that "only in such a Church can we learn how Christ is reconciling the world" (italics mine).

I must admit that many of us criticize the Church out of impatience. The Church can be the body of Christ reflecting God's love for the world. At the same time it can turn itself into an institution that obscures God's glory. And as we want to move into new areas of understanding God's work in human history, the Church as we traditionally understand it can be a hindrance. It is this ambiguity inherent in the Church that makes it difficult for many of us to be comfortable with it. Therefore it seems to me that the phrase "the Church happens" describes the Church as it should be with regard to its nature and mission. By this I do not...
mean that the Church happens only outside the institutional Church. It can also happen within it. And one raises criticism against the Church in the hope that the Church happens inside as well as outside. The shape of the Church that happens—it is to this that we need to address ourselves as our exploration of God's work in history enables us to deepen our understanding of God's purpose for the world. I completely agree with West when he suggests that I owe a pastoral theology for the Church after a prophetic theology for society. Perhaps one should set myself the task of coming up with a theology that takes into account both pastoral and prophetic dimensions of God's work of creation and redemption in and through the Church as well as society. An impossible assignment? I hope not.

As I see it, one's theological thought moves through the stages of revolt, criticism, reevaluation, reconstruction, and new formation. This does not mean that one stage follows another in a chronological order. These stages overlap and interact and, as one proceeds, one is enabled to learn from the mistakes committed and at the same time is inspired by the insights gained in the previous stages. This is the way I feel about The Christian Mission in Reconstruction. I am extremely grateful to West and Niles who have, through their critiques, helped me along my theological journey. In a new manuscript I have just completed, bearing the title Third Eye Theology—an Asian Theology in Formation, I hope I shall have the benefit once again of gaining pearls from the bricks I lay out with fear and trembling.

A Native American Perspective on Liberation

Vine Deloria, Jr.

Liberation theology assumes that the common experience of oppression is sufficient to create the desire for a new coalition of dissident minorities. Adherents of this movement indiscriminately classify all minorities—racial, ethnic, and sexual—in a single category of people seeking liberation. Such classification is an easy way to eliminate specific complaints of specific groups and a clever way to turn aside efforts of dissenting groups to get their particular goals fulfilled. For instead of listening to their complaints, observers—and particularly liberal observers who pose as sympathetic fellow-travelers—can tie up the conversation endlessly by eliciting questions, framed within the liberation ideology, that require standard and nonsensical answers. Liberation theology, then, was an absolute necessity if the establishment was going to continue to control the minds of minorities. If a person of a minority group had not invented it, the liberal establishment most certainly would have created it.

The immediate response to such an accusation is one of horrified refusal to believe that there could be any racial or sexual minority that does not consider itself to be under oppression. This is followed by the perennial suggestion that if dissident minorities "got organized" instead of remaining separate they would be able to get things done. Those who reject that concept of oppression merely prove that they are so completely the victims of oppression that they do not even recognize it. The circular logic closes neatly in upon them, making them victims indeed. Liberation theology is simply the latest gimmick to keep minority groups circling the wagons with the vain hope that they can eliminate the oppression that surrounds them. It does not seek to destroy the roots of oppression, but merely to change the manner in which oppression manifests itself. No winner, no matter how sincere, willingly surrenders his power over others. He may devise clever ways to appear to share such power, but he always keeps a couple of aces up his sleeve in case things get out of control.

If there were any serious concern about liberation, we would see thousands of people simply walk away from the vast economic, political, and intellectual machine we call Western civilization and refuse to be enticed to participate in it any longer. Liberation is not a difficult task when one no longer finds value in a set of institutions or beliefs. We are liberated from the burden of Santa Claus and the moral demand to be "good" when, as maturing adolescents, we reject the concept of Santa Claus. Thereafter we have no sense of guilt in late November that we have not behaved properly during the year, and no fear that a lump of coal rather than a gift will await us Christmas morning. In the same manner, we are freed and liberated once we realize the insanity and fantasy of the present manner of interpreting our experiences in the world. Liberation, in its most fundamental sense, requires a rejection of everything we have been taught and its replacement by only those things we have experienced as having values.

But this replacement only begins the task of liberation. For the history of Western thinking in the past eight centuries has been one of replacement of ideas within a framework that has remained basically unchanged for nearly two millennia. Challenging this framework of interpretation means a rearrangement of our manner of perceiving the world, and it involves a reexamination of the body of human knowledge and its structural reconstruction into a new format. Such a task appears to be far from the struggles of the present. It seems abstract and meaningless in the face of contemporary suffering. And it suggests that people can be made to change their oppressive activity by intellectual reorientation alone.

All these questions arise, however, because of the fundamental orientation of Western peoples toward the world. We assume that we know the structure of reality and must only make certain minor adjustments in the machinery that operates it in order to bring our institutions into line. Immediate suffering is thus placed in juxtaposition with abstract metaphysical conceptions of the world and, because we can see immediate suffering, we feel impelled to change conditions quickly to relieve tensions, never coming to understand how the basic attitude toward life and its derivative attitudes toward minority groups continues to dominate the goals and activities that appear designed to create reforms.

Numerous examples can be cited to show that our efforts to bring justice into the world have been short-circuited by the passage of events, and that those efforts are unsuccessful because we have failed to consider the basic framework within which we pose questions, analyze alternatives, and suggest solutions. Consider the examples from our immediate past. In the early sixties college application forms included a blank line on which prospective students were required to indicate their race. Such information was used to discriminate against those of a minority background, and so reformers demanded that the question be

Vine Deloria, Jr., a member of the Sioux Tribe, graduated (Th.M.) from the Lutheran School of Theology in Chicago and (J.D.) from the University of Colorado School of Law. He provides continuing historical and legal research in the defense of Native American rights. Deloria's publications include Custer Died for Your Sins, God Is Red, and The Indian Affair.
Movement had so sensitized those involved in higher education of minority races. There was no way, however, to allocate such scholarships were made available in great numbers to people based upon the premise that in the twentieth century people should not have to live in hovels but that adequate housing should be constructed for them. Yet in the course of tearing down slums and building new housing projects, low-income housing areas were eliminated. The construction cost of the new projects made it necessary to charge higher rentals. Former residents of the low-income areas could not afford to live in the new housing, so they moved to other parts of the city and created exactly the same conditions that had originally provoked the demand for low-rent housing.

Government schools had a very difficult time teaching American Indian children the English language. (One reason was the assumption of teachers that all languages had Latin roots, and their inability to adapt the programs when they discovered that Indian languages were not so derived.) Hence programs in bilingual teaching methods were authorized that would use the native language to teach the children English, an underhanded way of eliminating the native language. Between the time that bilingual programs were conceived and the time that they were finally funded, other programs that concentrated on adequate housing had an unexpected effect on the educational process. Hundreds of new houses were built in agency towns, and Indians moved from remote areas of the different reservations into those towns where they could get good housing. Since they were primarily younger couples with young children, the housing development meant that most Indian children were now growing up in the agency communities and were learning English as a first language. Thus the bilingual programs, which began as a means of teaching English as a second language, became the method designed to preserve the native vernacular by teaching it as a second language to students who had grown up speaking English.

Example after example could be cited, each testifying to the devastating effect of a general attitude toward the world that underlies the Western approach to human knowledge. The basis of this attitude is the assumption that the world operates in certain predetermined ways, that it operates continuously under certain natural laws, and that the nature of every species is homogeneous, with few real deviations. One can trace this attitude back into the Western past. Religious concepts, which have since been transformed into scientific and political beliefs, remain objects of belief as securely as if they had never been severed from their theological context. With virtually no reconsideration of the basic assumption of this theory was the creation of the human species as a single act, performed by the Christian God, with its subsequent history one of populating the planet.

The rise of social science, and the downgrading of theological answers to what were considered scientific questions concerning the nature and history of human societies, meant that social science had to provide answers to questions formulated within the theological context. With virtually no reconsideration of the basic question of the creation (or origination in scientific terms) of our species as the product of a single act, anthropologists promptly adopted the old theological explanation of the peopling of the Western Hemisphere, developing the Bering Straits theory of migration to account for the phenomenon. Whether secular or sacred, the classification of American natives as a derivative, inferior group of Asian-European peoples, albeit far removed from those roots by the postulation of many millennia of wandering, became a status from which American Indians have been unable to escape.

The emphasis on objective knowledge by Western peoples has meant the development of an attitude that sees reality as basically physical, the knowledge thereof basically mental or verbal, and the elimination of any middle ground between extremes. Thus religion has become a matter of the proper exposition of doctrines, and non-Western religions have been judged on their development of a systematic moral and ethical code rather than the manner in which they conducted themselves. When a religion is conceived as a code of verbal importance rather than a way of life, loopholes in the code become more important than the code itself since, by eliminating or escaping the direct violation of the code by a redefinition of the code or a relaxation of its intended effect, one can maintain two types of behavior, easily discerned in a practical way, as if they were identical and consistent with a particular picture of reality.

In recent decades Western science had made an important discovery, important at least for Western peoples who had formerly confused themselves with their own belief system. Western science was premised upon the proposition that God had made the world according to certain laws. These laws were capable of discovery by human reason, and the task of science was to discover as many of these laws as possible. So human knowledge was misconceived as the only description of physical reality, a tendency Alfred North Whitehead called the principle of "misplaced concreteness." With the articulation of theories of indeterminacy in modern physics, this naive attitude toward human knowledge radically shifted and became an acknowledgement that what we had formerly called nature was simply our knowledge of nature based upon the types of questions we had decided to use to organize the measurements we were making of the physical world.

The shift in emphasis meant that all knowledge became a relative knowledge, valid only for the types of questions we were capable of formulating. Depending upon the types of information sought, we could measure and observe certain patterns of phenomena, but these patterns existed in our heads rather than in nature itself. Knowledge thus became a matter of cultural preference rather than an indication of the ultimate structure of reality.

The world was originally conceived in terms of the Near East as the center of reality. As awareness extended to other peoples, this world gradually expanded until by the Middle Ages it encompassed those regions that were in commercial contact with Western Europe. The discovery of the Western hemisphere created a certain degree of trauma, for suddenly there was an awareness of lands and peoples of which Western Europeans had no previous knowledge. The only way that these people could be accounted for was by reference to the Scriptures. So it was hypothesized that the aboriginal peoples in North and South America must have been the Ten Lost Tribes of Israel who had crossed into the New World over a land bridge somewhere in northern Asia. The basic assumption of this theory was the creation of the human species as a single act, performed by the Christian God, with its subsequent history one of populating the planet.
Presumably if one culture asked a certain type of question while another asked another type of question, the two different answers could form two valid perspectives on the world. Whether these two perspectives could be reconciled in one theory of knowledge depended upon the broader pattern of interpretation that thinkers brought into play with respect to the data. When this new factor of interpretation is applied specifically to different cultures and traditions, we can see that what have been called primitive superstitions have the potential of being regarded as sophisticated insights into the nature of things, at least on an equal basis with Western knowledge. The traditional manner in which Western peoples think is now only one of the possible ways of describing a natural process. It may not, in fact, even be as accurate, insofar as it can relate specific facts without perverting them, as non-Western ways of correlating knowledge.

This uncertainty is liberating in a much more fundamental way than any other development in the history of Western civilization. It means that religious, political, economic, and historical analyses of human activities that have been derived from the Western tradition do not have an absolute claim upon us. We are free to seek a new synthesis that draws information from every culture, and every period of human history has as a boundary only the requirement that it make more sense of more data than any other synthesis. Even the initial premises of such a synthesis can be different from what we have previously used to begin our formulation of a picture of reality.

When we apply this new freedom to some of the examples cited above, we see that the proper question we should have asked with respect to housing did not concern housing at all, but covered the more general question of the nature of a community. We discover that the college applications and the bilingual programs should have been transcended by questions concerning the nature of knowledge, how it is transmitted, and how it can be expanded, rather than how specific predetermined courses of action can be implemented. Once we reject the absolute nature of Western conceptions of problems, we are able to see different types of questions inherent in our immediate problem areas. The immediacy we feel when observing conditions under which people live should enable us to raise new issues that contain within themselves new ways of conceiving solutions.

An old Indian saying captures the radical difference between Indians and Western peoples quite adequately. The white man, the Indians maintain, has ideas; Indians have visions. Ideas have a single dimension and require a chain of connected ideas to make sense. The connections that are made between ideas can lead to great insights on the nature of things, or they can lead to the inexorable logic of Catch-22 in which the logic inevitably leads to the polar opposite of the original proposition. The vision, on the other hand, presents a whole picture of experience and has a central meaning that stands on its own feet as an independent revelation. It is said that Albert Einstein could not conceive of his problems in physics in conceptual terms but instead had visions of a whole event. He then spent his time attempting to translate elements of that event that could be separated into mathematical and verbal descriptions that could be communicated to others. It is this difference, the change from inductive and deductive logic to transformation of perceived realities, that becomes the liberating factor, not additional information or continual replacement of data and concepts within the traditional framework of interpretation.

Let us return, then, to our discussion of the manner in which racial minorities have been perceived by the white community, particularly by the liberal establishment, in the past decade and a half. Minority groups, conceived to be different from the white majority, are perceived to be lacking some critical element of humanity that, once received, would bring them to some form of equality with the white majority. The trick has been in identifying that missing element, and each new articulation of goals is immediately attributed to every minority group and appears to answer the question that has been posed by the sincere but unreflective liberal community.

Liberation is simply the manner in which this missing element is presently conceived by people interested in reform. It will become another social movement fad and eventually fade away to be replaced with yet another instant analysis of the situation. Until fundamental questions regarding the assumptions that form the basis for Western civilization are raised and new articulations of reality are discovered, the impulse to grab quickly and apparently easy answers will continue. Social conditions will continue to be described in a cause-and-effect logic that has dominated Western thinking for its entire intellectual lifetime. Programs will be designed that fail to account for the change in conditions that occurs continually in human societies. Ideas will continue to dominate our concerns and visions will not come.

If we are then to talk seriously about the necessity of liberation, we are talking about the destruction of the whole complex of western theories of knowledge and the construction of a new and more comprehensive synthesis of human knowledge and experience. This is no easy task and it cannot be accomplished by people who are encompassed within the traditional Western logic and the resulting analyses such logic provides. If we change the very way that Western peoples think, the way they collect data, which data they gather, and how they arrange that information, then we are speaking truly of liberation. For it is the manner in which people conceive reality that motivates them to behave in certain ways, that provides them with a system of values, and that enables them to justify their activities. A new picture of reality, a reality conceived as a vision and not as a series of related or connected ideas, can accomplish over a longer period of time many changes we have been unable to effect while conceiving solutions as short-term remedies.

More important for our discussion is the recognition that all parts of human experience are related and the proposed solution to any particular problem overlooks the changes that will occur in related activities because of their relationship. Fundamental changes initiated by a new picture of reality will create a transformation, and will avoid the traditional replacement of words with new words. In summary we now challenge the basic assumptions of Western man. To wit:

1) that time is uniform and continuous;
2) that our species originated from a single source;
3) that our descriptions of nature are absolute knowledge;
4) that the world can be divided into subjective and objective;
5) that our understanding of our species is homogeneous;
6) that ultimate reality, including divinity, is homogeneous;
7) that by projection of present conditions we can understand human history, planetary history, or the universe;
8) that inductive and deductive reasoning are the primary tools for gaining knowledge.

As we create a new set of propositions that transcend these theses we will achieve liberation in a fundamental sense and the synthesis that emerges will be a theology. But it will transform present feelings of sympathy to shared experiences, it will transform tolerance to understanding, and it will transform appreciation of separate cultural traditions into a new universal cultural expression. And everyone will become liberated.
A Critique of the Theology of the Unification Church
As Set Forth in "Divine Principle"

I. Introductory Statement

For several months the NCC Commission on Faith and Order has been frequently requested to clarify the claim to Christian identity made by the Unification Church. Its official name contains that claim: The Holy Spirit Association for the Unification of World Christianity. In pursuit of its membership application to the Council of Churches of the City of New York, the Unification Church filed in the Supreme Court of the State of New York on 4 September, 1975 a notice of petition identifying itself as "a Christian Church committed to the ministry of spreading by word and deed, the gospel of the Divine Lord and Saviour, Jesus Christ."

We have meanwhile received solicited and unsolicited authoritative statements of self-clarification from the Unification Church and some of its sympathizers. For the sake of keeping the discourse entirely within the realm of what is authoritative and in the public domain, the Commission has chosen to confine itself to the official doctrinal text of the Unification Church, namely, Divine Principle.*

This process, engaging our entire Commission, has resulted in the present critique. While it is primarily a response to those who have requested our theological assessment, it is also made available to anyone upon request.

Nothing would be more contrary to the spirit of this critique than for it to be used for arbitrary or punitive purposes. The Commission on Faith and Order is wholeheartedly committed to the inalienable rights of civil and religious liberties enjoyed in this reality of existence and its movement toward perfection. All real...

II. Divine Principle: Review and Critique

A. Its Purpose

The purpose of this book, according to the anonymous introduction, is to set forth the "new, ultimate, final truth" (p. 15) which "has already appeared" (p. 16). The God-sent messenger of this truth is Sun Myung Moon who will "resolve the fundamental questions of life and the universe" (p. 16). Victorious over the bitterest of trials and over Satanic forces, he has come "in contact with many saints in Paradise and with Jesus," thus bringing "into light all the heavenly secrets through his communion with God" (p. 16). The "Divine Principle" is part of "the new truth." What is recorded here is "what Sun Myung Moon's disciples have hitherto heard and witnessed" (p. 16). The new truth "should be able to resolve completely the problems of religion and science" (p. 121).

B. Definition of the Principle

The divine principle is the principle of creation. Creation is the reality of existence and its movement toward perfection. All reality, including God, has the dual nature of internal/external characteristics composed of the essentials of positive/negative poles which interact in reciprocal relationships.

Existence passes through the threefold movement of origin-division-union. Existence must also pass through the stages of formation-growth-perfection (p. 53). God's purpose of creation is realized in the establishment of a "fourfold position foundation" based upon himself. Adam and Eve were to have propagated children of goodness, forming a trinity based on God. "However, due to the fall, Adam and Eve established the four position foundation centered on Satan" (p. 217). Their descendants likewise "formed trinities centered on Satan, and have brought about a human society of corruption" (p. 217).

This condition requires new parents for the race who will effect a trinity centered on God. Jesus (the masculine principle) and the Holy Spirit (the feminine principle) were to have formed such a trinity based on God. "But because of the undue death of Jesus, he and the Holy Spirit have fulfilled only the mission of spiritual True Parents" (p. 217). A further trinity must be effected by the "Christ" who comes again and who will become "the True Parent both spiritually and physically," (p. 218) by forming the substantial trinity centered on God.

*The version we have used is the second (and latest) edition, 1974, published by the Holy Spirit Association for the Unification of World Christianity (1611 Upshur Street, N.W., Washington, D.C. 20011).

**Male language designating both sexes is used in Divine Principle. When retained in this study document, it is for the sake of consistency.

This is an official study document of the Commission on Faith and Order of the National Council of the Churches of Christ in the U.S.A. The basic text was done by Sister Agnes Cunningham, Professor of Patrology at Mundelein Seminary and President of the Catholic Theological Society of America. She was assisted by Dr. J. Robert Nelson, Professor of Theology at the Boston University School of Theology, Dr. William L. Hendricks, Professor of Theology at Southwestern Baptist Theological Seminary at Fort Worth, and Dr. Jorge Lara-Braud, Executive Director of the Commission on Faith and Order. As with other study documents, this does not become official policy of the whole Council unless, through an appropriate process, the Council's governing board approves it.
C. Presuppositions

1. Duality and Esoteric Knowledge. There are several presuppositions underlying the doctrines in *Divine Principle*. From the beginning, duality is firmly established as essentially and existentially real at every level of being (pp. 2, 4, 20–64). The concept of duality whether in God, creation, human life, or the individual, is necessary for an understanding of the teachings presented in *Divine Principle*. “God’s purpose of creation is to establish the Kingdom of Heaven on earth” (p. 102). This implies domination “of all things,” subduing “the natural world through highly developed science,” and bringing about an “extremely pleasant social environment on earth” (p. 87). “Social revolution” is “unavoidable when the circumstances of the age cannot satisfy the desires of the men belonging to the age” (p. 95).

Jesus was not able to provide physical salvation. He was not supposed to die. In dying, “his body was invaded by Satan” (p. 148). His death accomplished only spiritual salvation. It remains for the Lord of the Second Advent, “by engraving the whole of mankind spiritually and physically” on the foundation he establishes, “to restore them to be children of God’s direct image, having removed the original sin” (p. 369).

2. Stress on Materiality. Another presupposition is a stress on materiality. This is strikingly evident in the concepts of salvation presented in *Divine Principle*. “God’s purpose of creation is to establish the Kingdom of Heaven on earth” (p. 102). This implies domination “of all things,” subduing “the natural world through highly developed science,” and bringing about an “extremely pleasant social environment on earth” (p. 87). “Social revolution” is “unavoidable when the circumstances of the age cannot satisfy the desires of the men belonging to the age” (p. 95).

Jesus was not able to provide physical salvation. He was not supposed to die. In dying, “his body was invaded by Satan” (p. 148). His death accomplished only spiritual salvation. It remains for the Lord of the Second Advent, “by engraving the whole of mankind spiritually and physically” on the foundation he establishes, “to restore them to be children of God’s direct image, having removed the original sin” (p. 369).

3. Adultery as the Root of All Sin. A further presupposition is that the “root of man’s sin stems from adultery” (p. 75). Eve’s blood relationship with the angel Lucifer caused the spiritual fall, and her blood relationship with Adam caused the physical fall (p. 77). Since then, mankind has multiplied in sin, “thus perpetuating the lineage of Satan” (p. 80). No matter how devout Christians may be, they, like the Old Testament saints, have not been able “to liquidate original sin coming down through the flesh” or “to remove themselves from the lineage of Satan” (p. 368). “Therefore, the Lord of the Second Advent must come to restore the whole of mankind to be children of God’s direct lineage” (p. 369).

4. Peculiar Responsibility of Jews and Christians for the Restoration of Fallen Humanity. Still another presupposition is the peculiar responsibility of Judaism and Christianity for the restoration of fallen humanity. The Jews failed, and Christians are in danger of doing the same. It is clearly stated that, “the history of the Israelite nation is the central focus of the providential history of restoration” (p. 283). This is so, because of the failure of the Israelites on every occasion to show fidelity and cooperation with all that God gave them to realize salvation.

Repeatedly, the Israelites failed to multiply goodness (p. 298); they “all fell into faithlessness” (pp. 315, 316, 319, 323). Their faithlessness became the reason for the failure of Moses (p. 316) and of Jesus (p. 145). Because of the “ignorance and disbelief of the Jewish people,” Jesus was crucified (p. 145), and the Lord of the Second Advent will not come from this people (pp. 430, 431, 518). Christians who fail or refuse to acknowledge the Lord of the Second Advent will be like the Jews who failed to acknowledge or recognize Jesus as Messiah (p. 535).

D. Doctrines Emerging from Presuppositions

These presuppositions underlie the doctrinal affirmations of *Divine Principle*. Significant among these doctrines are:

1. Scripture and Authority. The Bible, “not the truth itself, but a textbook teaching the truth,” is to be supplemented by a new expression of truth which has already appeared (p. 9). Just as Jesus appeared at the close of the Old Testament age, “Christ” will come at the close of the New Testament age, “and will give us new words for the building of a new age” (p. 35). God will reveal “all the secrets of the Second Advent of the Lord before actualizing it” (p. 497). These secrets include: the coming of Christ a second time, outside of the descendants of Abraham (p. 520); his birth in an eastern nation, which will be “none other than Korea” (p. 520); an inevitable third world war, when the world of democracy (the heavenly side) will vanquish the world of communism (the Satanic side), either “by force of arms or an ideological battle” (p. 493).

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.

2. The Nature of God as Triune. The God portrayed in *Divine Principle* is a monotheistic God. His deity is dualistic in nature (p. 20), consisting in “essential positivity” (“essential character”) and “essential negativity” (“essential form”) (p. 29). In the words of *Divine Principle*, “God is the subject who consists of the dual characteristics of essential character and essential form. . . . He is a subject consisting of the dual characteristics of masculinity and femininity. . . . In relationship to the whole creation, God is the masculine subject representing its internal character” (p. 25).

According to *Divine Principle*, God “is the reality of the number ‘three’ ” (p. 53). The explanation of this reality continues: “God is the absolute reality, the existing neutral center of the two essentialities” (p. 53). For this reason, “God has worked to restore the number ‘three’ ” (p. 53).

If Adam and Eve “had perfected themselves without the fall,” they would have formed “a trinity as the True Parents centered on God” (p. 217). In a similar manner, Jesus and the Holy Spirit might have become True Parents, forming “a trinity centered on God” (p. 217). However, Jesus, too, failed in his mission. He and “the Holy Spirit have fulfilled only the mission of spiritual True Parents, by forming the spiritual Trinity centered on God.” The “substantial Trinity centered on God” will be formed only when “Christ” comes again “in flesh” (p. 218). Who is this “Christ”? and what is this “Second Advent”?

3. Christology. Several major sections of *Divine Principle* are devoted expressly to what is included in the Christian understanding of Christology. These are: Part I, Section 4—“Advent of the Messiah”; Part I, Section 7—“Christology”; Part II, Section 2—“Providence of Restoration Centering on Moses and Jesus”; Part II, Section 6—“Second Advent.” In addition to these sections, other references to Jesus, his life and mission can be found in the contents of this book.

The first reference to Jesus does not occur until page fifty-four, in a listing of the ways in which “God has worked to restore the number ‘three’ ” (p. 53), since God “is the reality of the number ‘three’ ” (p. 53). Jesus had “thirty years of private life and three years of public ministry,” “three major disciples,” “three temptations,” “three prayers at Gethsemane”; Peter denied Jesus three times; there were “three hours of darkness during the crucifixion and Jesus’ resurrection after three days.” However, such a catalogue does not contribute to our understanding of who Jesus is thought to be or how his mission is comprehended.

“Jesus came,” we are told, “as a perfected man in flesh and spirit. . . . Jesus is our savior. He came to the world in order to
perfect fallen men by striving to have them unite with him" (p. 60). Further, "Jesus came to earth in the flesh to save sinful mankind" (p. 63). He came "as the Tree of Life to fulfill the hope of the Old Testament saints, who had waited for his advent" (p. 68). "Jesus came to restore the ideal world in the form intended at the creation" (p. 113).

Jesus came "as the incarnation of the Word (John 1:14), proclaiming the Word of Life" (p. 116). With the Holy Spirit, Jesus forms "the spiritual Trinity" centered on God (p. 217).

What is the meaning of these statements?

"Jesus Christ came as the Messiah," but only in the sense of the "Messianic expectation of the Israelites" (p. 139). Although "Jesus was a man who had attained the purpose of creation" (p. 210), he is one of a series of "central figures," each of whom appeared in a respective new age: Noah, Abraham, Moses, Jesus (p. 134). The mission of Jesus surpassed that of Abraham and Moses, because it was "worldwide" (p. 187).

While the "Principle does not deny the attitude of faith held by many Christians that Jesus is God... the principle of creation sees the original value of perfected man as being equal to that of Jesus" (p. 209). Since "a perfected man is one body with God" (p. 209), "Jesus, as a man having fulfilled the purpose of creation, is one body with God" (p. 210). However, Jesus "can by no means be God Himself" (p. 211). He is "a second God (image of God)" (p. 211). Because he "has been interceding for us before God, ... just as he did on earth; because Jesus was tempted by Satan, and finally crucified by the evil force, ... it becomes clear that Jesus is not God Himself" (p. 212).

Jesus came as the Messiah, that is, "as Christ"; the "Lord," as Jesus promised, will come on the day of the Second Advent (p. 498). Jesus was born as the Messiah "after the 2000 years of the 'providential age of restoration by indemnity'" (p. 499); the "Christ" of the Second Advent will be born, not from "among the lineal descendants of Abraham, but to the nation that would take their heritage and produce the fruits of it... Korea" (p. 520). Jesus has achieved his mission: limited and "spiritual." The Lord of the Second Advent will achieve his: complete and universal restoration.

"Jesus did not come to die on the cross" (p. 143). The "crucifixion was the result of the ignorance and disbelief of the Jewish people" (p. 145). Jesus "should have fulfilled the salvation of both spirit and body" (p. 147). However, the work of Jesus was a failure (p. 196). Thus, the "physical salvation of mankind was left unfulfilled, and Jesus died, promising it would be realized when the Lord would come again" (p. 511).

The "Lord, who is to come," like Jesus, "must come as a man perfected both spiritually and physically" (p. 511). The "Lord" of the "Second Advent" "must realize the Kingdom of God as really as intended at Jesus' coming" (p. 511). Accordingly, "the Lord must be born in the flesh on the earth, as in the First Advent" (p. 511).

4. Redemption by Indemnity. Adam and Eve fell "in the perfection level of the growth stage and [man] has remained ever since under the dominion of Satan" (p. 221). God's work is "the providence of separating Satan from man" (p. 221). However, man "must first restore himself to the perfection level of the growth stage" before he can receive the Messiah (p. 222). Once he has received the Messiah, man, through rebirth, will "be restored to the position before the fall of Adam and Eve" (p. 222).

The process by which man is restored so that he can fulfill the purpose of creation is called indemnity. Indemnity proceeds through three stages: paying the exact amount of the loss incurred; paying a lesser amount than the loss incurred; paying a larger amount than the loss incurred. This third stage occurs because of the insufficiency of the second (pp. 224-225) and is required because "when a central figure in the providence is to set the condition of indemnity again, he must include what was left undone due to the failure of previous persons, in addition to what he himself had to set originally" (p. 225).

Central figures who have paid the indemnity for mankind are: Adam's family, Noah's family, Abraham's family, Moses' family and Jesus. John the Baptist was supposed to prepare the way for Jesus' mission, but he "failed to accomplish his mission" (p. 348). Jesus, himself, "had to suffer the tribulations which John the Baptist" (p. 348) was supposed to have suffered. Hence, Jesus died and accomplished only a portion of his mission. Thus, a new Messiah is required: one who will accomplish the full payment of indemnity and restore creation to its intended position.

In the process of indemnity, God "does not interfere with man's own portion of responsibility" (p. 371). The principle of creation moves by the process described to the inexorable eschatological state of perfection.

5. Church and the Means of Grace. The first reference to "church" in Divine Principle occurs on page 213: "Christ is the head of the church (Eph. 1:22), and we are his body and members (I Cor. 12:27)" (p. 213). Our relationship to Jesus is then spelled out in the light of several scriptural texts (John 15:5, Rom. 11:12, John 15:14, I John 3:2, I Cor. 15:23).

No fuller explanation of "church" is given, but Christianity, according to Divine Principle, is "different from other religions" because "its purpose is to restore the one great world family which God had intended at the creation" (p. 123). The "Kingdom of God in heaven can be realized only after the realization of the Kingdom of God on earth" (p. 62). Since it is only in "a home formed around the parents" that "true brotherly love" can occur (p. 129), it is "upon the Second Advent of the Lord as the True Parent of mankind" that all will come "to live harmoniously in the garden as one family" (p. 129).

As for the means of grace, belief in "the redemption through the cross," baptism and the Sacrament of Holy Communion are examples of "lesser indemnity" (p. 225). The Lord of the Second Advent, alone, "is to come in the completion of the providence of restoration" (p. 238). Then will be realized "all the missions of all the ages which the prophets and saints... have left unaccomplished" (p. 238).

6. Creation and Eschatology. The origins of human life and of the entire created universe are discussed at noticeable length in Divine Principle (pp. 19-64). Here, the Principle is operative in the explanation of God's work of creation. The duality noted above is present here, along with the interpretation of the scriptural account of Genesis. There is also an effort in this section to combine Oriental philosophic thought with Christian teachings and the categories of scientific analogy.

More significant, perhaps, is the teaching on eschatology, including a vision of the course and goal of human history, proposed in this volume. There are political implications in the teachings of the Unification Church, as, for example, in the distinctions between the "good" nations and the "bad," as these are to meet in a final war between God and Satan following allegedly revealed predictions. In the reading of human history, individuals and peoples are either "Satanic" or "Heavenly" insofar as they threaten or foster the "foundation stage" of restoring the "Heavenly sovereignty by forming a wide and firm basis of politics and economy" (p. 482; cf., also pp. 449-496).

The role of the nation of Korea is foretold for this time of the "Last Days." According to Revelation 7:2-4 and a pre-Christian Korean prophecy revealed in the book Chong Gam Nok (p. 528), the Lord of the Second Advent will be born in Korea (pp. 519-532) and the Millennium will be established (p. 527). Then, it will be possible for the new heaven and the new earth to be brought about, on condition that the moment and the central figure are
CHRISTIAN MISSION IN RECONSTRUCTION—
AN ASIAN ANALYSIS

by Choan-Seng Song

The Christian churches in the Third World are demanding an entirely new relationship with the "mother church" of the West. This means, among other changes, that personal conversion must be set in the context of justice and seen as the transformation of society in Asia, Africa, and Latin America. An incisive analysis of the past and a hopeful projection of the future.

A native of Taiwan, Dr. Song did graduate studies at Edinburgh and Union Theological Seminary in New York. He served as President of Tainan Theological College in Taiwan and was on the staff of the World Council of Churches in Geneva. He is currently a visiting professor at Princeton Theological School.

ISBN 0-88344-073-3 CIP
ISBN 0-88344-074-1

THE COMING OF THE THIRD CHURCH

by Walbert Buhlmann

"Challenging," "daring," "provocative," "shattering" are some of the adjectives applied to the German and Italian editions of this book (the Spanish, Dutch and Portuguese editions are in preparation). Its Swiss author—now Secretary General of the Capuchin missions after wide experience in the Third World—was fully aware of the risks when he embarked on a broad survey of current trends the world over and ventured some bold predictions about the shape of things to come. He sees the Church's mission to humanity entering a new phase, one in which new questions are being asked (and radical answers given) because the situations in which people find themselves today cannot be handled along time-honored lines. The Church world-wide is confronted with tremendous problems but has unprecedented opportunities for making "the good news" known to disoriented people. Now is not a time for lamenting the passing of earlier glories; it is a time for realistic appraisal of the nature of the tasks ahead and for courage and resourcefulness in using the means available for tackling them. This is a book of hope and confidence in the Church.

ISBN 0-88344-069-5 CIP

THE MILITANT GOSPEL

by Alfredo Fierro

"The Militant Gospel is a turning point in modern theological thought. Henceforth theological studies, indeed any consideration of modern thought in general, must look to Fierro's book as a basic reference point."

Write for free complete catalog of over 100 Orbis titles

THE CHURCH AND THIRD WORLD REVOLUTION

by Pierre Bigo

Bigo argues that the Church must not fail now, as it has in the past, to identify with the poor and oppressed rather than with their oppressors. To do so, however, she must first topple the idols of power and wealth within its own structures.

ORBIS BOOKS
Maryknoll, New York 10545

July, 1977
As we examine the teachings of Divine Principle, therefore, we are mindful of the diversities within Christianity. Nevertheless, we believe that the contemporary ecumenical convergence is making certain dimensions of Christian doctrine stand out in sharp detail as essential and indispensable to whatever may be called “Christian faith.”

2. The recent rise of the Unification Church has confused many Christians and others by advancing teachings which are either at variance with generally recognized Christian doctrines or are subtle modifications of them. This critique of Divine Principle does not in any way call into question the freedom of the Unification Church to exist and propagate its beliefs under the protection of the First Amendment of the U.S. Constitution. Such analysis is required to see whether Divine Principle is in accord with the revelation of God and the saving work of Jesus Christ.

3. In commenting upon the major presuppositions and doctrines of Divine Principle, we offer three kinds of criticism: (a) a questioning of meaning and intelligibility; (b) a direct challenge to veracity or credibility; (c) an indication of either insufficiency or total lack of Christian expression of belief.

B. Particular Teachings or Presuppositions

1. Dualism. Duality is a prevalent characteristic of Divine Principle. It is in fact an inherent teaching of cosmic dualism which conflicts with Christian biblically based teaching.

(a) The eternal unity of the one God is jeopardized by the assertion that upon such dual essentialities as positive and negative, masculine and feminine depends the very being of God (pp. 24, 26).

(b) Although Christian faith emphasizes the active relation of the Creator God to the created world and human creatures, the dualism of Divine Principle posits a gulf between the Creator and creation which prevents God from crossing for the purpose of historical intervention (pp. 105, 148). Whatever the divine will may be, God has only “indirect dominion” over creation (pp. 55–57).

(c) Reflection upon the mystery of good and evil always raises the thought of dual powers at work. Granted the difficulties in dealing with this mystery, authentic Christian teaching has never allowed an absolute dualism of God and Satan. Divine Principle so elevates the power of Satan as to teach what inevitably appears to be a second, rival god.

(d) Divine Principle posits a dualism in human nature as “spirit man” and “physical man” (p. 61). Christian theology has not always fully appreciated the biblical view of the human being as an essential unity of body-spirit (soul), but it has not allowed a dualism which minimizes the goodness of the body and militates against the Christian doctrine of the resurrection.

(e) The fall of man is explained in a way which is incompatible with the Bible and Christian theology. The mythical figure of Lucifer, the fallen angel of light, is presented as the external source of evil and sin, which he transmits by sexual union to Eve, who passes it on to Adam by the same mode. Such unwarranted mythology seeks a facile answer to a most profound and inscrutable mystery, which becomes a basis for questionable teachings and practices of sex and marriage.

2. Secret Revelations. Without reiterating the anti-material heresies of ancient Gnosticism, Divine Principle repeats the claim for secret, esoteric truth. Knowledge of the Principle is the key to acquiring “new truth” which illuminates all problems of “life and the universe” (pp. 14–16, 88, 100). Such claims, similar to occult schemes of various character, cannot be admitted into Christian thought without distorting it.

3. A Certain Materialism. In one sense, as often maintained, Christianity is “materialistic.” That is, it takes creation, man and Incarnation, most seriously as God’s work. This is contrary to “spiritualizing” all life and experience at the expense of creation. However, Divine Principle elevates what is material at the expense of the spiritual. Its very concept of salvation is materialistic. Divine Principle reduces the saving work of Jesus Christ as having only or merely spiritual consequences. Jesus could not achieve the “material” salvation, which Divine Principle promises. This is an earthly kingdom of comforts and satisfactions, apparently achieved as much by the uses of scientific technology and a democratic political order as by divine intervention (p. 102). Granted that all people, including Christians, desire a “pleasant social environment” in a good society, the projected vision of Divine Principle appears to be more a utopia achieved through human means, rather than through a divine reign of righteousness (Matthew 6:33).

4. Antisemitism. There is a recurrent emphasis in Divine Principle on the responsibility of the Jewish nation for the failure of the mission of Jesus (pp. 113, 118, 143, 144, 147, 152, 153, 154, 156, 157, 196, 232, 343, 347, 357, 359, 369–70, 418, 479–80, 516–19). The “ignorance,” “disbelief,” and “stubbornness” of the Jewish people placed them “on the side of Satan” (p. 480). The attitude expressed toward the Jewish people throughout Divine Principle is consistently and unreliedly negative. It amounts to a prevailing condemnation of an entire people and results in an inevitable antisemitism.

It cannot be denied that, in the past, Christians have, at times, written and spoken in a manner that was antisemitic. That day, unhappily, is not completely gone, but it is openly regretted by the followers of Jesus. The Good News of Jesus Christ is not served by any type of discrimination, whether of race, color, creed, sex, or economic status. The antisemitism of Divine Principle is incompatible with authentic Christian teaching and practice.

5. Relativizing Scripture. The Bible is frequently cited in Divine Principle, giving the initial impression to some readers that this work is in accord with the Scriptures. The use of biblical texts is arbitrary, however. They are more often cited to provide the names of actors in the drama of restoration than to serve as primal instances of revelation; or else, in the manner of many Christian literalists, the texts are adduced to prove the truth of teachings drawn from non-biblical sources. Yet of Christians who depend literalistically upon Scripture, Divine Principle says they are “captives to scriptural words” (p. 533). Divine Principle appeals to other revelations which contradict basic elements of the Christian faith.

Within the diverse communions and traditions of Christianity there are many ways of understanding scriptural authority and interpretation. Nevertheless, for Christians, the biblical witness remains the normative authority. This is not the case in
The next meeting of the International Association for Mission Studies will be held at Maryknoll Seminary in Maryknoll, New York, August 21-26, 1978.

This “trinity” is to be replaced when “Christ” comes as the Lord of the Second Advent, to “become the True Parent both spiritually and physically by forming the substantial Trinity centered on God” (p. 218). This “True Parent” will give spiritual and physical rebirth to “all fallen men” and have them also “form (by couples) substantial trinities centered on God” (p. 218). This doctrine of the triune nature of God cannot be acknowledged as Christian.

6. The Triune God. The doctrine of the Triune God, as set forth in Divine Principle, is incompatible with Christian teaching. The concept of “trinity” formed with Adam and Eve as “true parents centered on God” (p. 218) is inconsistent with Christian understanding of this doctrine. The explanation of a “spiritual trinity” consisting of Jesus and the Holy Spirit “as spiritual True Parents . . . centered on God” (p. 218) is not in harmony with Christian teaching.

7. Salvation—Restoration—Eschatology. The doctrine of salvation, according to Divine Principle, consists in “restoration through indemnity” (pp. 222–227). Because this principle is based, in part, on the failure of Jesus to achieve his mission (p. 196), it cannot be regarded as Christian. The incompatibility of the doctrine of “restoration through indemnity” with Christian teaching is based, further, on the absence, in Divine Principle, of any clear indication of the existence of the Christian community as Church and the role of grace and divine intervention by God in human history.

It is “man, who lost the original position or status endowed at the creation” who “must set up certain necessary conditions to restore himself” (p. 224). It is the Lord of the Second Advent who is to “restore through indemnity the providential course of restoration left unachieved at the time of the first coming” (p. 364).

Since salvation (“restoration”) in Divine Principle is explained in terms of the failure of Jesus to fulfill “the salvation of both spirit and body” (p. 147), this doctrine cannot be affirmed as Christian. Likewise, since the fullness of “restoration” is to be achieved by another than Jesus, namely, by the “Lord of the Second Advent” (p. 369), this doctrine must be rejected as unChristian.

Again, the political implications of the teachings of the Unification Church on eschatology are such as to cause serious concern for members of the churches. Facile and categorical distinctions between the “good” nations and the “bad” (pp. 483–490; 491–493) are included in allegedly revealed predictions of a final warfare between God and Satan (pp. 490–496).

Christian eschatology cannot accept an interpretation of human history whereby individuals, as well as peoples, are arbitrarily identified as “Satanic” or “Heavenly” in terms of a “foundation stage” of restoring “the Heavenly sovereignty by forming a wide and firm basis of politics and economy” (p. 482; also, pp. 449–496).

It is not faithful Christian teaching to elevate any nation to a messianic role. Hence, Christians cannot accept the role assigned to the nation of Korea by Divine Principle for the “last days” (pp. 520–532). Divine Principle claims that the Lord of the Second Advent is to be born in “none other than Korea” (p. 520). It also holds that “the Korean People . . . will become the Third Israel” (p. 521), and that “many spiritual signs regarding the Lord coming again in Korea are appearing” (p. 529).

This eschatology is incompatible in critical and essential ways with that which is acknowledged, recognized and taught in Christian churches throughout the world.

IV. Conclusions

This study document has been prepared for the purpose of providing a theological critique of the official doctrinal text of the Unification Church, Divine Principle. The Commission on Faith and Order of the National Council of Churches has defined “continuity with the Christian faith” in the following affirmations:

1) Essential to Christian identity is the biblical affirmation that Jesus of Nazareth is the Christ, the eternal Word of God made flesh.
2) The life, death and resurrection of Jesus are the ground and means of the salvation of persons and of the whole creation.
3) The triune God—Father, Son and Holy Spirit—has acted as Creator, Redeemer and Sanctifier identifying with the suffering and need of the world and is effectively saving it from sin, death and the powers of evil.
4) There is an essential relationship between faith in the saving work of the triune God and obedient response of the believing community.

In the light of this definition of continuity with the Christian faith, we conclude:

A. The Unification Church is not a Christian Church.
1. Its doctrine of the nature of the Triune God is erroneous.
2. Its Christology is incompatible with Christian teaching and belief.
3. Its teaching on salvation and the means of grace is inadequate and faulty.

B. The claims of the Unification Church to Christian identity cannot be recognized.
1. The role and authority of Scripture are compromised in the teachings of the Unification Church.
2. Revelations are invoked as divine and normative in Divine Principle which contradict basic elements of Christian faith.
3. A “new, ultimate, final truth” is presented to complete and supplant all previously recognized religious teachings, including those of Christianity.
A Selected Bibliography of Eastern Orthodox Mission Theology

James J. Stamoolis

This listing is offered with the hope that it will encourage the study of the Eastern Orthodox Church and, in particular, of Orthodox missions. A few notes of explanation may be helpful. Included are histories of Orthodox mission work, especially in the first section, because no book-length treatment of Orthodox mission theology has yet appeared and the histories give the theological framework in which Orthodox missions were undertaken. General works on the Orthodox Church and Orthodox theology are omitted because references to mission in these works are limited to a few pages. The journal Porefthendes was for a little more than a decade the publication of the Inter-Orthodox Missionary Center, “Porefthendes,” Athens, Greece. Publication of the journal has been suspended, but the back numbers demonstrate the creative thinking done by the Orthodox connected with the Center. Porefthendes was published in identical Greek and English editions, the English edition being cited exclusively below. The writer would welcome critical comments and suggested additions to the bibliography.

I. Books, pamphlets, and dissertations.

Bolshakoff, Serge. The Foreign Missions of the Russian Orthodox Church. London: Society for Promoting Christian Knowledge, 1943. Pp. 120. Overall survey of Russian missions, the only modern one available in any language.


Orthodox Church in America. The Orthodox Church in America—Its Mission to America. Syosset, New York: American Orthodox Church, 1975. Pp. 59. The working papers and documents preparatory to the Fourth All-American Council. Shows the self-understanding of the AOC with regard to missionary work and witness.


II. Articles and Chapters.


———.”Orthodox Missions To-Day.” International Review of Missions 42 (1953):275–284. The two articles are similar, though not identical, in content and in enumerating Orthodox missionary principles.


Bratsiotis, P. I. “The Evangelistic Work of the Contemporary Greek Orthodox Church.” The Christian East n.s. 1 (1950):21–32, 38–41. Outlines the principles of evangelism as seen by the Greek Orthodox Church.


———.”Confessing Christ Today, an Orthodox Consultation.”

James J. Stamoolis, a doctoral candidate at the University of Stellenbosch, Stellenbosch, South Africa, has served in the Republic of South Africa with The Evangelical Alliance Mission and is presently in residence at the Overseas Ministries Study Center, Ventnor, New Jersey.
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)

NEW FORCES IN MISSIONS
David Cho, Editor
An impressive, all-time-first official report of the new Asia Missions Association. Jammed with vital reports, statistics, and landmark documents. East-West Center for Missions Research & Development, Korea, $10.95 (6.57)

ADVENTURES IN TRAINING THE MINISTRY
Kenneth B. Mulholland
Opens up the exciting innovations of the Theological Education by Extension movement to the Western reader, against the background of its development in Honduras. Presbyterian & Reformed, $5.95 (3.57)

I BELIEVE IN THE GREAT COMMISSION
Max Warren
A new defense of the Great Commission as seen in the Bible and in the Church throughout history, with critical attention to how it relates to our contemporary world. Eerdmans, $2.95 (1.77)

INDEPENDENCE FOR THE THIRD WORLD CHURCH
Plus Wakatama
A striking analysis by a native African of western mission in Third World countries, examining areas in need of improvement and the need for Third World leadership. InterVarsity Press, $2.95 (1.92)

MISSION TRENDS NO. 3: THIRD WORLD THEOLOGIES
Gerald H. Anderson, Thomas F. Stranksy, Editors
Third in the series, this book contains 29 articles of Asian, African, and Latin American contributions to a radical, theological realignment in the Church. Paulist/Eerdmans, $3.45 (2.07)

THEOLOGY AND MISSION: PAPERS GIVEN AT TRINITY CONSULTATION NO. 1
David J. Hesselgrave, Editor
A much needed volume helping to integrate sound theology and creative missiology by the interaction of missionary executives and evangelical academic leaders on various issues. Baker, $7.95 (4.77)

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

Mission can proceed only from a united church.


Christian witness in today's world.


The importance of the Church for mission.


Khodr's views on mission and humanization, emphasizing the deification of the Church.

Kibue, C. K. "The African Greek Orthodox Church in Kenya."


An African member discusses what missionary aid his Orthodox Church needs.


The threefold witness of love, freedom and hesychia.


Emphasizing the priority of conversion and the ultimate goal of theosis.


An Orthodox reaction to recent developments in the theology of mission and an analysis of theological and practical issues in Orthodoxy's mission to the West.


Analysis of the Orthodox missionary enterprise and theology of mission.


The Orthodox concept of Trinitarian mission related to the effectiveness of lay leadership, the availability of the Scriptures in the vernacular, and the ministry of a native clergy.


Mission strategy proposed by a Ugandan Orthodox, critical of the white missionary and paternalistic patterns of missionary work.


Orthodox ecclesiology as it relates to mission.


Affirms the centrality of the Church and the need for Church-centered evangelism.


Evaluation of the brothers' ministry and methods. Good bibliography.


Introductory essay written for Orthodox readers.


Characteristic emphases of Orthodox mission work.


The basis of mission and missionary tactics.


Worship as proclamation.


An approach to mission in the light of the Orthodox theological framework.


While admitting some examples in the Orthodox Church of personal conversion of an emotional Western type, the author maintains a sacramental approach to the subject.


The importance of the local church in mission.


The author, an Orthodox pastor in Russia, sees the differences between East and West in means rather than aims of missionary work.


An account of the innovative practice of a remarkable Orthodox missionary.

——. "The Orthodox Church and Mission," in History's Lessons

—. “Orthodox Missions, Past and Present.” St. Vladimir’s Seminary Quarterly 7 (1963):31–42.

The two articles are identical except that the second has more complete documentation and a longer summary section. Valuable as an outline of Orthodox mission practices.


The characteristics of a good missionary, based on the Lord’s example.


Seeking a basis for missionary work in an Orthodox liturgical text.


Acts as the pattern for mission work.


What Greeks in the U.S.A. are doing for missions.


Analysis of a modern Greek mission novel and the theological views of its author, representing an authentic Orthodox theology of mission.


Pitfalls and problems with regard to the missionary’s use of the language of his audience.


Western works in French, German or Italian on the missionary thought of the Church Fathers.


Exploring the thesis of mission as kenosis, which in turn leads to unity.


A short but penetrating analysis of the promise and problems of the Orthodox mission in East Africa.


Important article in the first issues of Porefthendes, challenging the Orthodox to mission on the basis of Matthew 28:19.


Examination of what the fundamental characteristics of Orthodox missions should be.


Several conclusions about the formulation of a theology of missions, most importantly the need to make Orthodox immigrants see their responsibility in spreading their faith in their new homeland.


The same article with fuller documentation appears in Porefthendes 8 (1966):34–39, 46, 54–58.

The role that monks have played in the conversion of pagans and the underlying theological reasons.


Basic motivation and missionary strategy.


“The holy Eucharist constitutes for an Orthodox the core of the whole conception about Church and mission.”

---

**Special Offer**

Prices for bulk orders of the Occasional Bulletin shipped postpaid to one address in the U.S.A.

5 to 25 copies—$1.75 each  51 to 100 copies—$1.25 each

26 to 50 copies—$1.50 each  over 100 copies—$1.00 each

For bulk orders shipped to one address outside the U.S.A., the cost of postage is additional.

For mission agencies that wish to order and pay for bulk subscriptions to the Occasional Bulletin to be sent individually to their headquarters staff, board members, and missionary personnel, the cost is $3.00 per year postpaid worldwide, when a minimum of 25 subscriptions is ordered and paid for at one time. This is a 50% saving off the regular subscription price of $6.00 per year.

Send inquiries and orders to: Publications Office, Overseas Ministries Study Center, P.O. Box 2057, Ventnor, New Jersey, 08406.

---


Argues for the necessity of external mission to witness to what it means to be truly Orthodox.


Lessons drawn from this historical experience to aid in the formulation of contemporary mission strategy.


Prayer as preparation for work in mission.


Establishment of the local church is the basic goal. The motive springs from a deep inner necessity because of the Christian’s incorporation with Christ, and consequent identification with Christ in His mission.


The responsibility of the individual Christian and the Church in the coming world community.

---

July, 1977 27
Book Reviews

I Believe in the Great Commission.


What a thoroughly refreshing volume! Just at the time when many are questioning the relevance of evangelism and calling for a moratorium on missionaries, Max Warren with guarded but buoyant optimism has sounded a new trumpet call for the fulfillment of the Great Commission.

Rarely has an author painted such a vivid and arresting picture of the ways that the Christian faith has spread around the world. From the age of Nero to the space age the passion to share Jesus Christ with the world has throbbed through the veins of Christian people. Their faux pas as well as their triumphs are here in the book. Warren is no advocate of the "blink-off-blink-on" theory of Christian history—the active implementation of the Great Commission has never blinked off. Even through the so-called Dark Ages Warren perceives "the never-failing effort by good men and women of every kind to discover more about God and the meaning of obedience to Christ and his commission" (p. 101).

Each of the three sections of the book, which include (1) the New Testament, (2) the Church in history, and (3) the contemporary mission scene, contains a fresh evaluation of the dynamics of the spread of Christianity. I agree with Warren's statement that, despite an ebbing of Christianity in some Western nations, we need not consider our age as "post-Christian."

To do so, he says, would be to imply a "post-Christian world" which "for the Christian ought to be recognized as blasphemy" (p. 126).

I looked for, but did not find, a clear exposition of the imperative of "making disciples" in the version of the Great Commission found in Matthew. This is regrettable because some still continue to believe that the Great Commission is being fulfilled through a winsome Christian presence or even through an aggressive proclamation of the Word whether or not unsaved men and women become faithful followers of Jesus and responsible members of his church as a result. A paragraph or two from Warren to the contrary would have been a most helpful addition to the book.

Serious-minded Christians—lay-people and ministers alike—will be strengthened in their faith and in their service to God by reading this fine book.

—C. Peter Wagner

Salvation Tomorrow.


Salvation Tomorrow demonstrates that its author, former missionary bishop in South India, ecumenical officer, author, editor, and professor, is still one of the most durable critics of the ecumenical movement. At the same time, Neill remains a deeply committed friend and a wise interpreter of the world mission enterprise. The present book had its origin in lectures delivered at Oxford on the major themes of the WCC Fifth Assembly (Nairobi, 1975). It shows Neill's admirable historical grasp of complex issues, his insistence on theological integrity, and his plea for semantic clarity in the use of catchwords and slogans.

Salvation Tomorrow is an updating of issues and positions taken in earlier books, and in some respects follows the model chosen by Neill in his earlier classic The Unfinished Task (1957). He draws heavily on the kind of scholarship that informs his writings on mission history, dialogue with persons of other faiths, and theological education. For all that, the author's attack remains pointed and vigorous, and despite several dozen books shows no trace of obsolescence.

The book's thematic material is framed by an opening chapter in which Neill provides an overview of Christian advance and decline since 1910, and a closing chapter in which he cautiously essays the role of prophet and projects future tasks and priorities. His guarded conclusion is that the optimism of Mott and others who advocated "the evangelization of the world in this generation" was by no means misplaced euphoria, as its critics alleged. "The Christian has no ground for [the] easy and complacent optimism ... but equally there is no need for gloomy prognostications of unending defeat" (p. 18). Penitent Christians, repenting of the sins of their forefathers, may engage in "resolute, constructive and carefully considered action" (p. 21). The ecumenical movement should not allow itself to be imprisoned in past assumptions that do not fit the present situation. Today's mission requires a strategic appraisal of opportunities currently available.

Neill's evangelical optimism is reflected in the comment that there are perhaps a hundred areas in Africa south of Sahara in which no continuous witness for Christ has so far been undertaken. If the churches really set themselves to the task, Neill believes, "the evangelization of these peoples could be completed before the last quarter of this century has run its course" (p. 132). Neill's approach presupposes the fullest consultation with Third World churches and regional Christian councils, evangelism directed to the whole person in his total setting, utilization of the best anthropological data, the priority of indigenous leadership, and the involvement of local Christians in decision making. The whole process, he affirms, must be supported by a deeper and more intentional engagement between Christian faith and non-Christian faiths than has been the case up to now. In the twenty-first century, Third World churches will need to be confronted by the Gospel on a deeper level, particularly in relation to residual cultural heritages and traditions. No less will Christians in Western countries be compelled to deal with their materialism, racism, acquies-

James A. Scherer is the Professor of World Mission at the Lutheran School of Theology at Chicago. He has been a missionary in China and Japan, and has served as a dean of the Lutheran School of Missions.
cience in injustice, and virtual abdica-
tion of eschatological passion to Marx-
ists. The priority everywhere is a fresh
recreating unity and power (p. 148).

Between this retrospective overview
and prophetic look into the fu-
ture, Neill manages to deal with four
big issues. His treatment of Christian
dialogue with persons of other faiths
boils down to an eloquent plea for
Christian fundamentals in a religi-
ously pluralistic world. His discussion
of the moratorium problem becomes
the occasion for sketching the outlines
of a theology of church and mission in
an interdependent world. These chap-
ters impress the reviewer as particu-
larly cogent. In a chapter on revolu-
tionary activity Neill discusses the re-
lation between mission and politics,
and includes a critique of various
forms of liberation theology and the
practice of revolutionary violence by
Christians. His other thematic chapter
deals with training for ministry and
assesses the critical leadership roles of
ordained ministers and laity.
The book’s title, Salvation Tomor-
row, is never adequately explained. It
seems to be Neill’s way of expressing
distaste for the WCC’s penchant for
highlighting contemporary relevance
and contextuality. His own preference
is clearly in favor of adhering to
theological fundamentals in mission
and profiting from the lessons of his-
tory. Neill admits to having been dis-
turbed by the use of secular paradigms
of salvation (e.g., Maoism) at the
Bangkok Conference on Salvation
Today (1973). He asserts, however,
that the Nairobi Assembly’s report on
“Confessing Christ Today”—its one
good achievement, in his view—
probably saved the WCC from disinte-
gration. Whether they agree or disag-
ree, readers will find much to stimulate
them in this lively book.
—James A. Scherer

Theological Perspectives on
Church Growth.

Edited by Harvie M. Conn. Nutley, N. J.: Presbyterian and Reformed Publishing
$4.95.

Many a promising religious move-
ment has lost its initial impetus because it
lacked responsible, constructive criti-
cism, or because of a failure to respond
to such criticism. This book gives hope that
the Church Growth phenomenon
(and particularly the expression of it in
the teachings of Dr. Donald McGavran
and the Fuller Seminary School of
World Mission) need not suffer such a fate.
The chapters in this symposium
(with one exception) were presented at a
consultation on “World Missions and
the Theology of Church Growth” held
at Westminster Theological Seminary
in 1975. While there are wide diver-
gences of viewpoint expressed and
defended here, the writers have sev-
eral things in common, including a
healthy respect for the impact of the
Church Growth emphasis on church
life around the world, and for the abso-
late necessity of an adequate theologi-
cal basis for such an emphasis.

As might be expected, Dr. Arthur
Glasser, dean of the Fuller School of
World Mission, presents a stimulating
and spirited introduction to the
Church Growth perspectives of Dr.
McGavran. Committed to a Reformed
theological position, Glasser does not
hesitate to point out the limited growth
that has characterized some Reformed
groups who have been critical of
McGavran’s teaching.

Equally predictably, Reformed
theologians who write some of these chap-
ters, while expressing deep appre-
ciation for the helpful contributions
of the Church Growth movement, do
not hesitate to take this emphasis to
task for what they consider to be its
theological shortcomings.

It is not essential to embrace either
position totally, it would seem to this
reviewer. But certainly each side can
profit greatly by listening carefully to
the other. Glasser’s presentation of the
nonmissionary character of many of
the traditional creeds of Christendom
may shake some who have tended to
equate man-made doctrinal statements
with the divine revelation of Scripture.
And his rebuke of those who decry
“canned approaches” to evangelism,
without themselves developing better
methods, is timely. Many of the warn-
ings of the Reformed theologians are
also worth heeding. Clowney’s insis-
tence, for example, that what brought
Christ to Nazareth for ministry was not
winnable people but the glory of God
deserves careful consideration, and it
is to be hoped that none of us will over-
look the implications of his statement:
“It is evident that in our efforts to re-
spect sociological structures in evac-
angelism we may unintentionally deny
the biblical doctrine of the unity and the
 catholicity of Christ’s church” (page
145). Nor dare we forget his warning:
“If the life of the church community is
divided by the barriers of the old, the
power of the Gospel and of the King-
dom is denied” (page 145).

Significant contributions to
 evangelical thought are made by the
other writers, notably James I. Packer
and Harvie Conn.

Read carefully, this book should
be of profit both to those who promote
the Church Growth emphasis and to
those who raise serious questions con-
cerning its validity.
—Horace L. Fenton, Jr.

Historical Atlas of Religion in
America.

189. $20.00.

Historical geography is a scholar’s tool
to show the development of historical
events in their spatial framework. The
growth and dispersion of religious
movements, for example, might best
be observed through the religious ge-
ography of the past. In this volume
Gaustad has served us well. He has
painstakingly presented a historical
summary of the major religious
movements by their geographical di-
mensions.

This work has become a classic in
its own right. Far more than an excel-
 lent atlas, its text testifies to careful his-
torography. This revised edition of-
fers descriptive county maps showing the locations of religions as they were in 1850 and again in 1950. There are reliable, fold-out color maps of county-by-county statistics of the major, dominant religious groups. No wonder the original edition became so popular.

Gaustad chose to present his overview of the historical geography of America’s denominations in four sections. In the first, 1650–1800, he explains the spiritual orientations of the early colonists. This he follows closely with a careful interpretation of the development and diffusion of each of the early major religious movements: Anglicans (later Episcopalians), Baptists, Congregationalists, Lutherans, Presbyterians, Quakers, Reformed (German and Dutch), and Roman Catholics. Each is graphically and cartographically presented, with a map of the colonies of 1750.

The second part, 1800–1975, takes the same colonial bodies and other large noncolonial bodies westward into the remainder of contiguous American space. Using graphs and maps of each major denomination and of certain correlating nationality groupings, this section is highly relevant to the contemporary student of theological movements of America. In addition to the former colonial bodies, here the later movements of the Disciples of Christ, Methodists, and Mormons are treated. Part Three continues in the same time window stressing additional noncolonial bodies: Adventism, Eastern Orthodoxy, various Holiness and Pentecostal groups, the Unitarians and Universalists, Christian Science, the Evangelical United Brethren, the Mennonite movement and the Hutterites. These bodies are shown in their expansions, divisions and/or mergers from 1800 to 1975. Gaustad concludes in Part Four describing ethnic elements of American religion, showing Indian, Jewish, Negro, and the Alaskan and Hawaiian groups.

I commend this exceptional volume to the serious student of religion. It is easily worth the modest price. It is an indispensable tool for the study of American religious movements.

—Reuben H. Brooks

The Alms Race: The Impact of American Voluntary Aid Abroad.


In the last few years voluntary agencies have been discovered by the United States public. Though they have played a significant role in humanitarian assistance throughout the world for at least the last thirty years, only recently has their existence been taken note of by the public. "The Alms Race" by Britisher Eugene Linden is only one of many recent books and articles on U.S. voluntary agencies. Linden, however, has chosen to concentrate on one of the largest and most widely known, CARE.

Linden approaches his analysis of the work of CARE from the perspective of a respect for indigenous cultures, a concern for the preservation of native traditions, a desire to maintain/restore the balance in the ecosystem, and population control. He identifies the negative factors as "economic development," a "business mentality," "self-help" that presumes they cannot help themselves; and expatriate "do-gooders."

The issues dealt with in examining CARE are not new ones for voluntary agencies: CARE has switched from relief to development; development tends to Westernize cultures and can undermine traditions; "economic missionaries"' change values in a culture from spiritual ones to economic ones; food aid undermines self-reliance; the use of U.S. government resources is questionable; the question of an immoral life style of overseas staff is raised; the administrative cost ratio is high: and the overseas programs are related to the need of the United States public to participate in charitable acts. All the agencies with which I have had contact are consciously struggling with these issues in each daily decision taken. The solutions are not easy ones. It is obvious that for agencies to cease and desist from what they are doing will not create the respect for cultures and the preservation of traditions for which Linden hopes, a process in which the voluntary agencies are but minor players compared with the other actors. It is not made clear by the author how he defines this respect for cultures and preservation of traditions in an increasingly shrinking world which, day by day, is more interdependent.

The book does a valuable service in the sense that it contributes to the increasing body of information about the issues the voluntary agencies have been struggling with for the past decade or more, and does it in a very readable style. It could have gone a step further to "get inside the organization" and perceive the assumptions and criteria that are applied in the daily process of reaching decisions. It could have included feedback from those who benefit from the programs concerning their impressions of the impact and results of the programs. Perhaps the real tribute the author pays to CARE is in his recognition of its openness to be supportive of his study. That alone is an indication of CARE's stance with regard to the issues the author raises.

—Paul F. McCleary

The Indian Affair.


A combination of history and law is necessary to understand the situation of the American Indians today. There was little or no fair dealing with the Indians on the part of government from the 1830s when removal of the eastern tribes to west of the Mississipi began to be vigorously enforced, but it is especially what was done between 1880 and 1910 that created the current problems. Deloria views the Allotment Act, which aimed at breaking up reservation common land into 160-acre plots assigned to individuals, and its often illegal application as being the principal cause of evil, along with the constant breaking of treaties. The Bureau of Indian Affairs appears in the story as the persecutor of the Indians rather than their protector and servant. The three branches of government—executive, legislative, and judicial—have seldom dealt responsibly with the Native Americans. Even when Congress passed acts that should have been beneficial, it passed over to the Department of the Interior (and that meant the Bureau of Indian Af-
fairs) the formulation of rules and regulations, and their enforcement, too. That sometimes has resulted in a law's accomplishing the opposite of its intent. Law was seldom a protection for Indian rights until the Pueblos in 1924 won the fight for the protection of their lands.

The author reviews the Indian Reorganization Act under President Franklin D. Roosevelt and its effects and all other recent efforts at reform. Efforts at termination of wardship and reservations gave way in the Kennedy-Johnson years to new social programs and community development. About twenty years ago the long-continued effort to assimilate the Indians into the pattern of white rural culture and economy was replaced with a policy of relocating the Indians in the cities and assimilating them there. The policy largely failed, but seventy percent of the Indians have remained in the cities and towns. The development programs led many persons back to the reservations, and a process of retribalization began. Educated young Indians have become concerned about their heritage and have joined with the traditionalists in a restoration movement.

Deloria summarizes the efforts at resistance and the successive organizations that have stimulated resistance and defense. Protection of land, water rights, fishing rights, and Indian control of education are major problems. The author is very critical of the churches in their past dealings with the Indians, but credits them with having intended to be friends and helpers. They did provide the Indians with education through most of our national history, and they have pioneered in higher education for the Indians. He has good words to say about Cook Christian Training School and St. Augustine's Indian Center at Chicago.

This small book presents a moderate and balanced Indian view. The author is a Dakota or Sioux. He is a theologically educated lawyer, active in Indian legal defense matters. His other recent books are: God Is Red, Custer Died For Your Sins, and Behind the Trail of Broken Treaties: The Indian Declaration of Independence.

—R. Pierce Beaver

R. Pierce Beaver, Professor Emeritus of Missions at the University of Chicago Divinity School and former director of the OMSC, now lives in Green Valley, Arizona.

In Steeple People and the World: Planning for Mission Through the Church, John Killinger, the versatile and talented professor of preaching, worship, and literature at Vanderbilt Divinity School has produced a useful resource book for adult Christians who are ready and willing to be participants in God's mission. According to the Introduction, this study-action course provides a process whereby any local church can work out its own responses to some significant questions about the church's existence and effectiveness in

NEW STUDIES IN RELIGION
FROM FORTRESS

ENCOUNTERING MARX
Bonds and Barriers Between Christians and Marxists
JAN MILIĆ LOCHMAN
Internationally known Czech theologian, Jan Lochman, introduces readers to the recently published writings of the young Karl Marx, which possess an impact not yet felt by Christians. Lochman rekindles the Marxist-Christian dialogue.

MISSION IN A NEW WORLD
EDGAR R. TREXLER
Edgar Trexler—writing for the laity—contrasts the negative parochialism of much of traditional Christianity with the rich dimensions of its root sense of mission. He contrasts the partner vs. the paternal approach and examines the future of the church in a world of rapid change.

THE FLAMING CENTER
A Theology of Christian Mission
CARL E. BRAATEN
This incisive and lively work of theology breathes fresh life into the foundations of the theology of mission. Braaten situates the role of the Christian gospel today in the context of the crises of traditional faith, rapid political and social change, and the revival of world religions.

THE NATURE OF A HUMANE SOCIETY
H. OBER HESS, editor
Seven noted observers of contemporary American values explore the ingredients of a humane society: the lessons of history, social welfare, law, ethics and scientific investigation, racial harmony, equality, and the meaning of life. Seven religious thinkers comment and offer illuminating responses.

PSYCHOHISTORY AND RELIGION
The Case of Young Man Luther
ROGER A. JOHNSON, editor
Designed as a critical companion volume to Erik Erikson's pioneering Young Man Luther, PSYCHOHISTORY AND RELIGION explores the significance, neglected until now, of Erikson's work for religious studies. This seminal book will contribute substantially to the growing dialogue between religion and psychology.

Available from the Publisher
or your bookseller.

FORTRESS PRESS
2900 Queen Lane
Philadelphia, Pennsylvania 19129

July, 1977 31
mission: To what effect and to what purpose does the local church exist in the community? What differences do the churches really make? In what sense are churches fulfilling their special mission in the world?

Dr. Killinger clearly and succinctly states his definition of mission and equates this with the purpose of the Church: "The church exists as the visible, physical extension of Jesus in the world, to do the work he would do if he were still incarnate—still physically present." Chapter one faithfully supports this definition, but does not introduce or entertain alternative understandings of what mission is. The study book moves on to illustrate how we can carry out mission as defined, and with that limitation serves as a useful guide and tool.

The format is intriguing and well designed: minimal reading material that can also be presented in lecture form; provision for group response to the material and ownership of the ideas presented; a variety of "case studies" that stretch and challenge the imagination; and instrumentality for group decisions about its own local situation.

This course does not speak to the need for the Church to be involved, but is for those (of the Church) who already want to be involved in God's world and who seek inspiration, ideas, and valid biblical and theological support for doing so.

—Lyman C. Ogilby

The Right Reverend Lyman C. Ogilby, Bishop of the Episcopale Diocese of Pennsylvania, served as a missionary in the Philippines for eighteen years, fourteen of which as bishop, and three years as missionary bishop of South Dakota before assuming his present position in 1974 as diocesan bishop of the greater Philadelphia region.

The Russian Ecclesiastical Mission in Peking during the Eighteenth Century.


In the history of Christian missions to Asia, the Russian mission in Peking is a curiosity: created to meet the needs of Russian prisoners, it fulfilled practically no "missionary" purpose, but survived almost three centuries until its spacious properties, located in the center of the Chinese capital, were taken over in 1949 by the Soviet Embassy to the newly established People's Republic of China.

In 1683, a detachment of Russian Cossacks coming from the Russian outpost of Albazin on the Amur river were taken prisoner by troops of the Manchu emperor and brought to Peking. Eventually, Albazin itself would be captured by the Chinese and the number of Russian prisoners residing in Peking increased further. The detachment's chaplain, Father Maksim Leont'ev, also taken prisoner, was given permission to establish a church. After 1712, through the mission-inclined Metropolitan of Tobolsk, Filofei Leshchinsky, more priests were sent to serve the newly founded community in Peking and the mission was established as such.

Written in an alert and readable style and provided with complete documentation, Widmer's book shows that both the Chinese toleration of the mission's existence and the continuous supply of—albeit inadequate—personnel from Russia (a personnel, however, that in the nineteenth century would include some remarkable sinologists) was part of a peculiar diplomatic game played by the two empires. The mission simply "supplied Russia and China with the pleasant alternative of relating with each other over matters that neither would have considered crucial" (p. 179). In fact, the mission never became anything but a cultural embassy. This explains the continuous toleration of its existence by the Chinese authorities.

Its history stands in contrast not only with the Western Christian missionary expansion in China, but also with other very active Russian Orthodox Missions in Siberia, Alaska and Japan. The last point is ignored by the author, who is not very familiar with Orthodox Church history and who tends to consider the unsuccessful history of the Russian mission in China as representative of modern Orthodox missions in general.

Some "Albazinians"—descendants of the original Cossack prisoners and their Chinese wives—survive until today. Intermarriage with the local population was never a big problem for Russians in their penetration into Asia.

—John Meyendorff

A New Development Strategy.


The author of this book, operating within the framework of an economist's perspective, prescribes import substitution as the major strategy for economic development of the poorer nations. Although this book is "the result of a quarter century of observing and studying the process of economic development in Latin America and Spain," the author is inclined to think that the arguments are of general applicability. The strategy is recommended on the premise that there will be a market available for the import substitutes produced within the country provided by the absence of goods that were formerly imported. The existing market tends also to expand as the employment of labor brings in new consumers. In addition, import substitution in the consumer-goods sector leads to the possibility of further substitution in an effort to produce some of the capital goods like machinery and processed raw materials, etc., required by the growing manufacturing industries. Furthermore, the process of import substitution is continued by the backward and forward

Saral K. Chatterji, Director, Christian Institute for the Study of Religion and Society, Bangalore, India, was formerly Principal of Serampore College.
linkage effects thus encouraging the domestic production of component parts as well as replacement parts and other goods for which the need and demand will be generated in course of time. The author argues convincingly for import substitution and for the protection of the growing domestic industries that such a strategy will inevitably require.

In dealing with the question of priorities, however, the author seems to rule out any emphasis on agricultural development or basic industries in the initial period. His reliance on import substitution and its linkage effects combined with a protection policy is therefore exclusive and complete. An emphasis on agriculture, according to him, will require large investments and, in addition, such political and institutional-social changes as are beyond the capabilities of these nations in their present contexts. In any case, the author points out that a backward agriculture will not have a restricting effect on import substitution. He argues that such problems will become important at the end of the initial period of the strategy.

It is doubtful, however, whether this exclusive reliance on one strategy can lead to comprehensive development in any country with the kind of capitalist framework the author has in mind. In the acute problem areas in the Third World no development is possible without a thorough restructuring of the agrarian society and economy. The saving of foreign exchange that import substitution creates is more often than not spent on the import of food, a tendency that is likely to become increasingly acute in the near future. Moreover, the exclusive reliance on import substitution leaves out the majority of the people who depend on agriculture from development activity and this makes the success of the import substitution as the primary strategy of development as a whole extremely doubtful. And the capacity of a nonplanned economy in a poor country to provide the infrastructure and the base for the rapid growth of industries is very limited.

The present experience of many developing nations indicates that strategies of development emphasizing exclusive reliance on import substitution and export-oriented industrialization with foreign investments by multi-national enterprises have an inescapable tendency toward an extreme concentration of power in the hands of the political elite, the technocrats, and the military. It is not surprising that such systems have so far failed to result in comprehensive development in real terms.

—Saral K. Chatterji

New Religions. Based on Papers read at the Symposium on New Religions held at Åbo on the 1st-3rd of September 1974.


Under the general title New Religions, this volume brings together articles on a large variety of movements, from “Millerism” in early nineteenth-century America (pp. 123–33) to “Maoism” as “A New Religious Formation in the People’s Republic of China” (pp. 43–54). New in all these movements, from the “Hindu Renaissance” (pp. 55–69) to the “Peyote Cult” (pp. 70–83) to the “German Faith Movement” (pp. 218–23), is the fact that they arose as a reaction against an existing socio-religious situation; represent a new development, either from outside or from within; or that they emerged as a sudden revival of an ancient tradition. The strength of the book is that it thereby brings such diverse movements as the African prophet cult among the Zulu and Swazi (pp. 215–17), the Korean Unification Church of Sun Myung Moon (pp. 175–88), Indian Millenarism (pp. 31–42), and American Jehovah’s Witnesses (pp. 141–53) under a common denominator.

Another strength of the volume is that its contributors—all of whom, with the exception of Eric Sharpe, are Scandinavians—represent a variety of academic disciplines: (church) history, sociology, missiology, the history of religions, anthropology. The application of different methodologies to the study of the new religions proved to be very fruitful.

The value and significance of each of the sixteen papers differs. Of particular importance are the contributions by Juha Pentikainen on the “Revivalist Movements and Religious Contracultures in Finland” (pp. 92–122), Gustav Björkstrand on the “Formative Factors of the Maria Åkerblom Movement” (pp. 134–40), and René Gothóni, Kirsti Suolinnna’s case study on the Laestadian movement of northern Sweden (pp. 189–201). These studies introduce the reader to aspects in the history of religion, church, and society in Finland and Sweden that have been very little known outside of Scandinavia. Hopefully, these (and other) Finnish (and Scandinavian) scholars will in the future publish more of their research on the history and sociology of the new religions in English.

In this light the question must be raised as to why the editor’s introductory article (pp. 7–30) appeared in German. All the other papers—with the exception of the last one on the German Faith Movement (pp. 218–23)—were written in (or translated into) English. Even though the introductory article does not deal directly with the studies presented in the book (which is a definite weakness!), it does make a valuable contribution to current thinking on the terminology, classification, typology, and evaluation of the new religions.

The greatest strengths of the book are at the same time its main weaknesses. The common denominator, really, does not appear. The editor’s plea for a unified terminology goes unheeded; no attempt is made to bring to bear common origins or motives, common hopes or developments, and many authors ignore the editor’s call for a nonevaluative approach.

Though fruitful in its diversity, the multi-methodological approach clearly detracts from the unity of the phenomenon of the new religions. And it is this unity that demands our greatest attention now, together with the need for a formulation of theory. We have known for some time that none of the scientific disciplines by itself can offer us the insight and explanation we seek. A combination of these methodologies does not offer us a solution either. The time has come now for a holistic approach.

The book is a valuable, often stimulating, contribution to our understanding of the particulars of the...
new religions, in spite of the many misprints and the European habit of failing to mention the publisher in the bibliographies. We must now work on the formulation of a theory of the new religions, and its application to the spread of the Gospel and the life and work of the Church.

—Gottfried Oosterwal

The Gospel in Solentiname.


Ernesto Cardenal, the Nicaraguan priest-poet, is the author or—perhaps better—the inspirer of this collection of biblical meditations. The group of people who form the community of Solentiname, an island in the middle of Lake Nicaragua, reflect on the Gospel each Sunday. This book is a record of their biblical reflections. This is both its strength and its weakness.

Each member of the community reflects out of his/her perspective, but all come out of the concrete situation of the oppressive Somoza regime of Nicaragua. They meditate on their reality in light of what the Gospel says to them. The text shows the tremendous force of God’s Word in the life of poor rural farmers. It is a liberating word in the midst of their poverty and oppression. The Word reveals to them the meaning of their lives and urges them on to action. The book illustrates the tremendous insights of poor un schooled people. Their communal reflection on the Magnificat is beautiful and touching and probably more biblical than most biblical commentaries. The real value of the book is that it is a clear demonstration of how a community can meditate on God’s Word. It is an example of what other Christian communities could do.

At the same time the book becomes repetitious. After a few chapters the regular members of the community develop a “pattern.” Their reflections seem to be the same despite the different biblical text.

The book is not to be read at one sitting. It is to be dipped into on occasion and will serve as an excellent “meditation” book. It will provide insights to many into the power of liberation theology on the grass-roots level. It can also serve as a challenge to local Christian communities as to what can be done in small groups.

Unfortunately the reader does not really grasp where this commitment to the Gospel leads in daily life. The people are committed to each other and reflect on their everyday experiences in the light of Jesus’ message, but at least this reviewer never did see how this then became translated into life. The concrete options that the Word presents to the community after their reflections never come through clearly.

—Lawrence A. Egan, M.M.

The Fire Runs: God’s People Participating in Change.


This book is the reflective fruit of four years of involvement in the “participation in change program” that has been carried on under the sponsorship of the World Council of Churches. As the WCC staff person with responsibility in this area, Ian M. Fraser travelled extensively in many parts of the world. As the back cover summary describes the assignment:

His constituency has been the local church in Africa, Asia, Latin America, Oceania: plantation workers, fisherman, farmers, blind workers, industrial proletariat, slum and shanty dweller, casual labourers, unemployed. At that level Roman Catholics, Protestants and Orthodox, men and women, young and old, work together naturally in one community or enterprise; the aim of Dr. Fraser's project was to provide means of communica tion and mutual encouragement for these groups and to explore their place and hopes.

So the content of the book, with its global scope, rooted in human experience, gives a report of great and varied interest, always at the hurting and changing edges of life in many countries. Obviously strong traditional or established communities are not the central concern of Dr. Fraser's assignment. Rather, in the story, we are invited to share in ventures that involve “grass-roots” folk at points of change, crisis, and a growing self-awareness of their own situation and their own potential power in responding in context.

What is most significant about this volume is the manner in which Dr. Fraser—now Dean of Training in Mission at Selly Oak Colleges in Birmingham—presents his material with strong biblical reference and deep theological insight. He begins with a “testimony” that involves some very important conclusions arising from his perception of situations and his own discoveries of the implications of the experience and struggles of the numerous participants in this changing world. From such mentors the author finds reality and direction for the Church in remembering that Jesus recognized that the consequences of his ministry would include discord and perhaps even lead to violence, as resistance became evident: “I have come to set fire on the earth” (Luke 12:49). Dr. Fraser spells out some pointers for action and policy in mission today. He warns that it is necessary to avoid working in three ways that have often characterized the Church’s activity in mission. Patronage is no longer appropriate or useful; there should be an end to “theological tribalism,” and also an end to the pattern that may be summarized as “missions and mission fields.” The missiological significance of these conclusions is obvious and perhaps will tempt those concerned with outreach policy to investigate further the author's basis for such recommendations. If he is taken seriously the result will be some profound changes, not only in the structures for Western participation in global mission, but also in the way in which the present missionary obligation is interpreted to many local congregations and numerous individuals of generous impulse in countries traditionally com-
mitted to overseas "missionary" responsibility and program.

The second section of the book, "Our God, A Consuming Fire," deals faithfully with the poor in their 1970 historical contexts, and makes constant reference to biblical thought and perspective. In the final portion the title "Hard Road Ahead: 'Be Salted with Fire'" provides its own sense of urgency and challenge. Here those who wish to be agents of God’s mission in contemporary society might understand their creative role. There is a very helpful discussion of ways in which aspects of relationship that are often taken as threat and discouragement might, in obedience, be turned to positive and joyous ends. Various roles, attitudes and activities are explored with the reader: the role of Rejection in Response, the role of Paralysis in Action, that of Noncommunication in Prophecy, of Conflict in Shalom, of Powerlessness in Change, and of Conscientization and Dialogue in Mission and Evangelism. To list these "roles" is sufficient to indicate that the substance of the materials in the volume should be of deep significance and relevance to all concerned with the pioneer frontiers of the interrelated globe in which Christian witness must be expressed today.

The book ends with a summons:

A call to take a significant part in the terrifying and healing mission of God is going out to the churches of the West, where main blockages to that mission are being discerned. The call is not coming from some Episcopal Conference or Ecumenical Council, nor is it set out in a coherent message. It is the cry of humankind concerned to survive and find significance in this world: and within that, the cry of the world church as it lives out its faith in suffering and fierce joy.

For the present reviewer this "fierce joy" was mediated in a sense that the fire of the Spirit is running throughout the globe, with real—and often very apparent—power and effect. It so bears witness to the continuing creative action of God, who retains the initiative as he patiently carries on his purposes and wrestles with the spirit of humanity in a continuing crisis of vocation, with echoes of the wrestling at the fords of the jabbock from which the cunning Jacob emerged as the commissioned Israel.

—Katharine B. Hockin

Freedom Made Flesh: The Mission of Christ and His Church.


The impact of the Latin American reality has been so overpowering that not even theologians have been able to escape its consequences; hence from a very repressive situation a theology of liberation has emerged. Latin Ameri-
can theologians are trying to relate the fact of the Church’s presence, to the reality of the Christian faith, and the socioeconomic-political conditions under which a particular group of human beings live on their own continent. Ellacuria’s book must be understood in this context.

His insistence on the historical dimension of both Jesus and the Church’s mission is his strongest point. Even in his introduction the theme is presented very forcefully: “Salvation history is a salvation in history” (p. 15). Historicity implies risks, for there is no way in which the Church (and Christians) can effectively exercise its mission other than by recognizing the complexities of reality. Recognition, however, is not enough. The will of God is for the transformation of the world, so it must also be the will and work of the Church in mission.

In Part I of the book, the author points out that being a witness to the transforming power of God forces the Church—as was the case with Jesus—to play a significant political role. There is no way to escape this challenge, and the Church had better be aware of its implication if it doesn’t want naivete and irresponsibility to become the hallmarks of its missionary efforts.

Part II shows that through pain and suffering the Latin American Church is learning how to be faithful to the richness of the Gospel in the midst of untold misery and dehumanization. This is an experience that the universal Church has to learn from, particularly the churches within affluent societies. Christians must learn anew that to be a witness and/or a martyr could be one and the same thing within the Christian perspective.

The How and Why of Third World Missions.


Readings in Third World Missions.


Fifteen years ago several attempts were made to document the emerging phenomenon of Third World missions. These were tentative efforts, necessarily incomplete. Then in 1973 Missions from the Third World, by Wong, Pente-cost, and Larson was published. This study, more comprehensive than the earlier ones, reported 211 non-Western missionary societies. One hundred and nine of these were new agencies, not listed in the Encyclopedia of Modern Christian Missions.

Now comes a new pair of books that, taken together, add significantly to our understanding of this intriguing new dimension of world mission activity.

The first volume, The How and Why of Third World Missions, focuses on Asia. Special attention is given to Korea where the author represented World Vision for twenty years. It is essentially a doctoral dissertation and bears the marks of such. Much of the material relates missiological principles developed at the Fuller School of World Mission to indigenous Asian missionary societies. This material should be of help to Third World mission executives. Other sections, based on Dr. Nelson’s original research, will be of more general interest.

Chapter 10, for example, analyzes selected Asian agencies. Here Nelson presents the unique features of several Asian societies, indicating the contribution each makes as a model for Third World missions. This chapter further reveals that most Korean and Chinese missionaries, to date, concentrate on their national diasporas, whereas Indian and Filipino missionaries tend to focus on culturally distanced ethnic groups within their own countries, and Japanese missionaries are more likely to be sent overseas as “foreign” missionaries.

The companion volume, Readings in Third World Missions, contains “earlier” writings (i.e., 1962 and thereafter) on the subject and substantial excerpts from Missions from the Third World (mentioned above) which has been out of print for some time. Half of the articles included in Readings are by Asians and Africans. None are by Latin Americans. Among these non-Western papers is the sole contribution by a woman, Dr. Chun Chae Ok, herself a Korean missionary to Pakistan for thirteen years.

An appendix to Readings contains an annotated bibliography of 300 books and articles on Third World missions. This by itself makes this volume an important contribution to contemporary missiology. Even so, the list price ($6.95) on both books seems high for paperbacks.

Although generally well put together, these books evidence careless editorial and printing errors. My copy of Readings, for example, has two sets of pages 151–182, with pages 215–246 missing entirely. And in The How and Why we are told on page 164 that the Japan Overseas Mission Association was organized in March 1973; ten pages later the date is given as June 1971.

—Waldron Scott

Waldron Scott, General Secretary of the World Evangelical Fellowship, served as a missionary in the Middle East and in Southeast Asia for 20 years.
New Mission for a New People. Voices from the Caribbean.


David Mitchell, who has pioneered the development of a Caribbean curriculum for Christian Education in church schools, has again used his proven ability for uncovering the writing talents of active church and community workers in the publication of *New Mission for a New People. Voices from the Caribbean*. This paperback is designed to introduce the reader to the Caribbean by way of insights gleaned from a number of different writers. Care is taken to allow each "voice" to be heard. The variety of themes and the inevitable overlapping of ideas that accompany such a method require the careful interleaving of commentary, which Mitchell skillfully accomplishes. The variety and the complexity of the Caribbean progressively unfolds for those involved in the 1977 Mission Study on the Caribbean Crescent for which this book was commissioned. The audience is clearly intended to be the average church member and therefore it is written in a simple, racy style that makes for quick reading.

The availability of writers obviously influenced the choice of subjects covered in the five parts of this study and consequently a certain unevenness resulted. This unevenness is particularly obvious in Part Four where rhetorical statements recur with disturbing frequency. For instance, one is not sure what Oscar Allen means when he says, "At this time of intense crisis, young people throughout the Caribbean are engaged in the prophetic pursuit of life and history ... the challenge of youth calls for an imaginative and scientific rebirth of the forces of salvation on a world scale."

The first part of the book provides some useful insights into the options facing Caribbean people today as they try to build a community and forge a future with a colonial legacy from Britain, Spain, France, Holland, the United States, and Canada. The shift from "colonial ownership" to domination by "investments," backed up by political manipulation and military force, is illustrated in territory after territory and provides as much description of the Caribbean as commentary on the "developed" societies of the North Atlantic.

In Part Two, a closer examination of three aspects of Caribbean economy—plantation agriculture, tourism, and the bauxite industry—is undertaken by a team of three scholars from the Institute of International Relations of the University of the West Indies. It is a clear and concise summary of very complex economic issues, and refreshingly free from the jargon of economists and sociologists. Unfortunately, this section is weakened by its failure to deal with the important petroleum industry in Trinidad that has recently catapulted this tiny island into the role of banker of the Caribbean and that will undoubtedly have important political and social consequences in the days ahead.

A picture of a people at the mercy of giant conglomerates and as pawns in a great international power game emerges. This image of the Caribbean is sustained throughout the book. But the determination of Caribbean people to find Caribbean solutions to the problems identified also comes through and is well expressed by Sergio Arce-Martinez, one of the "Voices from the Church in Cuba," in a comment on the Lord's Prayer, "There is no true prayer without commitment and consistent work."

This little book introduces us to the other Caribbean that tourist brochures ignore but that calls for commitment and consistent work on the part of all who care.

—Robert W. M. Cuthbert

Robert W. M. Cuthbert, Associate General Secretary of the Caribbean Conference of Churches and Executive Director of its Development Agency, CADEC, is currently a doctoral student at Columbia University, New York. Mr. Cuthbert is a Jamaican and a Moravian Minister who has served parishes in Trinidad, Barbados, Jamaica, and Western Canada.

---

**Dissertation Notices**

from Germany and Switzerland

**1974**

Biehler, Ekkehard. (Berlin, Kirchliche Hochschule) "Der Umbruch theologischen Denkens in der Ökumene zwischen Neu Delhi und Uppsala."

Diel, Domingo. (Hamburg) "The Confrontation of the Roman Catholic Church with the Economic and Social Development in the Philippines in Relation to the Influence of the Socio-Theological Position of the II. Vatican Council."

Fontius, Johannes. (Erlangen) "Mission, Gemeinde, Kirche in Neuguinea, Bayern, und bei Karl Steck."

Hass, Ilse. (Hamburg) "Die protestantische Christenheit in der Volksrepublik China und die Chinabrichterstattung in der deutschen evangelischen Missionsliteratur."


Kliwer, Gerd Uwe. (Marburg) "Das neue Volk der Pfingstler. Religion, Unterentwicklung und sozialer Wandel in Lateinamerika."

Lembke, Ingo. (Hamburg) "Die Herausforderung der katholischen Kirche durch die wirtschaftliche und soziale Entwicklung in Lateinamerika."

---

July, 1977

37
Oguro, Tatsuo. (Marburg)  
“Ein Vergleich des Rettungsgedankens bei Shinran und Luther.”

Schmidt, Joachim. (Heidelberg)  
“Massenmedien als Instrumente der Mission: Missionsrundfunk als Beispiel.”

Stähli, Martin Johann. (Bern)  
“Reich Gottes und Revolution. Christliche Theorie und Praxis für die Armen dieser Welt. Die Theologie als religiöser Sozialismus bei L. Ragaz und die Theologie der Revolution in Lateinamerika.”

Triebel, Johannes. (Erlangen)  
“Bekehrung als Ziel der missionarischen Verkündigung. Die Theologie Walter Freytags und das ökumenische Gespräch.”

Weisse, Wolfram. (Hamburg)  
“Südafrika und das Antirassismusprogramm. Kirchen im Spannungsfeld einer Rassengesellschaft.”

1976

Berger, Ulrike. (Berlin, Kirchliche Hochschule)  
“Der ökumenische Rat der Kirchen und die Juden. Die Entwicklung der Beziehungen dargestellt anhand offizieller Stellungnahmen.”

Dreher, Martin Roberto. (Munich)  
“Kirche und Deutschum in der Entwicklung der Evangelischen Kirche Lutherschen Bekenntnisses in Brasilien.”

Hoerschelmann, Werner. (Erlangen)  

Kamphausen, Erhard. (Hamburg)  

Mayr, Hans. (Tübingen)  
“Einheit und Botschaft. Das ökumenische Prinzip in der Geschichte des christlichen Studentenweltbundes 1895 bis 1939 mit einem Ausblick zur Gegenwart.”

Pyun, Ock Hee. (Basel)  
“The Understanding of Faith in Wonhyo and Karl Jaspers and Its Significance for the Christian Faith in Korea.”

Pyun, Sun Hwan. (Basel)  

Rennstich, Karl Wilhelm. (Basel)  

Schweikhart, Wilfried. (Heidelberg)  
“Dialog und Mission zwischen Christen und Juden aus christlicher Sicht.”

Sensche, Klaus. (Berlin, Kirchliche Hochschule)  

Waldenfels, Hans. (Würzburg, Habilitation)  
“Absolutes Nichts. Zur Grundlegung des Dialogs zwischen Buddhismus und Christentum.”

Weber, Wilfried. (Würzburg)  
“Pastoral der Erneuerung. Neuansätze der kolumbianischen Pastoral im Geiste Medellins.”

Zöllner, Siegfried. (Göttingen)  
“Die Religion der Jali im Bergland von Irian-Jaya.”

*These dissertations have been published.

These dissertations are selected from a larger list covering the period 1967—1976, prepared by Professor Niels-Peter Moritzen at University of Erlangen-Nürnberg, to be published in Zeitschrift für Mission. Grateful acknowledgment is made to the Fachgruppe Religions- und Missionswissenschaft of the Wissenschaftlichen Gesellschaft für Theologie, and to the Deutsche Gesellschaft für Missionswissenschaft for making the list available to the Occasional Bulletin.
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
Beaver, R. Pierce, ed.
American Missions in Bicentennial Perspective.

Christo, Carlos Alberto Libanio.
Against Principalities and Powers. Letters from a Brazilian Jail.

Coggins, Wade T. and E. L. Frizen, Jr., eds.
Evangelical Missions Tomorrow.

Lochman, Jan Milic.
Encountering Marx. Bonds and Barriers Between Christians and Marxists.

Löffler, Paul.
Arabische Christen im Nahost konflikt.

Rosenkranz, Gerhard.
Die christliche Mission. Geschichte und Theologie.

Shinn, Larry D.
Two Sacred Worlds. Experience and Structure in the World's Religions.

Shorter, Aylward.
African Christian Theology—Adaptation or Incarnation?

Stendahl, Krister.
Paul Among Jews and Gentiles.

Trexler, Edgar R.
Mission in a New World.

Turner, Harold W.

Yamamoto, J. Isamu.
The Puppet Master. An Inquiry into Sun Myung Moon and the Unification Church.

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

The Fullness of Mission
C. René Padilla

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

The Anonymous Christian and Christology
Robert J. Schreiter, C.PP.S.

How Ethical Is the Homogeneous Unit Principle?
C. Peter Wagner

Indians Talk Back—Churches Back-Track
Menno Wiebe

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.