Communicating the gospel across frontiers is as central to the church's missionary task today as it has always been. It is precisely this “frontier” dimension that distinguishes the missionary mandate per se from other equally important Christian responsibilities.

Frontiers are of many kinds—geographical, cultural, linguistic, ethical, religious, and so forth—and, in the modern world, they seem to shift in kaleidoscopic fashion. To identify the contemporary frontiers with precision, understand their complexity, and witness intelligently and creatively in the midst of such diversity is a large order indeed. Yet faithfulness in Christian mission does not permit us to settle willingly for anything less.

In this issue of the Occasional Bulletin, W. Dayton Roberts analyzes the impact made by R. Kenneth Strachan on a fresh understanding of evangelism. Strachan's Evangelism-in-Depth movement flourished primarily in Latin America in the 1960s, but its influence extended to other parts of the world as well. The more recent restructuring of the Latin America Mission, implementing a policy of increased Latinamericanization and partnership, can be traced to Strachan's dynamic leadership.

C. Rene Padilla, a Latin American theologian, calls for a hard look at the assumption that quantitative church growth is “the chief task of mission.” Padilla also questions the “rather romantic view of missionary work that has led some missions to concentrate on small tribes in the jungles to the neglect of the cities.” It is in the cities, he says, with all their dehumanizing forces, that a need for the gospel with power to transform the totality of life comes into sharpest focus.

Speaking from his own South African context, David J. Bosch deals with the uneven response of the churches in that country to the baffling problems of racism and revolution. He concludes prophetically: “The church may become that community where the middle wall of partition is indeed demolished, where we enjoy a real foretaste of the promised inheritance, where we experience the Spirit as the power which breaks through all barriers, and where it therefore becomes impossible for us to accept any ‘circumstances’ as authoritative and final.”

Whatever one's attitude may be toward Mormon theology, the fact remains that the Church of Jesus Christ of the Latter-day Saints maintains one of the largest and most efficient mission agencies in the world. R. Lanier Britsch, a Mormon missiologist, here describes the missionary organization, methodology, and training that have led to a remarkable era of LDS church growth and expansion since 1950. Before that date, nine-tenths of the LDS membership was in the United States. Today, with a vastly larger total, one-third is in other parts of the world.

New Series
The article by Bishop Stephen Neill on “Mission in the 1980s” inaugurates a new and exciting series. The Occasional Bulletin has invited several of the world’s foremost missiologists to share their thoughts on the directions Christian mission is likely to take in the decade ahead. We expect to publish one such article in each issue during 1979 and 1980.
The Legacy of R. Kenneth Strachan

W. Dayton Roberts

Kenneth Strachan died in February 1965, at the age of fifty-five. He had been a missionary for only twenty-nine years, and general director of the Latin America Mission for less than fifteen of them, although as a son of the founders and as their deputy he had exercised a leadership role for at least six to ten years prior to his own incumbency. The impact of his leadership thus covered a span of about twenty-five years—considerably less than that of most missionary statesmen.

Nevertheless, Ken Strachan left to the missionary cause an extraordinary legacy of institutions and insights that will be affecting our mission strategies for many years to come. Obviously, our treatment of this impact must be selective. His influence, both within his own organization and in his wider circle of friends and associates, was varied and profound. We can embrace the greater part of it, however, if we look at his ministry from two perspectives, and see him first as an evangelist, or evangelism strategist, and second as a missionary statesman—or, as he would be called today, a missiologist.

1. As an Evangelist, Strachan Left Us Evangelism-in-Depth

One might say that Ken came by his interest in evangelism naturally. His father, Harry Strachan, while serving as a missionary pastor in Tandil, Argentina, had felt God’s call to launch out in a bold program of interdenominational evangelistic crusades, meeting in neutral places like theaters and bullrings, and publicizing the gatherings in massive, innovative ways. This led to the founding of the Latin America Evangelization Campaign, whose name was changed in 1938 to Latin America Mission.

The Protestant community of Central and South America at that time (ca. 1918–1930) was suffering from an acute inferiority complex. Most churches were small chapels or rented halls on back streets. The congregations felt themselves to be oppressed, persecuted minority. Their evangelistic activity was limited largely to a modest and somewhat timid personal witness and to preaching in their unpretentious chapels. National leadership, except in the largest cities, was mediocre and not well prepared.

It is not surprising that in this sort of situation Harry Strachan’s bold and perceptive evangelistic strategy—using outstanding Latin American orators—was a great success. He also brought to the task personal qualities and a leadership charisma which often were used of God to tilt the adverse circumstances in favor of spiritual victory.

So his son, Kenneth, came by an interest in evangelism naturally. But Ken was very different from his distinguished father. He was short (like his mother), not particularly musical. His voice was not resonant. He was self-effacing—almost shy. This helped him, as a matter of fact, to make people see him as a friend, and he excelled in one-to-one relationships. But structured evangelistic activity was not natural to him—it came only as a product of soul-searching and struggle with his conscience. Nevertheless, when he felt it to be his responsibility, he did not hesitate to give himself wholeheartedly to it, and to try to take the Latin America Mission along with him.

In the 1950s he had renewed the campaign schedule which had been interrupted by World War II and his father’s declining health. And, as might be expected, he did it with his own flair for organization and teamwork. The crowning example of this effort was his coordination of the Billy Graham Crusade in the Caribbean, touching eight countries—sometimes simultaneously—within a very short span of time and with all the advance and follow-up work neatly synchronized.

But Ken was never satisfied. Results seemed too superficial, professions of faith too short-lived. Why? The answers were there, but not immediately apparent. So, after the conclusion of the Graham Crusade, Strachan suspended all public evangelistic activity and took several months off to study the life and writings of his father and to reflect on the past decade of his own efforts as a strategist of evangelism. He came to several important conclusions.

The first of these, which was at the root of in-depth evangelism, is reflected in the title of his posthumous book, containing his 1964 lectures at Fuller Theological Seminary, *The Inescapable Calling.* Put simply, he interpreted the Bible to teach that each and every Christian believer is responsible to the best of his or her ability for articulating the Christian faith for the benefit of those who do not know Christ as their Savior and Lord.

He emphasized that the New Testament quality of witness requires (1) verbal proclamation, (2) the demonstration of the gospel’s power, (3) its expression in disinterested service, and (4) faithful endurance and suffering, even unto death.

“Every Christian, regardless of his position,” he wrote, “is faced with a commission that does not permit him to hide inside sheltering walls but thrusts him out into the world and to its uttermost parts. . . . Christ committed to his church the task of proclaiming the gospel ‘to every creature,’ ‘among all nations,’ ‘to the uttermost part of the earth,’ and ‘to the end of the age.’ Obedience to this command must have top priority. . . . This is her [the church’s] essential reason for existence. This is the most urgent necessity and greatest imperative of the hour.”

By “evangelism” he meant essentially the verbalization of the Christian message. He recognized that Christians need to earn a hearing and to speak out of the natural life-situations in which they find themselves. He also recognized that the total “mission” of the church is greater than the evangelistic task. “But the main point to be stressed here,” he reiterated, “is the primacy of the spoken word for every Christian, regardless of his gifts and situation,” remembering, of course, that it is the Holy Spirit who opened the mouths of his disciples and caused them to speak as he “gave them utterance.” Nor did he feel that the importance of such evangelism is minimized by recognizing that it must be supported by the other elements of true witness.

Coupled to this insistence upon the primacy of articulating and verbalizing one’s faith was what Strachan considered to be the secret of effective evangelism—the mobilization of every Christian believer in witness to the gospel. This is the cornerstone of...
Evangelism-in-Depth. By intuitive observation rather than by scientific deduction, he arrived at the conclusion that has been labeled the "Strachan theorem": "The growth of any movement is in direct proportion to its success in mobilizing its total membership in the constant propagation of its beliefs." Although he was a keen methodologist, an attentive observer of techniques, and while he always insisted on the importance of a correct theology and on the sovereignty of the Holy Spirit, he maintained, nevertheless, that his "theorem" was the secret of successful evangelization. "This, and this alone," he declared, with perhaps a touch of scriptural hyperbole, "is the key."

Ken's "theorem" was really what we should have seen in the early pages of apostolic history. We are too prone to think of the apostles as being the spokesmen of the church. But the book of the Acts points out just the opposite: "... all except the apostles were scattered over the country districts of Judea and Samaria. ... As for those who had been scattered, they went through the country preaching the word." (Acts 8:1-4). All the believers were engaged in coordinated witness, mobilized by the Spirit.

Our subsequent concepts of priestly caste and function, of clergy as opposed to laity, have kept us from discerning clearly this obvious and basic truth. As Protestants we have espoused the Reformation doctrine of the "universal priesthood of believers." Why did we not formulate its obvious corollary: the "universal prophethood," or witness, of believers? We were quick to claim the privileges of priest, but not so eager to recognize the responsibilities of prophet. For Strachan, the mobilization of the church's prophetic ministry was the key to successful evangelism.

"For Strachan, the mobilization of the church's prophetic ministry was the key to successful evangelism."

To these fundamental concepts we must add yet another. In Ken Strachan's vision of evangelization, the church was always central. Each local congregation he saw as a cross-section of the body of Christ.

"No matter how poor," he used to say, "no matter how ignorant, no matter how talentless the local congregation may be, it is the Body of Christ in that locality. In it dwells the fullness of the Godhead bodily. It is endowed with all the responsibilities of the Christian Church and with all the capabilities of fulfilling them." The implications of this statement are staggering!

Not only is each congregation thus significant, Strachan affirmed, but their collective witness is essential. One of evangelism's great neglected doctrines has been the unity of the body of Christ, the united testimony of the church.

If evangelism is to have priority, he reasoned, then we must face honestly and realistically all the factors that bear upon the effective and faithful fulfillment of mission. If we take seriously the divine command to preach the Gospel to "every creature," then some tangible acknowledgement of our joint relationship to Jesus Christ and some convincing testimony to the oneness of the Gospel must be given.

For we must recognize that this is not merely a question of the logistics of winning a battle to reach a runaway population. ... It is even more a question of giving consistent and convincing testimony to the truth that there is only one Saviour and Lord and one way of salvation. For how can a multiplicity of distinct groups, living and working in isolation or even in competition with each other, testify effectively to a skeptical world that Christ is Lord and Saviour?

Is this not the significance, [Ken went on to ask,] of Christ's prayers "... that they also may be one in us, so that the world may believe ...?" (John 17:21).

Today we need to remember that the relationship of member to member is obligatory and not optional. [Ken made reference here to the teaching of I Corinthians 12:15-16, 21.] The particular relation, of course, may vary, depending upon many factors. ... But the basic tie that binds one to another in Christ is never severed. The relationship therefore is not optional. And if this is to mean anything, it must be accepted in all the concrete situations of Christian life, fellowship and service.

Ken recognized the need for discernment and care in the exercise of the spiritual judgments which are the obligation of every Christian. But he reminded us that we dare not go beyond God's Word in these things.

It is perilously easy to set up some human standard of orthodoxy and on that basis determine the lines of fellowship and cooperation. But unless one is willing to form the deliberate judgment that another does not belong to Christ, he is not released from his obligation to the other. God does not allow him to say: "I have no need of you." Nor does He allow him to withdraw from the other on the basis that "because I am not the eye, I do not belong to the body."
To Strachan, the centrality and unity of the Church were essential corollaries of evangelism.

The institutional incarnation of these and other insights related to evangelism is the Evangelism-in-Depth movement. Despite the defects which have been pointed out by its armchair critics, the impact of Evangelism-in-Depth during the decade of the 1960s was phenomenal. Christians were united and mobilized in twelve Latin American nations. Evangelistic witness became the Church’s first concern. Thousands of Christians began praying together. Pastors were revitalized. Financial resources were discovered and stewardship developed. New leadership was recruited and trained. Many thousands were born again. Backsliders returned to the fold. Missionary vision multiplied. The unbelieving world was made aware of the evangelical dynamic in its midst.

“To Strachan, the centrality and unity of the Church were essential corollaries of evangelism.”

Some of the same vision emanating from Ken Strachan’s ministry and writings reached other parts of the world as well. Similar in-depth movements sprang up in India, Japan, Belgium, the Philippines, the United States, and especially in Africa, where “Christ for All” and “New Life for All” were mightily used of God.

It should be pointed out that much of this activity came after Ken’s death. He participated personally in only three Evangelism-in-Depth movements: Nicaragua (1960), Costa Rica (1960–1961), and Guatemala (1962). He cannot be held responsible, therefore, for the institutionalization of E/D, nor for the form in which its principles were subsequently communicated throughout the Christian world. But although he was far from satisfied with what he saw in the first three movements, nevertheless the subsequent years—at least the rest of the 1960s—in our opinion, have been a fairly true projection of what he started.

Many observers have lamented the passing of the Evangelism-in-Depth movements of the 1960s. But in the light of new ideas and attitudes which were sweeping Latin America, E/D has needed time to regroup and drastically overhaul its philosophy and methodology. The hiatus has not been because of any alleged defects or “flat sides” to which E/D’s critics have called attention, such as excessive structure, inadequately measured church growth, lack of discipleship programs, and an inability—at least in a short time-span—to change the evangelical lifestyle of evangelical pastors and their congregations. These “defects” can all be corrected. And as a matter of fact, the staff of the International Institute of In-Depth Evangelization is now working hard at the development of new and more balanced models.

But methodology has not been the basic cause of Evangelism-in-Depth’s pause for regrouping in the 1970s. Self-evaluation and program adjustment “on the road” are a part of E/D tradition. More fundamental changes are being called for by new socioreligious phenomena and the changes in attitude that they have produced. Most conspicuous among these latter are (1) the renewal being experienced currently within the Roman Catholic Church, mostly since Vatican II, (2) the phenomenal growth of the Charismatic movement in both Protestant and Catholic circles, and (3) the awakening of Christian social and political conscience, accelerated by the impact of the liberation theologians.

To illustrate how these new factors affect a movement like Evangelism-in-Depth, one need only ask the following questions:

1. Can E/D (which espouses as a basic principle of evangelism the unity of the body of Christ) be carried on today in a Latin American nation without including the Catholic Church in the planning and execution of the program? And is either the Protestant or the Catholic Church in Latin America prepared to unite with the other in an evangelistic effort?

2. How should the gifts of the Spirit be related to an evangelistic campaign? Must every crusade include healing sessions? Is it possible today to call publicly for repentance and faith in Christ without proclaiming him as the mediator of the gifts of the Spirit?

3. Is a highly structured Evangelism-in-Depth program consonant with the liberty in the Spirit being celebrated by thousands in Latin America today?

4. Can a nationwide evangelistic movement be carried on without reference to the issues of human rights and political liberation that have been surfacing all over the continent?

How these questions are answered remains to be seen. In-depth theologians are going to have to grapple seriously with the implications of Catholic renewal, the Charismatic movement, the theologies of liberation, rising secularism, and other current trends. And the new in-depth evangelism will have to meet head-on the new attitudes that these phenomena have generated. But to help work out the answers Ken Strachan has left some clearly articulated biblical principles and an institution dedicated to their development and propagation. This is an important part of his legacy.

2. As a missiologist, Strachan left us CLAME—or at least, its foundation

CLAME stands for the “Latin American Community of Evangelical Ministries,” and it was not established until 1971. But it is unmistakably rooted in the principles and concepts that Strachan, as general director, built into the Latin America Mission during the 1950s and early 1960s.

Almost from its beginnings, the Latin America Mission numbered a few Latin Americans among its personnel. But as of the time that Ken Strachan became its top executive, there was certainly no such thing as a Latinamericanization policy. Just a few days before his mother died in 1950, Ken wrote a confidential memo to several of the Mission’s leaders. He noted some of the understandings that have arisen between the Mission and national believers. He noted some of the Mission’s growth and advance, and then he focused on a problem that had obviously been bothering him for some time.

“The ‘race question,’ ” he said, “has, and I believe will increasingly have bearing upon our missionary enterprise, by virtue of the fact that it is at the root of much of the tension that exists between missionary and national believer and many of the misunderstandings that have arisen between the Mission and national personnel.”

His immediate preoccupation was twofold. As he considered the possibilities for expansion and opportunities for service that faced the Mission, he could see the need for many additional helpers, a goodly number of whom should be Latin Americans. It was his further conviction that “we shall only be able to secure the services of these gifted, outstanding Latin Americans insofar as we provide for them in the work positions of equality and opportunities for shouldering responsibility and leadership.” To this end, he suggested reexamining our objectives and policies.

The other thing that bothered him was “our fundamental attitude toward the problem of mixed marriages within the Mission.” There was no clause in the Mission’s regulations forbidding such marriages, but the weight of feeling was certainly negative.
missions and most individual missionaries toward mixed marriage is the cause of widespread resentment on the part of Latin free operation of the Holy Spirit in our midst. "12

It was in response to this expression of concern that the concepts of LatinAmericanization and of partnership were evolved and implemented. At first we thought only in terms of “latinizing” the membership of the Mission by recruiting a greater percentage of fellow workers from south of the border. Our motives were good, but we soon saw that to accomplish our objective of cooperation without racial or national distinction and in true equality, there would have to be a partnership of broader sense. “Membership” in the Mission was not enough. There had to be opportunities for promotion to positions of authority. And this would require a sharing of responsibility as well—for support and for public relations.

Such considerations passed beyond the limits of individual relationships. And Strachan and his executive team began to see that they would have to LatinAmericanize the structures of the Mission in order to provide for the assimilation and promotion of Latinos. They would have to carry on their business in Spanish and adjust their personal attitudes to be less Anglo-Saxon, more Latin American.

In the 1950s, with increasing success Latin American recruits were enlisted and “partnership boards” were set up for the administration of local ministries, such as Radio Station TIFC, the Hospital Clinica Biblica, and the Monterrey school. Local financing also increased. When the Mission was asked to help establish a radio station in Nicaragua, Ken insisted upon laying down the condition that total financial and administrative responsibility be assumed by the Nicaraguan leaders. Some of us demurred at such a radical step, but Ken insisted, and the faith and zeal of the Nicaraguans subsequently proved him to have been right.

By the time Ken Strachan was called Home in 1965, the number of Latin Americans in leadership positions in the Mission had increased substantially, the old prejudices were gone, at least 10 percent of the Mission personnel were Latins, most Mission institutions were adequately governed by local boards, and both “LatinAmericanization” and “partnership” were irreversibly established as a part of the Latin American Mission policy.

A further step remained, however, to bring to full fruition the seeds that Ken Strachan had planted.

In 1971, after fifty years of service, and six years after Strachan’s death, the Latin America Mission initiated a significant change, unique in contemporary mission structures. Its nearly twenty overseas departments became autonomous organizations enabling them to constitute a federation of missionary agencies called the “Community of Latin American Evangelical Ministries” (known in Spanish as CLAME).

The Latin America Mission, USA itself became one of CLAME’s component entities, on equal terms, playing a supportive rather than a directive role in this new Latin America-based community of mission. Its major role in CLAME is to help raise and channel funds, provide personnel as requested, and act as a medium of communication with the work in Latin America and elsewhere, while continuing to minister to its constituency and to the Hispanic community in the United States.13

What has this restructuring accomplished?

1. It has made each part of the work autonomous, with full responsibility for its own planning, administration, and financial support, producing new sources of funding, freedom from traditional taboos, enlarged vision, and new creativity.

2. It has placed the foreign missionary under the authority of the local church or para-church ministry, causing a shift in recruitment goals and procedures.

3. It has drastically reduced foreign-national tensions.

4. It has provided a framework for easy cooperation and participation of many foreign agencies and resources under local direction. For example, there are now four or five sending and funding agencies contributing to the faculty of the Latin American Biblical Seminary, whereas formerly it was staffed only by Mission personnel.

5. Most important, it has provided a base for phenomenal expansion and growth, for the development of new, local leadership, and a capability of responding to local needs and opportunities.

**M. Searle Bates**

1897—1978

Dr. M. Searle Bates, Professor of Missions at Union Theological Seminary, New York, from 1950 to 1965, died on October 28, 1978.

Born in Newark, Ohio on May 28, 1897, Dr. Bates did his undergraduate studies at Hiram College, and was a Rhodes Scholar at Oxford University where he received the B.A. and M.A. degrees. He earned his Ph.D. at Yale University in 1935. As a missionary of the United Christian Missionary Society (Disciples of Christ), he served as Professor of History at the University of Nanking from 1920 to 1950.

He was a member of the China Program Committee of the Division of Overseas Ministries, National Council of Churches, and was a long-time trustee of the Missionary Research Library, the United Board for Christian Higher Education in Asia, and the Foundation for Theological Education in Southeast Asia. Since retirement Dr. Bates pursued his research in the history of the Christian church in China.

Best known for his book *Religious Liberty: An Inquiry* (1945), Dr. Bates contributed numerous articles on China, international relations, and religious freedom to journals, symposia, and encyclopedias. His book review in this issue of the *Occasional Bulletin* is one of the last pieces he wrote for publication.

Although Strachan was not CLAME’s founder or its ideologue, without question the policies and programs that ultimately produced CLAME are a significant part of the Strachan legacy and establish him as one of the past generation’s most productive and innovative mission strategists.

3. **Conclusion:** “A Man’s Reach Should Exceed His Grasp”

It is difficult to write about Ken Strachan’s “legacy” without devoting some space to his personality and his spiritual leadership. Probably he could not have succeeded in imposing his ideas or in “selling” his insights if it had not been for his personal openness and the genuineness of his own humility and devotion to Jesus Christ. At the risk of redundancy, I would like to mention several of the more significant characteristics of Strachan’s personality and Christian outlook that affected his impact upon the church in which he served.

1. He matured slowly, but his growth never leveled off. He had no fear of change. He was constantly engaged in a process of self-evaluation. As a result, he was always a jump ahead of his peers and was never content with the status quo.

2. He learned from his own experience that interpersonal bridges are built on shared weaknesses—not on common strengths. His open recognition of his own failures, therefore,
drawn people to him and cemented their loyalty to him and to his Lord.

3. He was a visionary and recognized it. He had to depend on others to implement his dreams. But he felt safe and happy in his role as a director and planner because he genuinely respected the capabilities of his colleagues and teammates.

4. In terms of Christian experience, Strachan was a seeker rather than a dogmatizer. Even on his deathbed he was still striving for a deeper, more powerful experience of the Holy Spirit. If he were alive today in Latin America, he would be warmed by the Charismatic movement. He certainly was not given to "pat" answers or dogmatic responses.

5. He tried sincerely to live a "victorious life," but was never free from a struggle with the Evil One, nor wholly comfortable with the Keswick-type teaching. His mind accepted it, but his experience rejected the shibboleths: for example, "Let go and let God." His was more a C. S. Lewis approach to the dialectic of the Christian life.

6. Withal, Strachan was a deep, devoted, and disciplined Christian. To read again his editorials in the Evangelist magazine—most of them directed to himself and to his fellow missionaries—is to come under the scrutiny of God's Word and to feel the compelling pressure of the Holy Spirit. With all his limitations, and despite his own frequent sense of failure, Ken Strachan was a man in whom his Lord took delight, and one who greatly enriched the missionary body of Christ with his legacy of insights and experience.

Notes

2. Ibid., p. 71.
3. Ibid., p. 99.
4. Ibid., p. 72.
5. Ibid.
7. Ibid., p. 159.
8. Ibid., p. 160.
12. Ibid., p. 63.

The Fullness of Mission

C. René Padilla

The expansion of Christianity in the Third World since World War II is indeed impressive. Never before in history has a religion spread so vastly and so rapidly as Christianity has in the last few decades. As a result, the church has now become a worldwide movement. And if it is true that (as Emil Brunner put it) the church exists for mission as fire exists for burning, it follows that there is no longer any room for the traditional distinction between "sending churches" and "receiving churches." As Stephen Neill has put it, "the age of missions is at an end; the age of mission has begun."1

The statistics of church growth can easily be used to project a glowing picture of the church in the last quarter of the twentieth century. This has in fact been done in circles where quantitative church growth is regarded as "the chief task" of mission. For a more balanced picture, the numerical gains must be set over against the problems that beset the church and place the future of Christianity in some regions of the world under a question mark. From that perspective, the greatest challenge that the church faces today is the challenge to fullness in mission.

The Challenge of Evangelism and Discipleship

An honest evaluation of the numerical gains that the church has made since World War II must not overlook the fact that the greatest gains have taken place among animistic peoples and among the deprived classes in the cities. How can one discard the suspicion that they are but a part of the revival of religion that is taking place all over the world? The flourishing of occultism and Asian religions in the West; the resurgence of Islam in some areas of Africa and Malaysia and Pakistan, of Buddhism in Thailand, Vietnam, Cambodia, Burma and Sri Lanka, of Hinduism in India, and of Shintoism in Japan; the vitality of Spiritism (and especially of Umbanda) in Brazil and of the Sokka Gakkai in Japan—these phenomena are not unrelated to the emergence of "peoples' movements" on whose multiplication in a Christian context some overoptimistic American missionary "strategists" base their theories regarding church growth. The general picture of religious upsurge, at a time when the world is becoming unified under the impact of western technology, shows that there is in the human being a "metaphysical void," which modern technology cannot fill. The mass movements to Christianity, like other religious movements that are growing at a fantastic rate in the Third World, seem to be both the result of the impact of western civilization and a reaction against it.

Once it is realized that the amazing church growth seen in some areas of the world today is parallel to a religious revival outside a Christian context, it becomes obvious that this type of church growth has to be evaluated in the light of God's purpose for the life and mission of the church. Sooner or later, the question as to what it is that grows has to be raised, in order to see whether the churches that multiply are genuine expressions of the gospel. When this is done, it is clear that numerical church growth in the Third World is only the bright side of a picture which also has a dark side represented by a number of problems that pose a real challenge to the church.

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C. René Padilla, Director of Ediciones Certezas in Buenos Aires, Argentina, is an Ecuadorian Baptist. He is former associate general secretary for Latin America of the International Fellowship of Evangelical Students.
In the first place, some of the mass movements with a high growth rate may be no more than ‘baptized heathenism.’ In the sixteenth century the Roman Catholic Church attempted to Christianize a whole continent (Latin America) on the basis of massive approach. The result of that venture is now seen in its true light from within Roman Catholicism. As a writer identified with that tradition puts it, “In reality, Latin America is a continent of people who have been baptized but not evangelized.”2 The possibility that the same kind of problem will recur in connection with contemporary mass movements to Christianity is a real one. It is obvious that, for many people in the Third World, Christianity has become a symbol of modernity, alongside which totally non-Christian views and customs are allowed to survive. This attitude is illustrated by the so-called cargo cults associated with Papua New Guinea and other areas, where the new Christians constructed installations on the shore in the hope that God—the “higher power” whom they supposed had sent the whites the many material objects which had arrived by sea and air—would make them rich. In Africa the practice of polygamy and witchcraft and the use of charms and fetishes often coexist with outward acceptance of the Christian faith. In some areas of Latin America, adherence to Christianity does not necessarily imply a complete move away from Spiritism. Syncretism is thus a real threat that often accompanies mass movements and poses a question regarding the extent to which Christianity has in fact been received by people participating in them. Perhaps the most urgent need in relation to rapid church growth is for a new stress of Christian discipleship as involving the placing of the totality of life under the Lordship of Jesus Christ.

In the second place, even after due account is taken of the expansion of Christianity in the last few decades, the fact remains that there are still many largely unevangelized areas, particularly the Muslim countries and China, the most populous nation of the world, where the church has been reduced to an “underground” cell-type movement, near extinction.3 (The new constitution, approved in June 1975, granted religious freedom, but defined it as “freedom not to believe in religion and freedom to propagate atheism.”) In Asia—a continent with well over two billion people—there are not more than fifty million Christians, which seems to ratify K. M. Panikkar’s claim in his book Asia and Western Dominance (1953) that the attempt to convert Asia to Christianity has completely failed. Though Asia is only the least evangelized continent, the fact remains that in almost every country of the world Christians are still a small minority.

Finally, we must not forget that Europe—the continent that served as the first base of the modern missionary movement—has become a new “mission field.” In his assessment of the present situation and prospects of the Christian faith in the world, Stephen Neill claims, “It is on Europe that the glance of the Muslim countries and China, the most populous nation of the world as a system dominated by the gods of the consumer society brought into existence by western technology. There is no greater contribution that the church can make to humanity than the gospel of Jesus Christ and its liberating power.

A rather romantic view of missionary work has led some missions to concentrate on small tribes in the jungles, to the neglect of the cities.6 As David Sheppard has said, “Urban mission is one of the priorities today in mission work. If we fail here, if we ignore the city and its pressures, there is no gospel which we can preach anywhere else with integrity.”7 Sheppard’s statement is as valid in Latin America, Asia, or Africa as it is in England. The “urban explosion” is a worldwide phenomenon;6 urban mission, therefore, is a priority everywhere. It is there, in the city with all its dehumanizing power, that the need for a gospel with power to transform the totality of life comes into sharp focus. In a world that is becoming increasingly urbanized, the city is beyond doubt the symbol of the challenge that the church faces today with regard to evangelism and discipleship.

The Challenge of Partnership and Unity

Thirty years ago, at the enlarged meeting of the International Missionary Council held at Whitby (Canada) in 1947, the church was uniquely confronted with the need to break down the distinction between “older and younger churches” and to face its global responsibility. Whitby’s emphasis on missionaries as “agents of the church universal,” whose responsibility was to be regarded on a par with that of their national colleagues, was a hallmark in missionary thinking.

Today not many would openly argue with A. J. Boyd’s statement, that

Older churches and younger churches are no longer to be thought of as patrons and beneficiaries respectively, or even as senders and receivers, but as partners not merely in a contractual sense, but set with a God in that relationship. They come together by God’s will, for the doing of God’s will, they are partners in obedience.9

In actual fact, however, Whitby’s call to partnership in obedience is still today as relevant as when it was first issued. Many of its recommendations have not yet been implemented by a number of agencies involved in missionary work. Witness the growing numerical strength of North American Protestant missions (almost wholly dependent on North American personnel, leadership, and finances) after World War II,10 and the persistent separation of “foreign missions” and “local churches” around the world. Witness the prevalence of policies and patterns of missionary work which assume that the leadership of the Christian mission lies in the hands of western strategists and specialists. Witness the schools of “world mission” based in the West, with no participation of faculty members from the Third World. Witness, finally, the frequency with which an older church (or, more often, a missionary board) in the West maintains a one-way relationship with a younger church (which may or may not be regarded as independent). As long as this situation endures, partnership is no more than a myth.

In many cases missionary work continues to be done from a position of political and economic power and with the assumption
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All testimonials unsolicited
of western superiority with regard to culture and race. Many Christian churches, institutions, and movements in the Third World continue to live in a “colonial” situation, heavily dependent on foreign personnel and subjected to foreign control. Despite the progress made toward genuine independence, Christians in the “developing countries” are caught in a situation in which economic and cultural imperialism has hardly been broken, even though its outward appearance has changed. On the other hand, the mentality of colonial dependence lingers in many “younger churches” to such an extent that an African observer (John Mbiti) feels entitled to say, “The Church in Africa has been very missionary minded, but only in terms of receiving missionaries and depending on them.” The missionary movement has been extremely slow to recognize the importance of real partnership in obedience and has fostered among the “younger churches” an attitude that will prove very difficult to change. As a result, even after the “Retreat of the West” from the Third World, Christianity is still commonly regarded as a western religion and the Christian mission is still generally identified with a white face.

The great reluctance by missionary societies to heed the call to partnership even in the postcolonial situation is sufficient to explain the “Call for a Moratorium” issued by the Commission on World Mission and Evangelism of the World Council of Churches at its assembly held at Bangkok in January 1973. The recommendation was that mission agencies consider stopping sending funds and personnel to particular churches for a period of time, as “a possible strategy of mission in certain situations.” The debate that followed was characterized by more heat than light. The All Africa Conference of Churches added heat by adopting the Moratorium at its meeting at Lusaka in May 1974, with the observation, “Should the moratorium cause the missionary agencies to crumble, the African church could have performed a service in redeeming God’s people in the Northern Hemisphere from a distorted view of the mission of the church in the world.”

On the other hand, the International Congress on World Evangelization, held at Lausanne in August 1974, added light by recognizing that “a reduction of foreign missionaries may sometimes be necessary to facilitate the national church’s growth in self-reliance and to release resources for unevangelized areas,” as is stated in the Lausanne Covenant. After the Lausanne Congress, at which a number of critical issues were brought up mainly by Third World speakers, it became increasingly clear that even the most traditional missionary agencies can no longer avoid the issue of world partnership in mission. The conviction expressed in the Lausanne Covenant, that “a new missionary era has dawned” and that “a growing partnership of churches will develop and the universal character of Christ’s church will be more clearly exhibited,” is slowly gaining ground.

The end of western colonialism has brought the church into a place where the real issues of the Christian mission can be seen in their true light. It can no longer be assumed that people in the Third World will accept Christianity because of its association with unity, and unity is far more than a question of structures; it has to do with willingness to rejoice with those who rejoice and to weep with those who weep, to do (in Tillich’s words) with “listening, giving and forgiving.”

How can Christians be united in mission as long as many of them (especially in the West) adopt an ostentatious lifestyle, while the large majority of them (especially in the underdeveloped countries) are unable to satisfy essential human needs? The poverty of the Third World places a question mark over the lifestyle of people, and particularly of Christians, in the West. And the proper response to it, to begin with, is a simple lifestyle and a radical restructuring of the economic relationships among Christians everywhere, based on the biblical concept of stewardship. As Ronald Sider has put it, “If a mere fraction of North American and European Christians would begin to apply biblical principles on economic sharing among the worldwide people of God, the world would be utterly astounded.” It is high time for rich Christians to take seriously “evangelical poverty”—the poverty inspired by the grace of our Lord Jesus Christ who, though he was rich, became poor for us (2 Cor. 8:9).

Yet life in community cannot be conceived in terms of a situation in which one section of the church is always on the giving end while another is always on the receiving end. Rather, it must be understood as a situation in which Christians everywhere are willing to share with one another out of what they have, able to see that the aim of giving is not that some may be eased and others burdened but that “as a matter of equality” the abundance of those who have should supply the want of those who do not have, so that the abundance of the latter may supply the want of the former, “that there may be equality” (2 Cor. 8:12-13). The possibility of reciprocal giving between churches is a basic premise without which no healthy relationship between rich and poor churches is attainable. As David Auletta says:

All the churches are poor in one way or another. Of them are involved in mission and are responsible for mission. All of them should be concerned for one another, help each other, share with one another their resources. All the churches should give and receive. Giving and receiving cannot be maintained unless there is between the churches a mature relationship based on the gospel. If the church ceases to be a community in which people share a common meaning derived from the gospel, sooner or later there is a return to the old ways of paternalism and dependence.
Genuine repentance must be expressed in actions, and the main action required of the church in the wealthy world is to give priority to inward, rather than outward, growth.

In order to foster mutual giving and receiving among the churches, nothing can take the place of Christians coming from other nations and interpreting to fellow Christians across the world the needs and struggles of their own churches. All too often the knowledge that the churches in the West have of the situation of the churches in the nonwestern world is limited to the reports sent by missionaries. Missionaries may also be the only source of information that the younger churches have to know the situation of the churches in the West. The time has come to develop ways of closing the gap between older and younger churches. There are already useful experiments that are being carried out for this purpose, but much more needs to be done to shape patterns of solidarity across political, economic, social, and cultural barriers, and to stimulate the mutual sharing of gifts among the churches.

Of particular importance in connection with this aim are those projects making it possible for young people from the West to live in a foreign country in close contact with human needs, at least for a limited period. Perhaps nothing will do more to awaken the young generation to the inequalities in the modern world and the urgency of partnership in mission than a firsthand experience of life among the least privileged. It is not surprising that the best suggestion that a North American professor of philosophy was able to give to his Christian friends with regard to what could be done in the face of the problems he had seen in Latin America was as follows:

Maybe the best thing the young could do is just go there. Not to teach them what we think they must know, but to be taught by them what must be done and then just simply to be the manpower, musclepower, brainpower that is needed to do it. And do it without pay; just for shelter, water and some comrnendeal. And if there is energy left, to listen, to comfort, to encourage, to lift up and to love in many more ways. And on the basis of that finally to say that true shalom comes from the Lord Jesus Christ. 13

Over twenty years ago Max Warren claimed that "partnership is an idea whose time has not yet fully come." 14 The question today is whether partnership will have to survive again for twenty years as an idea, or whether the church is ready to put it into practice for the sake of the gospel now—at last.

The Challenge of Development and Justice

According to a 1974 United Nations report, more than 460 million people in the world are chronically hungry. The UN Food and Agriculture Organization has estimated that if the definition of hunger is broadened in order to include those who do not get enough proteins and cannot therefore function at full capacity, the number of hungry people in the world would be anywhere between one and two billion.

The hunger crisis has become worse since 1971, when food production dropped by 1 percent in the poor countries. On the other hand, in the 1970s the wealthy countries (especially the United States, Canada, Europe, the Soviet Union, and Japan) have seen an "affluence explosion" that has increased the rates of consumption to an unprecedented level. If the hunger crisis has made anything clear, it is that the poor can hardly expect the rich to do their part toward solving the problem—unless the attitude and values of the rich are radically changed. As Senator Mark Hatfield put it at the 1974 Conservative Baptist Convention:

As Americans we must no longer assume that our extra abundance can feed the hungry of the world. Our surplus supply is not enough. Rather, the world will be fed only by the sharing of resources which the rich of the world have assumed to be their unquestioned possession, and that sharing involves a changing of values and eating patterns which the affluent have barely even questioned. 15

The challenge of the Third World is thus a challenge to the affluent—to their values and ideals, their ambitions and standards, their assumptions and lifestyle. And the response to that challenge cannot be merely in terms of charitable activities and aid programs; it has to be in terms of a redistribution of wealth which would meet the demands of social justice. The poor countries of Asia, Africa, and Latin America have in common that an economic system, based on the exchange of industrial goods for farming products and developed in Europe during the eighteenth and the nineteenth centuries, has been imposed on them, creating a gap that they are now unable to bridge. There is no way out for them unless the affluent nations come to see that economic growth is not an end in itself, that economic life has meaning only in the context of human solidarity and stewardship and responsibility.

Such a change could take place only if the church were willing to follow the way of "Repentance and Self-Limitation." 16 As Alexander Solzhenitsyn has eloquently argued in his essay under that title, it is doubtful that without repentance the world will survive. His call to Russia to repent, for "unless we recover the gift of repentance, our country will perish and will drag the whole world with it," 17 is more applicable to the United States than to any other nation of the world. And so is his call to self-limitation through prudent self-restriction. "Such a change," says he, "will not be easy for the free economy of the West. It is a revolutionary demolition and total reconstruction of all our ideas and aims. We must go over from uninterrupted progress to a stable economy, with nil growth in territory, parameters and tempo, developing only through improved technology. . . . " 18

Genuine repentance must be expressed in actions, and the main action required of the church in the wealthy world is to give priority to inward, rather than outward, growth. Then, and only then, will it be able to contribute creatively toward the solution of the problems of underdevelopment without falling into the trap of "aggressive benevolence."

The development needed in the Third World is not one patterned on the affluent West, as if the road to development were identical with the imposition of a consumer society on all the peoples of the earth. No economic resources are sufficient to meet a world market demand at the level of consumption to which the West has become accustomed. Furthermore, no development is true development if it concentrates on economics but fails to give adequate attention to the deeper questions concerning humanity and the ultimate meaning of human life. The Christian mission is concerned with the development of the whole person and of all
people. It includes, therefore, the shaping of a new lifestyle—“a life style designed for permanence”19—based on new methods of production and new patterns of consumption. It includes also the creation of a new technology subordinated to humanity and respectful of nature. The time has come to give heed to Ernesto Sabato’s words: “It will be necessary to recover the human meaning of technology and science, to set their limits, to finish with their religion.”20 The challenge facing the church in the field of development today is fundamentally the challenge of human development, in a context of justice. The need is for models of mission fully adapted to a situation characterized by a yawning chasm between rich and poor. The models of mission built on the affluence of the West condone this situation of injustice and condemn the indigenous churches to permanent dependence. In the long run, therefore, they are inimical to mission. The challenge both to Christians in the West and to Christians in the underdeveloped world is to create models of mission centered in a prophetic lifestyle, models that will point to Jesus Christ as the Lord over the totality of life, to the universality of the church, and to the interdependence of human beings in the world.

Notes

3. It is estimated that in 1947 the Roman Catholic Church had three million members in China. There were also 5,441 foreign missionaries, 2,798 Chinese priests, 5,112 Chinese sisters, 257 orphans, 29 publishing houses, 20 bishops and 1 cardinal. By contrast, “Since 1966 the Roman Catholic church is no longer visible in communist China” (ibid., p. 27).
6. This statement should not be taken as a denial of reaching people in the jungles. The point is that there is an imbalance when missionaries concentrate on small isolated tribes and forget the millions in the cities, as seems to be the case in Brazil. Cf. Latin American Church Growth, eds. W. R. Read, V. M. Monterroso, and H. A. Johnson (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1969), p. 303.
8. At the beginning of the nineteenth century there was no city with more than a million inhabitants, in 1945 there were already thirty, in 1955 there were sixty, in 1970 almost ninety. It is estimated that by the year 2000, six out of ten persons will live in urban centers.
10. As of January 1, 1976, there were 36,950 Protestant missionaries from North America (35,969 from the United States and 1,252 from Canada) serving overseas. The increase in the number of missionaries after 1920 was largely due to the increase in the number of missionaries from North America. Cf. Mission Handbook: North American Protestant Ministries Overseas, ed. E. Dayton (Monrovia, Calif.: MARC, 1976), p. 24.
17. Ibid., pp. 120-121.
18. Ibid., p. 138.
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Racism and Revolution:  
Response of the Churches in South Africa

David J. Bosch

To speak about the response of the churches in South Africa to racism and revolution is no easy task, simply—to begin with—because of the multiplicity of denominations. This was caused, on the one hand, by the various waves of European migrations to South Africa, the new South Africans taking their churches with them as, of course, also happened in the case of migrations to North America. A complication in the case of South Africa, which was absent from the North American scene, has been that almost every British and continental European missionary society as well as several from America have undertaken mission work in South Africa. These two facts, plus a third one, namely, the genesis and development of many new denominational bodies on South African soil, make it extremely difficult to present anything approaching a synoptic view.

The 1970 census put the total population of the Republic of South Africa at 21.4 million, of whom 15.8 million identified themselves as “Christian.” Of the 5.6 million “non-Christians,” the majority would be adherents of African traditional religions, with some 400,000 Hindus, 250,000 Muslims and 118,000 Jews. It is of importance to note that the percentage of Christians among the whites is about the same as among the nonwhites, namely, slightly over 70 percent. On June 30, 1975, South Africa had an estimated population of 17.7 million blacks, 4.25 million whites, 2.4 million “coloreds,” and .75 million Asians.

For the sake of clarity and at the risk of gross oversimplification, I am going to subdivide the South African ecclesiastical scene into five categories, saying, by way of introduction, a few words about each of them.

1. The Afrikaans Reformed Churches. There are three of these but as two of them are comparatively small and as there are important similarities in ethos and outlook, we may group them together and concentrate on the larger one, namely, the Dutch Reformed Church (DRC). This is the church to which most members of the government belong, including all South African prime ministers since the formation of the Union of South Africa in 1910. The DRC is much more than a denomination in the ordinary meaning of the word. It functions as the key institution in sustaining and developing the Afrikaans language and culture. This has led to a closeness of relationships between church, language, culture, and people that would be difficult to equal anywhere else. To be a true Afrikaner means to speak Afrikaans, to belong to one of the Dutch Reformed churches, and to support the National Party. When one of these three elements is missing in any specific individual, he or she can hardly claim to be a true Afrikaner.

About 1.3 million white South Africans regard themselves as members of the Dutch Reformed Church. Because of its vigorous missionary activities in recent years, 1.65 million “nonwhites” (coloreds and Africans) are now members of the so-called “daughter” churches of the DRC. A comparison of the 1970 statistics with those of 1960 shows that the number of black adherents of the DRC in that ten-year period has increased by 60 percent, second only to the Roman Catholic Church, which has registered an increase of 76 percent. The “daughter” churches of the DRC are organized along racial lines, one for “coloreds” (The DR Mission Church), one for Africans (the DRC in Africa) and one for Indians (The Reformed Church in Africa).

“Almost every British and continental European missionary society as well as several from America have undertaken mission work in South Africa.”

2. The Member Churches of the South African Council of Churches (SACC). These are (in sequence, more or less according to their size) Methodist, Anglican, Lutheran, Congregational, and Presbyterian. All of them, except the Lutherans, originated in Britain. They are therefore often referred to as the “English-speaking churches.” The overwhelming majority of their membership is, however, black, and the churches are multilingual, except that all of their business is conducted in English. The percentage of black Christians is steadily growing in these churches. Of even more importance is the fact that their opinion carries ever more weight in the ecclesiastical assemblies and in the Council of Churches itself. Many of the black leaders are extremely articulate and have criticized the South African racial policies relentlessly. The SACC has, in fact, always been known for its critical stance toward racial segregation, but until the beginning of the 1970s the “attack” was led almost entirely by whites. The Message to the People of South Africa, which was published in 1968, was predominantly a “white” document, compiled under the leadership of the Council’s general secretary, Bill Burnett (now archbishop of Cape Town). Since the early 1970s, black leadership has increasingly taken over in the Council, culminating in the appointment of John Thorne, a “colored,” as general secretary in 1977 and Desmond Tutu, a black, in March 1978. Also in the member churches themselves black leadership is increasingly in evidence and the role played by whites is diminishing. The South African versions of black consciousness and black theology also, by and large, have their origins in the membership of this category of churches—people such as Steve Biko, Manas Buthelezi, Ernest Baartman, Elliot Mgojo, and many others.

The majority of the white clergy of the member churches of the Council would identify themselves—in varying degrees—with the Council’s critical stance toward the country’s racial policies. The same cannot, however, be said of the rank-and-file lay membership. The November 1977 National Party landslide victory at the polls is not imaginable without massive support from members of the English-speaking churches.

The DRC was a founding member of the SACC in the 1930s...

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The Roman Catholic Church is a minority church in South Africa and a relative latecomer to the scene.

3. The Roman Catholic Church (RCC). The RCC is a minority church in South Africa and a relative latecomer to the scene. It is, however, growing very rapidly, mainly because of a stepped-up and well-organized missionary activity. In only one decade, 1960 to 1970, the number of its adherents increased from 1 million to 1.8 million. As De Gruchy (1977a) correctly remarks, the RCC “is in a peculiar position because of a traditional anti-Catholic bias in government attitudes” which has produced “a certain amount of Catholic caution in the past, making the hierarchy perhaps more diplomatic than it might have been in a less avidly Protestant milieu” (p. 440). This is increasingly changing, however, and the Catholic Church, or at least the hierarchy, is identifying itself more and more with the stance adopted by the SACC, of which it is not a member. Almost all Catholic priests are, however, expropriates.

4. The Conservative Evangelical Churches. It might perhaps be better to define these churches negatively as those churches that do not belong to any of the preceding three groups (nor to the fifth). They are predominantly English-speaking and usually very small. They include Baptists, Free Methodists, Free Lutherans, the African Evangelical Church, the Church of the Nazarene, as well as the so-called classical Pentecostal churches. On the whole these churches are apolitical, which means, in effect, a tacit support of the political status quo. They tend to be pietistic in theological approach and see the person’s vertical relationship to God as fundamental and primary. They do a lot in the area of mission as well as charity, but hardly touch the structures of society. In more recent years, I must add, some influences from the “New Evangelicalism” have penetrated into these churches, making them more aware than before of their social and political responsibility. Instrumental to this was the participation of many leaders from these churches in the Durban Congress on Mission and Evangelism (1973), the Lausanne Congress (1974), the Pan African Christian Leadership Assembly (1976), and now the South African Christian Leadership Assembly (SACLA) that is planned for July 1979.

5. The African Independent Churches (AICs). As so much is known about this category of churches in missiological circles, I can be very brief about them. There are some 3,000 different bodies of AICs in South Africa, the largest proliferation anywhere on the continent. Until the 1950s they grew at an enormous rate, both as regards the numbers of different organizations and of individual members. Indications are, however, that they have now passed their prime. The 1960 census showed that they counted 21 percent of the South African black population among their adherents; by 1970 this had dropped to only 18.3 percent. Very few of these churches or their leaders address themselves to the South African social or political situation. Their main concern is with the well-being and welfare of their own members. Some of them actually operate almost as large economic concerns. Others inculcate obedience and respect for authority in their members, which again make these members very popular with white employers. Here and there voices among the AICs have been raised against the injustices of the South African society but they have been few. By and large the AICs are outside the mainstream of South African ecclesiastical life on the larger scale.

For the rest of this paper I will concentrate on the first two categories discussed above. The South African ecclesiastical response to racism and revolution (our theme) has come almost exclusively from these quarters. When discussing this “response,” we could go about it in different ways. One way would be to look at the whole complex reality of church-state or church-society relations in South Africa from the perspective of various “models,” such as:

2. The Lutheran Two Kingdom model.
3. The Calvinist Christocratic model.
4. The more recent revolutionary-eschatological model, which is less confessionally based and determined than any of the other three.

Another possibility would be to study the problem from the perspective of the role and influence of civil religion—or, what might be more or less the same, ideology—in South Africa. To do so, I want to attempt to analyze the development of racial thinking in the Dutch Reformed Church and to move from there to a brief discussion of the attitudes and responses in other churches. My reason for proceeding in this way is partially personal and partially in the nature of the South African situation itself. Personal because, as a member of the DRC, I know this church better than I know the other; in the nature of the situation, because every other recent response to racism and revolution has been, largely, a reaction to what was happening in the DRC.

Before analyzing the thinking in the DRC, however, I want to look, briefly, into the European origins of the different South African churches. I believe that we find here, at least in part, an explanation for much that was to follow later. My concern here, then, is with the ecclesiologies of the various “mother” churches in Europe and the influences of these ecclesiologies on the mis-
It is striking that all the English-speaking churches in South Africa (as well as the Roman Catholic Church) are structured in such a way that there is no racial separation on the level of synod (or whatever the representative church body is called). They all do, however, in varying degrees, differentiate on the parish level. But on the "national" level the church is one: there is only one state of affairs but, so far, without success. (There are, it should be admitted, federative ties between the black and the white churches in the respective "families.")

It would be easy to declare that this difference between Reformed and Lutheran on the one hand, and other churches on the other, is simply due to the fact that the former are more racially prejudiced than the latter. I am not convinced that this is the entire story. Ecclesiology also enters into the picture. Roman Catholics and Anglicans have a "high" view of the church, in contrast to most Protestants. A Roman Catholic Jesuit missionary would never dream of founding a "Jesuit" church on the mission field. In fact, in very many cases there was no clear aim regarding the future church in most instances of Protestant missions in their earlier manifestations. This had been due to their weak ecclesiology, or, to put it in more positive terms, to their "low" view of the church. Stephen Neill aptly remarks: "Protestant missionaries have gone out with the earnest desire to win souls for Christ, but with very little idea of what is to happen to the souls when they have been won" (Concise Dictionary of the Christian World Mission, p. 109). In most cases the hopes have been, rather vaguely, that their missionary endeavors would lead to the founding of the "Church of Christ" or "companies of redeemed souls." In some respects, then, the development of Protestant younger churches on the mission field has been almost an accident, forced upon the mission by circumstances.

Returning to the South African scene, it could be remarked that the observations above do not explain the fact that the (Protestant) Methodist and Congregational churches have followed the Catholic rather than the Protestant (Lutheran and Reformed) example. For this difference there are, I believe, two reasons: (1) As British churches in a part of the British empire the Methodists and Congregationalists subconsciously shared the views of many of their countrymen that the whole South African population would eventually be Anglicized. In the long run, therefore, the new converts would accommodate to the missionaries' language and culture, not vice versa. (2) On the European continent, on the other hand, the idea has always been that of every people being allowed to develop in its own way, according to its own nature. The Christian faith, too, has to express itself within the framework of nationhood. This was especially true of Lutheran Germany. The general Protestant idea of the development of autonomous, indigenous churches on the mission field thus received a further dimension in the case of German Lutheran missions: the idea of Volkskirchen or ethnic churches. As a matter of fact, the German concept Volk (i.e., "people" or "nation" as an ethnic entity) gradually developed all kinds of additional overtones in the period of Romanticism under the influence of people such as J. G. Fichte. Volk became an order of creation, with an element of permanence and immutability which it never had. These views were introduced into missionary thinking, as J. C. Hoekendijk has shown, and formed to a large extent the basis of the thinking...
Dutch Reformed missiological thinking in South Africa has been more directly influenced by German Lutheranism than by Calvinism in the Netherlands.

Having looked at the theological and philosophical roots of the differences between South African churches outside South Africa, we now have to pay attention more specifically to the development of attitudes on the South African soil itself. And then it soon becomes clear that, as far as the Afrikaner people and the Dutch Reformed Church are concerned, the "roots" to which we have just referred, within the specific "climate" of Southern Africa, have indeed to a large extent preconditioned the "tree" that was to develop. After a century and a half as a Dutch colony, the Cape was occupied by Britain in 1806. Soon the Dutch Calvinist farmers found themselves hemmed in on two sides: the colonial government in the southwest (Cape Town), bent on Anglicizing the entire Dutch population; and the large Xhosa-speaking tribes, who were relentlessly pushing south, in the northeast of the colony. This was the climate in which the rugged and indomitable spirit of the Afrikaner was to develop: left alone in the whole wide world, against overwhelming odds, they would go it alone, sustained only by their faith in God. The first major outflow of this new spirit was the Great Trek to the north and the founding of the republics of Natal, Orange Free State, and Transvaal. Repeatedly, however, during the whole course of the nineteenth century, the British empire would move closer to them. First Natal was annexed. Then the Free State, which regained its independence; then the Transvaal, which was also victorious in the First War of Independence (1881). Eventually, however, both republics were to succumb in the Anglo-Boer War of 1899-1902. By that time Afrikaner nationalism was firmly established, a direct response to the "manifest destiny," with its emphasis on the shared past and a "covenant," and with a "messianic" future expectation. This mystical identification with Israel has especially been inculcated by means of Afrikaans poetry (cf. Hexham 1977).

2. An identification with the people of Israel: like Israel, the Afrikaner is (a) an elect people, (b) with emphasis on the shared past and a "covenant," and (c) with a "messianic" future expectation. This mystical identification with Israel has especially been inculcated by means of Afrikaans poetry (cf. Hexham 1977).

3. Coupled with 1 and 2 there is the idea of a missionary calling to other "less privileged" races, as their "guardian," as their "brother's keeper." A (pseudo?-) Calvinistic understanding of predestination also plays its role here. Today, the missionary calling to evangelize and uplift the blacks is being extended to include the calling of defending "white Christian civilization."

4. Numbers 1, 2, and 3 can operate successfully only if the purity of the Afrikaner people is maintained. Dr. E. P. Groenewald, a leading DRC theologian, wrote in 1947: "[Purity of blood] is as necessary for a nation to do the will of God as is holiness for the individual if he wants to serve God wholeheartedly. . . . If a nation guards its separateness, it will enjoy the blessings of God." A nation's purity is therefore understood metaphorically. The most recent General Synod of the DRC concludes, on scriptural grounds, "That nations should jealously guard the spiritual and cultural treasures which they have acquired in the course of centuries. . . ." Treurnicht wrote a book with the significant title Credo of an Afrikaner, in which he said that "God 'nationalized' humanity," meaning that the existence of nations has to be attributed directly to God's intervention.

5. The DRC reveals a remarkably positivistic attitude to law. Even in circles where there is a great degree of uneasiness about present conditions in the country, there is a tendency to regard prevailing circumstances as inevitable because they have been willed by God. The report on Human Relations adopted by the last General Synod of the DRC contains in itself a devastating diag-
nosis of some of the fruits of racial segregation (job reservation, homelands policy, the black townships, the position of the "coloreds" and Indians) but at no point in the 100-page report is there a suggestion that at least a partial cause of all this is to be found in the laws themselves. The synod says, indeed, "As institution that Church submits itself to the authority and law of the state, . . . provided the legal order does not conflict with the Word of God," but no such conflict is registered anywhere.

All this might create the impression of the ORC being entirely doctrinaire and completely incapable of seeing the plight of other people. This is indeed the image most outsiders have of the ORC. Reality is, however, not so simple. For one thing, the ORC is not monolithic: there are many dissident voices, ranging from hesitant questioning of presuppositions to open opposition. Furthermore, there are factors to be taken into consideration which, even if they do not mitigate the wrongs committed in the name of the Christian faith, at least partly explain the situation.

The history of the Afrikaners (and of the DRC) is one of a two-century-long struggle of a small people against annihilation. This has led to their preoccupation with a frontier mentality—something that haunts them till this day. In the words of a black South African, the Afrikaners have an "image of themselves as survivors of a catastrophe and as an embattled people. . . . Boer nationalism is continuing its vigil. There is African nationalism lurking in the shadow out there. . . . The dread of extinction—body, language, and all—keeps scratching and breathing at the door out there like a pack of bloodthirsty wolves" (Mphahlele 1977: 35, 38). Today all this is more true than ever before. With Angola and Mozambique gone Marxist and Namibia and Zimbabwe on the verge of majority black rule, white South Africa is more exposed than it has ever been and has, since late last year, had to cope with the consequences of a mandatory arms embargo as well. So, if DRC leaders are asked why they remain silent about the many repressive measures—bannings, detentions, and the like, especially those of October 19, 1977—they tend to react by saying, "In extraordinary circumstances extraordinary steps become necessary, whether we like them or not. We do not know what prompted the government to take these steps, but we are convinced that they would not have taken them had they not been absolutely necessary." The fact—as already mentioned—that large numbers of English-speaking South Africans voted for the National Party in the November 1977 elections (with, incidentally, an increasing number of Afrikaans-speaking people voting for the Progressive Federal Party) shows that English-speaking South Africans have begun to share the feeling of being embattled and threatened.

There is a second factor which may be regarded as an explanation for the DRC’s support of the present South Africa policy. In oversimplified terms, it can be said that only two solutions are offered for the South African dilemma: (1) *democratization*, i.e., the process by which everybody living within the geographical boundaries of the country will, eventually, share in the govern-
As a matter of fact, there is a conviction in DRC circles that South Africa is in the process of improving on the European decolonization model. There, geographical boundaries of former colonies were simply taken as given, which led to some black nations being cut in two or three and apportioned to different new states (cf. the Somalis) or, on the other hand, various different black nations being lumped together in one state. The missiologist Boshoff argues “that nowhere in history . . . is an example to be found where nations differing so widely in culture and development could exist peaceably in one plural society” (Boshoff 1977: 53). He therefore concludes that the history of decolonization expresses a devastating judgment on the concept of the geographical state model. Military coups d’état, single-party states, and lack of stability within which economic growth could take place, are the results of plural societies, colonial boundaries which disintegrated nations and afterwards were determined as borders of new states, and the subjection of minorities to majorities. Africa’s history after liberation is a greater change against the West than its colonial history, on account of the disregard for the principle of nations . . . at the time of its direst need, the West left Africa to the unenviable fate of plural communities” (Boshoff 1977: 53-54). Only where, almost accidentally, decolonization led to the formation of nation-states do we find stability, as, for instance, in Botswana and Swaziland. The South African decolonization program is, however, carefully designed along nation-state lines, Transkei being the first product and a shining proof of success. Boshoff realizes that a thoroughgoing and just program of decolonization along the line of nation-states will make tremendous sacrificial demands on the whites, as it would obviously involve making more than 13 percent of the total land area of South Africa available to blacks (as was decided in 1936). His Bureau of Racial Affairs believes, however, that such sacrifices must be made, and soon. As he puts it: when a country is waging war, it is prepared to make superhuman sacrifices; why not then if, in our case, a country is “waging” peace?

In a final paragraph we will return to the response of the DRC, giving some additional critical remarks. At this stage, however, we turn our attention to the response of the other South African churches to racism and revolution. We may be briefer about this response because (1) it is later in origin than that of the DRC, (2) it is less developed, more diffuse, and (3) it is, at least in its present form, by and large a reaction to Afrikaner nationalism.

The white, English-speaking churches in South Africa have always responded differently from the DRC to the issue of race. It is, however, to be questioned whether their attitude was primarily due to theological reasons. The true difference between Afrikaner and Englishperson lay elsewhere. The Afrikaner Christian was a member of a minority group who always felt threatened and therefore dug trenches, or, as we say in South Africa, developed a “laager mentality.” The English-speaking Christian was a member of the British empire, of a dominant language and culture group, and never felt threatened (that is, until now). Thus, where the Afrikaners emphasized their cultural distinctiveness from the blacks (and from the English, for that matter) the English embarked upon a program of Anglicizing the blacks (and, of course, the Afrikaners). This difference in attitude was—as indicated earlier—also reflected in the way the different churches organized themselves.

In actual day-to-day practice, however, there was little difference in the conduct of the two white groups toward blacks. English superiority feelings proved as great an obstacle as Afrikaner emphases on identity and distinctiveness when it came to interpersonal relationships between white and black. In fact, some blacks, even today, say that they prefer to deal with Afrikaners because then they know exactly where they stand!

The British have, however, in spite of paternalism and superiority feelings, a long tradition of fair play. This, together with some of the ecclesiological predispositions discussed in the opening paragraphs, enabled the English-speaking churches to see the dangers of racism at an earlier stage and more clearly than most DRC churchpeople. Their criticisms became especially numerous and sharp since 1948, the year in which the National Party came to power. As the members of the English-speaking churches were, however, almost 100 percent supporters of the (then) United Party, all the church criticisms after 1948 were unfortunately understood as primarily party-political and as signs of nonacceptance of the fact that the United Party was defeated at the polls. To put it differently: to this day the Anglo-Boer War (1899–1902) is still being fought in South Africa. Criticism of Afrikaners and their church coming from anybody who wears the tag “British” is therefore much less acceptable than criticism from elsewhere.

Of much more importance than the response of English-speaking white Christians to the issue of race and racism is that of black Christians. What strikes one here is the amazing degree of parallelism in the response of Afrikaners and blacks to the dynamics of the South African situation. (There are, naturally, important differences, some of which we will identify.) Afrikaner nationalism is in itself a phenomenon of reaction, namely to British imperialism. Black nationalism likewise developed as a response to outside influences, first British imperialism, then Afrikaner nationalism. Furthermore, to this day black nationalism has, like Afrikaner nationalism, strong religious overtones. When the African National Congress was formed in 1912, black pastors took a prominent lead, as Afrikaner pastors did a year later when the National Party was founded. Once again, to this day the National Party will make sure that it has the DRC with it as it moves ahead. If I am not mistaken, the same is true of black nationalism; in Soweto and other places, during the political “unrest” of the past two years, black pastors such as Manas Buthelezi, Desmond Tutu, Sam Buti, and prominent lay Christian leaders such as Sally Motlana, have been playing a significant role. Even the Soweto students, in spite of all their accusations against the older black generation and the church, consult with respected black church leaders, if not always publicly. I cannot quite imagine this kind of thing happening in a British setting. The church seems to play a much less significant role there.

The situation among black Christians in South Africa becomes understandable if we remember that black nationalism developed (like Afrikaner nationalism) from Christian roots. The very earliest identifiable traces of black nationalism manifested themselves during the 1880s in the churches, Methodist, Pres-
The Afrikaner's history in the nineteenth century abounds with (Bosch 1974).

The Old Testament, especially the Exodus story, functions in them. In both instances a "theology of liberation" is employed. One of the larger breakaway Ethiopian churches in fact amalgamated with the Anglican Church as the (semi-independent) Order of Ethiopia, which exists till this day. So African nationalism was found room and even a platform within the English-speaking churches. As the black membership of these churches increased on a percentage basis, blacks became more and more vocal on political issues. To some extent the National Party victory over the United Party in 1948 came as a blessing in disguise to many white supporters of the United Party in the English-speaking churches, for now they could blame everything that went wrong in the country on the Afrikaners and the DRC!

There are, however, dissimilarities also. African nationalism is by and large supranational, if under "nation" we understand separate linguistic-ethnic groups such as Xhosa, Zulu, Sotho, Venda, etc. (there are exceptions, for instance, the Inkatha movement of Chief Gatsha Buthelezi). This supranational character is especially true in the urban areas, where "tribal" differences are rapidly disappearing. "We have never felt threatened with assimilation as the Boers were by the British" (Mphahlele 1974).

There is therefore, understandably, an aversion in black church circles to talking lightly about "reconciliation" - in spite of the fact that IDAMASA (the all-black Interdenominational African Ministers' Association of Southern Africa) held a "multi-racial convention for reconciliation" in early October 1977 and entrusted a white member of the DRC with the responsibility of delivering the concluding paper in which he was to reflect on the input of the whole conference in the light of what God is saying to us all. That was, however, before the latest drastic government steps of October 19, 1977, when eighteen organizations were banned, many people detained, and many others restricted. That event has undoubtedly influenced the mood of black church leaders. Manas

 Blacks are left wondering what practical alternatives are available, given the palpable failure of non-violent forms of protest and opposition. We must admit that the passive resistance campaign of the '50s was intended to demonstrate the desire of Blacks for non-violent change. What was the result? They were clobbered hard and long, and it is difficult for Blacks to accept the Minister of Justice's views about the police. Blacks still remember Sharpeville and they know that it was a peaceful demonstration by Black school children which was fired on by the police on June 16, 1976, and the silence of White Christians was deafening. . . . White advocates of non-violence must forgive us Blacks for often thinking there is a hollow sound of their arguments given their, at least, tacit support of state and legal violence. . . . I don't believe Mr. Kruger when he says that those who have died in detention were hardcore African National Congress types committing suicide at the behest of the Communist Party of South Africa. No Black will believe him. We know of police brutality. Maybe there will always be a White version and a Black version of these things. But I know which for me is more credible. . . . Can you tell me how I commend non-violence to Blacks who say that the resistance movements in Europe during World War II were lauded to the skies and still are, but what Blacks consider to be similar resistant movements are denigrated because they are Black? Why can the Christian church regard Bonhoeffer as a modern Christian martyr, and even saint, when he was executed for participating in a plot to assassinate the rulers of his country? (Tutu 1977: 116-117).

There is therefore, understandably, an aversion in black church circles to talking lightly about "reconciliation" - in spite of the fact that IDAMASA (the all-black Interdenominational African Ministers' Association of Southern Africa) held a "multi-racial convention for reconciliation" in early October 1977 and entrusted a white member of the DRC with the responsibility of delivering the concluding paper in which he was to reflect on the input of the whole conference in the light of what God is saying to us all. That was, however, before the latest drastic government steps of October 19, 1977, when eighteen organizations were banned, many people detained, and many others restricted. That event has undoubtedly influenced the mood of black church leaders. Manas
Buthelezi has recently been reported as having said that the whole concept of reconciliation no longer had meaning in the South African situation. The black Christian leadership’s attitudes to the controversial Program to Combat Racism of the WCC are also revealing: they support the program almost to a person. This is perhaps more understandable if we keep in mind that many young blacks, in some cases the sons of pastors, are either with the “liberation movements” in the field or undergoing training somewhere. This has led to the terrible situation where, in some cases, members of one and the same church are facing one another in battle on the border—a point raised by the new archbishop of Cape Town in his enthronement speech in 1974 (see De Gruchy 1977b: 451).

It has not been part of my assignment to deliver a theological critique of the responses of the churches or to try to show a way out of the present impasse. A few remarks, however brief, may nevertheless be appropriate here.

We could approach a subject such as ours in one of three ways: (1) neutrally or objectively, as outsiders, interested merely in a “case study” in a laboratory setting; (2) in a judgmental attitude toward one or more of the responses we find, condemning such response(s) out of hand; (3) from the perspective of people who are, in the final analysis, in the same boat, because we realize and admit that we would most probably have given the same response had we found ourselves in a similar situation. I believe that this third perspective is the only Christian one. It is the easiest thing in the world to criticize but desperately difficult to be prophetic. That presupposes solidarity. The critic condemns from the outside, the prophet confesses from within. The critic judges, the prophet weeps. The former therefore remains unscathed while the latter receives blow upon blow.

It is in this spirit that I want to make a few remarks about the response of the DRC to racism and revolution. It is clear to me that we find here some of the major elements of civil religion. The Afrikaners have a theocratic social vision and worldview not unlike those of the early settlers in New England. W. A. de Klerk is therefore correct in referring to his fellow Afrikaners as the Puritans of Africa (De Klerk 1975; cf. De Gruchy 1977b: 46). Civil religion may take many forms and is always to be found where ideology dictates a community’s hermeneutics. An ideology does at least two things: it explains reality and a group’s place therein; it also has a guiding function and stimulates to action. Ideologies cannot say, “We are of the opinion that this or that is the best” (being all ideological hang-ups!) can our civil religions (even those still in embryo) be broken open and relativized. Such a dialogue may also destroy the caricatures and drive away the phantoms we have created of one another. It is preeminently in a society such as South Africa where such dialogue is called for—because of the invisible Berlin walls separating black and white and making every city in South Africa a divided city. “We see each other as if through a keyhole, blacks and whites” (Mphahlele 1977: 49).

Even more important: the church may become that community where the middle wall of partition is indeed demolished, where we enjoy a real foretaste of the promised inheritance, where we experience the Spirit as the power that breaks through all barriers, and where it therefore becomes impossible for us to accept any “circumstances” as authoritative and final. If we live according to these guidelines, the church will at least point toward the kingdom of God and not, as often happens, away from that kingdom. If the church does that, it will become a challenge to the powers—that-be, and to society as a whole (cf. Bosch 1977).

Bibliography


**Table 1**

<table>
<thead>
<tr>
<th>Missions</th>
<th>Full-time Missionaries</th>
<th>Convert Baptisms</th>
<th>Baptisms per Missionary</th>
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<tbody>
<tr>
<td>1974</td>
<td>115</td>
<td>17,109</td>
<td>75,109</td>
</tr>
<tr>
<td>1975</td>
<td>133</td>
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</tr>
<tr>
<td>1976</td>
<td>146</td>
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<td>140,296</td>
</tr>
<tr>
<td>1977*</td>
<td>157</td>
<td>25,300</td>
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</table>


Table 1 shows the rapid expansion in the number of missions, number of full-time missionaries, etc. To understand these figures one must know that an LDS mission is an ecclesiastical unit charged with the responsibility of teaching the restored gospel to non-Latter-day Saints. Missions vary in size, both in numbers of missionaries and in geographic extent. Most missions have over 100 full-time workers.

Forty-eight new missions have been organized since January 1974. Of these, twelve are in Latin America, ten in Britain, Europe and Scandinavia, seven in Asia, and one each in Canada, Australia, and New Zealand. The remaining sixteen are in the United States. The number of missionaries in the field has grown by around 8,000 and the yearly number of baptized converts is up 100,000 over four years ago.

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Table 2 reveals that the major growth areas are Latin America, Asia, and the United Kingdom. The expansion of Mormonism outside the United States is impressive. In 1951 nine of ten LDS lived in the United States. Today the number has dropped to two of three. This kind of growth raises questions, the most obvious of which relate to the reasons for the rapid expansion of the missions and the missionary force. Many Mormons think the message of the church is the key factor in recent growth. The message will be discussed below, but it should be remembered that Mormon doctrine has changed little since the time of Joseph Smith. Growth has come not because the message has changed but because it is being communicated more effectively today.

### History of Latter-day Saints Missions

Early missionary work was centered in eastern United States and Canada. The first "foreign" mission (Mormons use the word "foreign" to designate missions outside continental North America) was to Great Britain in 1837. In 1843 Joseph Smith sent elders to the Society Islands. This was the first foreign language mission. Missions were soon established in continental Europe where many converts were won in Germany, Denmark, and other parts of Scandinavia. In the 1850s missions were opened in India, and other parts of South and Southeast Asia, Australia, New Zealand, and Hawaii. Other areas such as South Africa and the Near East also received mission workers in that decade.

New missions were regularly established during the remainder of the nineteenth century, but almost as frequently the missions failed. India remained an active LDS mission field for only five years, Siam lasted a month, Hong Kong for fifty-six days, the Society Islands until 1852, and so on.

The late 1800s were difficult times for the Mormons and their missions. This was a transitional era for the church. The move to the west was not easy and life on the frontier took fortitude. During this time, the church was establishing roots and developing institutionally. The polygamy issue was the major problem, but attendant to it were grave financial hardships that the Edmunds-Tucker Laws (which limited church property ownership to $50,000) imposed on the church. After 1890, when the church discontinued the practice of polygamy, the church slowly gained respectability in the United States. From the time of World War I on, the Latter-day Saints fit in pretty well with the American mainstream. Missions in the United States expanded but progress was slow.

Early in this century efforts were made to expand into some areas where work had never been done before. For instance, the Japanese mission was established in 1901. Unfortunately it was closed in 1924 with the result that only 176 converts were baptized. It was also not until after the turn of the century that serious efforts were made to establish the church in Latin America. As a rule, church progress was very slow in the so-called Roman Catholic areas of the world.

World wars I and II and the depression of the 1930s caused personnel and financial problems for the LDS missions. Until after World War II a great majority of LDS lived in Utah. A high percentage of young men were drafted or volunteered for military service.
numbers. The depression also brought difficulties because of or Thailand.

service in both wars. As a result the mission force dropped in numbers. The depression also brought difficulties because of short finances among church members.

The greatest years of growth have come since 1950. This can be explained in several ways. First, the church has been in solid financial condition, both individually and collectively. In conjunction with this, a dynamic of stability and vitality—a reservoir of strength—had been built up in Utah after the pioneer experience. Second, even though tens of thousands of young Mormons have fought in Korea and Vietnam, there have been enough eligible young people available to staff the missions of the world.

Third, and most important, the presidents of the church during this era have placed increased emphasis on missionary work. The early concern for spreading the gospel was renewed. In an early revelation to Joseph Smith, the Lord warned that upon receiving the gospel every person should "warn his neighbor" (Doctrine and Covenants [D&C] 88:81). LDS Scriptures make clear that the restored gospel is to be preached throughout the world. Church leaders and members accept the Lord's commission in Matthew 28:19 literally. The gospel must be taken to the "uttermost part of the earth" (Acts 1:8).

Mission Methodology. Before World War II, LDS missionaries did not use a uniform plan for teaching the gospel. The doctrines taught were the same everywhere, but the manner of presentation and emphasis varied. In the late 1940s and early 1950s several teaching plans were developed which the missionaries memorized. These lesson plans presented the basic Mormon doctrines clearly and efficiently. A major advantage was that the missionaries could be transferred and simply tell their replacements which lesson any contact (proselyte) should receive next. Since that time the church has adopted two, more refined teaching plans, the first in 1960 and the second in the early 1970s, which are used in all missions. Some adaptations are made in different language areas, but on the whole the assumption is that contacts everywhere respond to the same saving message.

The church has found that young missionaries usually succeed best in a fairly structured situation. Uniform rules of study, prayer, work hours, etc., are followed by all missionaries. Each mission is organized with a president, usually a middle-aged or older married man, who has had many years of experience in church administration and gospel teaching. Mission presidents, like all LDS missionaries, are lay members who leave their normal life's work to serve the Lord. Their mission terms are usually for three years. The territory presided over can be as small as a part of a major city, such as Los Angeles or Tokyo, or as large as Indonesia or Thailand.

Mission presidents and their families are sometimes given support money directly from the church, but there is always an element of sacrifice involved. Regular two-year missionaries, which include elders nineteen years of age or older, women (called sisters) twenty-one years of age or older, or older couples and older single women, pay all or a significant part of their own support.

Most Mormon missionaries proselyte full-time, i.e., sixty to seventy hours a week. Proselyting missionaries use several methods or combinations of methods in establishing contacts or teaching situations. House-to-house tracting, that is, knocking on doors and leaving printed information, is the most common approach. Street meetings are still used occasionally in some missions. Referrals by members who introduce the contact to the missionaries is the most successful teaching method. Other variations of approach abound.

In recent years the church has sent a number of health, agricultural, and leadership missionaries into the less-developed parts of the world. Health and agriculture missionaries teach their skills to church members and others who need this help. Leadership missionaries teach local leaders administrative skills and the order of the church.

Organization and Finance

Missionary work involves all active LDS members. Sustained emphasis has been given to this matter since the church was organized, but during the presidency of David O. McKay (1951–1970), the slogan "Every member a missionary" was made a living part of the gospel. Latter-day Saints believe the "voice of warning shall be unto all people" (D&C 1:4) and this includes neighbors, friends, relatives, business acquaintances—everyone. By "everyone" they mean non-Mormon Christians as well as non-Christians.

How can this task be accomplished? President Kimball has revealed that "every able worthy man should shoulder the cross" and serve a mission. But that is not all. The Quorum of Seventy in each stake (a stake usually consists of from four to ten wards or parishes and of from 1,500 to 6,000 members) is asked to be active in proselyting in the evenings after regular work hours.

Stake missionaries, as the Seventys are called, and full-time

TABLE 2
Differential Growth in LDS Membership—1951 to 1976

<table>
<thead>
<tr>
<th>Region</th>
<th>1951 LDS Membership</th>
<th>Percentage of Total LDS Membership</th>
<th>1976 LDS Membership</th>
<th>Percentage of Total LDS Membership</th>
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from the Salt Lake headquarters and 30 percent from local contributions. In the poorer areas of the world the ratio climbs to 90 percent—10 percent. The funds from Salt Lake City are from the tithes of the members everywhere.

"... in the late 1960s the term of service was made uniform in all missions—two years."

This system works well because the LDS believe the church organization is the kingdom of God. It is one church everywhere. Problems of "mission church versus local church" are virtually nonexistent. There is a careful order and chain of priesthood authority from the president of the church to the most recently ordained branch president in the distant parts of India or Peru.

Not only is the building program unified but also teaching materials for Sunday school, priesthood meetings, Mutual (youth groups), Women’s Relief Society, Primary (children’s weekly meeting), and other auxiliaries are unified and highly correlated.

Missionary Training

 Occasionally, criticisms have been leveled at the LDS for sending missionaries into the field who are untrained in theology or who lack the generally expected academic degrees. In answer to this, Latter-day Saints usually say, "Un schooled, perhaps, but certainly not untrained." Latter-day Saints generally have little use for what might be called mission theory. They pursue the work of preaching the gospel in a matter-of-fact manner, worrying little about cultural adaptation and other related problems. These facts notwithstanding, LDS missionaries usually go into the field well prepared to teach. Missionaries enter the field only after they have been carefully screened to determine their moral purity, knowledge of the Bible and LDS Scriptures, physical, social and mental well-being, and aptitude to learn languages. The missionary must also show that he or she has a means of financial support.

Missionaries begin their training (and the indoctrination to want to fill a mission) at home and in Sunday school and other regular church services while very young. In the United States, and elsewhere when possible, teenagers participate in daily religion classes (called Seminary) through early morning or release-time programs in high schools. Where this is not possible home study lessons are provided for high school (grades 9–12) students. Thousands of pre-missionaries continue their religion studies at Brigham Young University, BYU-Hawaii, and Ricks College. In 1976–1977 over 97,000 young people participated in college-level religion courses at Institutes adjoining hundreds of colleges and universities. Many of this number (probably 10 to 12 thousand) were pre-missionaries.

In addition to the high school and college-level religion training, many wards and stakes now provide up to a year of weekly lessons in teaching methods for pre-missionaries. These programs in conjunction with much Scripture study, prayer, and the testimony of the Holy Spirit prepare highly committed missionaries who are willing to work diligently for the duration of their mission tour.

Translation Services

Languages are the doorways to people’s hearts and souls. Translation work has been an obvious requirement for successful planting of the gospel since the time of the earliest non-English-speaking missions. As a rule the first materials translated have been tracts, pamphlets, the Joseph Smith story (which recounts the first vision), and the Book of Mormon. Until the mid-1960s, the responsibility to translate these and other items such as Sunday school and other lessons rested upon the local mission leaders. At that time the Translation Department was created to coordinate these activities throughout the world. Local offices were established in Tokyo, Hong Kong, Taipei, Seoul, Auckland (for several island groups in the South Pacific), Apia, and in centers in Latin America and Europe. Through the Salt Lake City offices and the various centers, all translation work and printing are coordinated from beginning to distribution in the stakes and missions.

Language Training for Missionaries

Until the 1960s a small percentage of missionaries learned the language of their mission either in high schools or colleges, but most learned from their companions and the people with whom they worked in the mission field. Since missionaries have always received their call directly from the president of the church, language training has been a gamble of sorts. That is, many elders have studied French, German, or Spanish and then have been sent to England, Scandinavia, Japan, or elsewhere to serve. Nevertheless, President Kimball and the leaders of the missionary department strongly encourage language study among pre-missionaries before being called because there is carry-over to other languages. Until the last decade or two, missionaries sent to non-English-speaking missions stayed in the field for up to two years longer than those sent to the English-language areas. In 1960 the three-year terms in Japan and China were shortened to two and one-half years. Then in the late 1960s the term of service was made uniform in all missions—two years. This has been made possible through the creation of the Language Training Missions (LTM) which were founded in 1963.

The LTM is an intensive language-training facility. New missionaries live at this school for six to eight weeks. During this time they study the language of the mission to which they have been assigned, usually in the context of lesson discussions. In addition, these missionaries study the history and culture of the area.

Originally there were LTMs at Ricks College in Idaho, the BYU-Hawaii Campus, and at Brigham Young University in Provo, Utah. Recently the three have been combined at a new facility near BYU. This multimillion-dollar complex produces speakers of twenty-five languages, and the number is constantly expanding.

No one expects these missionaries to be competent in linguistic or cultural matters; nevertheless, they are much better prepared to teach than LDS missionaries have been in years past. An assumption is made by church leaders that the local members will be more important than the missionaries to a new branch’s continuation and growth. During the past two decades the missionaries have had less and less pastoral responsibility. This leaves the ministry in the hands of local members. Most new converts are immediately given important teaching and administrative callings. A large percentage of foreign missions are now presided over by local members. In fact, some missions, such as
Samoa and Tonga, are almost entirely staffed with local missionaries. Latter-day Saints are also convinced that, even though language deficiencies are frequent, missionaries can be successful if they are humble, friendly, sincere, and testify with the Holy Spirit. This is a key. Language and cultural gaps are often bridged through the inspiration of the Holy Ghost.

Other Teaching and Support Systems

Mormon missionary work has long been supplemented by various kinds of media presentations. Best known are the Mormon Tabernacle Choir broadcasts over CBS radio and television. A fact that is not well known outside the church is that the late Richard L. Evans, voice and creator of the “Spoken Word,” was for many years the president of the Salt Lake Temple Square Mission. The choir broadcasts were the beginning of the LDS radio/TV ministry. In recent years the church has sponsored TV specials, Sunday evening sermons, and commercials that encourage family harmony. For many years the two general conferences each year have been broadcast on radio and TV in Asia, Europe, Latin America, and the Pacific.

Considerable effort has been expended since World War II in the public relations area. Exhibitions have been constructed at each world fair (including Osaka, Japan) and at many state and county fairs in the United States. Information booths and centers are used where possible. Almost all LDS temples have an information center nearby. Here guides portray the Mormon view of life and salvation through movies, displays, and paintings. Pageants are presented each summer in Palmyra, New York; Oakland, California; Hamilton, New Zealand; and elsewhere. These plays portray events in Mormon history and explain LDS doctrine. They are primarily intended for non-Mormons.

The church has taken advantage of nationally known Mormon figures such as Billy Casper, Johnny Miller, Harmon Killibrew, and Donny and Marie Osmond. Every year Brigham Young University sends hundreds of students in performing and athletic groups to many parts of the world. The goal of such groups is to correct distorted, biased, or prejudiced images of Mormonism.

Mormon Message

Considering the magnitude of their missionary system, what do the Mormons teach? The church was organized on April 6, 1830. Even before the official founding of the church, Joseph Smith sent his brother Samuel on a missionary journey in the eastern United States. Samuel took with him copies of the recently published Book of Mormon and proclaimed, as Mormon missionaries have done ever since, that the heavens, which had long been sealed, had been opened, that God the Father and his Son Jesus Christ had visited Joseph in a vision, wherein they revealed themselves in the form of perfected immortal men, and as a result of that experience Joseph Smith had been called as a prophet to reveal God’s will to mankind and restore (not reform) the pristine gospel of Jesus Christ. Samuel Smith explained to his hearers that the Book of Mormon was a translation of ancient metal plates which contained a record of Christ’s dealings with the people of the Americas. Within this book is the record of Christ’s appearance to his “other sheep” following his ministry in Palestine. Much has been added by way of enlargement, instruction, and clarification of the message carried by the first Mormon missionary, but essentially the message is still the same today.

Because the doctrines of Mormonism are quite different from those of main-line Christians, it is appropriate to explain the LDS theological position here briefly.

God the Father and Jesus Christ. Mormons hold that Jesus Christ, Jehovah or Yahweh, is the God of this world and that he created this earth under the authority and direction of his Father, God or Elohim. Jesus Christ was the firstborn in the spirit, the Only Begotten in the flesh, without blemish, a God in mortal form who atoned for the sins of humankind by dying on the cross. He was literally resurrected (John 20:19-20; 21:13). Christ now directs the affairs of this earth in his resurrected, perfected, immortal state.

What Is Humankind and Why Was it Created? Human beings are the spiritual offspring of God the Father (Heb. 12:9; Acts 17:59). These spiritual offspring developed, thought, learned, and grew while in the pre-mortal stage (Jer. 1:1-7). When it was considered appropriate in the development of these souls, God the Father introduced the program of mortality to them. In essence, it was that a world would be prepared whereon the spirits would be placed in mortal, physical bodies (a closer stage to God’s perfect immortal body) away from the presence of the Father. In this stage humankind would be tested and gain experience by faith (Heb. 11:6; Phil. 2:12). God promised that he would reveal his will through prophets and teachers. He would also reveal a path by which mortals could purify themselves. It was expected that people would make mistakes and have trouble controlling their passions, appetites, and desires. Nevertheless, because no unclean thing could be allowed back into the presence of the Father, a Savior would be sent to take upon himself the sins of the world. Mortals could not give their own lives. They would have no such control; but a God could make this infinite sacrifice. Thus a Savior who was the Son of God would die of his own free will and meet the demands of eternal justice. Justice demands that every mortal pay the price for his or her own sins. The Father’s program made it possible for mortals to repent and place their trust in Jesus Christ. He agreed to pay the debt for the sins of humankind and did so. The responsibility to be placed on human beings was to obey God’s laws, repent, perform the commanded ordinances, such as baptism, and remain faithful until death.

Latter-day Saints believe this plan was accepted and is in effect. There is another important aspect of this, though. Lucifer, son of the morning, dissented and asked the Father and the spirit children to follow his plan, which was to limit human free agency and give the glory to Lucifer. Salvation would be assured, but growth would be limited. A war resulted (Isa. 14:12-15; Rev. 12:7-17) and one-third of the spirits of heaven were cast down to earth, being led by Lucifer who became the devil (Luke 10:18). The evil forces of the earth were created in this way. They remain here to tempt and try mortals.

Latter-day Saints believe the world was created as a testing ground for mortals. The only purpose of existence is to prepare humankind to be like God the Father and Jesus Christ. LDS scriptures tell us that “Adam fell that men might be, and men are
Kingdom (1 Cor. 15:40-42). These souls, now having perfect resurrection, will be crowned with glory and exalted in the Celestial kingdom. "... the day of resurrection and final judgment (Rev. 20:5-6) will arrive. In this sphere, mortal work cannot be performed. All spirits will be assigned to the Terrestrial or Telestial kingdoms. Almost all souls will be happy, but only those of the Celestial realms will have glory."

The Priesthood and Salvation. Latter-day Saints not only believe God the Father and Jesus Christ appeared to Joseph Smith, they also affirm that many other heavenly messengers appeared to Smith and various associates. Among those who came from the other realm were John the Baptist; Peter, James, and John; Elijah; Moses; and Moroni, a Book of Mormon prophet. Each of these visitors gave Joseph Smith keys and authority relating to church organization, order, and ordinances (see Doctrine and Covenants, and The Pearl of Great Price). This authority to act in the name of God is called the Aaronic and Melchizedek priesthoods. Worthy Latter-day Saint males who are age twelve and older are ordained to the priesthood. In a sense, there exists a priesthood of all (male) believers.

Mormons believe that salvation (in the sense of exaltation) can be obtained only by faith, repentance, baptism, receiving the gift of the Holy Ghost, and through receiving other ordinances, such as marriage for eternity. These ordinances can be performed only by men holding the priesthood. All humankind will be resurrected but only those who obtain the ordinances and keep the commandments will be exalted. Temple Work and the Family. Mormon missionaries teach lessons to prospective Latter-day Saints concerning the eternal nature of the family. They believe that Christ's admonition, "whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16:19; italics added), is literal to those who have priesthood authority. The highest ordinances available to rank-and-file Mormons are called the endowment, and marriage for time and all eternity. These blessings can be obtained only in a Latter-day Saints temple. Mormons teach that children born to couples who are sealed in the temple will be part of the eternal family of their parents.

In addition to ordinances for the living, Mormons also do proxy work for the dead in these temples, i.e., work for people who died without hearing the gospel of Jesus Christ while in mortality. Baptisms for the dead (1 Cor. 15:29), endowments, and sealings of families are all performed for the dead. Mormons are especially concerned for their kindred dead; hence there is great interest in genealogy among the LDS. Saving ordinances are mortal in nature and must be performed by mortals; nevertheless, Latter-day Saints believe that this work can be performed for the dead, who then have the right to accept or reject it.

In conjunction with this is the belief, mentioned earlier, that missionary work is being carried on among the spirits of the dead. This has obvious implications for those souls who have died without a knowledge of Jesus Christ. The dead of all nations, Christian and non-Christian alike, are being taught the gospel in the spirit world. They are not beyond the hope of salvation.

Scriptures. The Bible is the Word of God as far as it is translated correctly and the Book of Mormon is also Scripture. The Book of Doctrine and Covenants (D&C) is modern revelation, primarily to Joseph Smith. The Pearl of Great Price, which contains writings of Moses, Abraham, Joseph Smith, and Joseph F. Smith, is also Scripture.

Problems and Prospects

In the eyes of most Latter-day Saints the prospects for the spread of the restored gospel seem much greater than the problems. Because of the nature of the organization, very little emphasis has been placed on mission theory or missiology. The word "mission" refers to only two things, to teaching the gospel of Jesus Christ, the restored gospel, to all humankind; and to the ecclesiastical organization that has responsibility for doing that work. There is little or no room among missionaries for dialogue beyond the necessity of establishing common ground for toleration and respect. However, there is growing interest in mission studies and history of religions among certain segments of the Mormon academic community.

Missiology has played a small role because the administrative organization of the church is composed of laity. There is no professional clerical or academic access to positions in the church hierarchy. This should not lead to the conclusion that LDS leaders are uninformed or lack perception. The General Authorities of the Church constantly travel throughout the world visiting stakes, wards, missions, and branches, supervising the work carefully and learning about local problems. The General Authorities are conscious that the church has entered a new phase of development. They regularly remind the Saints that the church is an international church destined to fill the whole earth. There are indications that they also realize that the easy missions have all been established. The hardest work is still to be done. Fortunately, there is a willingness among these leaders to adjust to local situations providing it is not necessary to distort or modify the principles of the gospel.
NOTES

A large portion of the information contained herein is not footnoted, as the author writes from firsthand experience within the system.

3. Ibid., p. 10.
4. The Deseret News Church Almanac 1978 (Salt Lake City), pp. 240-244. The calculations of percentage of total membership and percentage change were computed by the author.
10. Ibid., pp. 585, 611.
11. Ibid., p. 50.
12. See “Joseph Smith 2” in Pearl of Great Price. This document relates Joseph Smith’s vision and some attendant experiences of importance. Pearl of Great Price, Doctrine and Covenants, and Book of Mormon have been copyrighted and printed many times. All three volumes are published by the Church of Jesus Christ of the Latter-day Saints, and are distributed through Deseret Book Company, Salt Lake City, Utah.
13. See Truman G. Madsen, Eternal Man (Salt Lake City: Deseret Book Company, 1966). Madsen’s treatment is insightful and eloquent. Two other old, but standard, references might be consulted regarding Mormon theology. These are James E. Talmage’s books The Articles of Faith (first published, 1899) and Jesus the Christ (first published, 1915). Both are available from Deseret Book Company. Latter-day Saints Scriptures provide many of the insights concerning the plan and purposes of existence that are not evident from the Bible alone.

Mission in the 1980s

Stephen Neill

Two immense changes have taken place in the Christian world in the last fifty years.

The first is the notable increase in numbers in the Christian churches. In Africa the increase by conversion is at the rate of 3.1 percent annually. But even in India the census figures for 1971 show that the Christian churches are the most rapidly increasing religious body in the country. Adrian Hastings has warned us that this rapid increase may mean the development of a mass of baptized heathenism. This is a danger that must be reckoned with. But there is no reason to suppose that the increase will slow down between now and the end of the century.

The second change is the shift of the center of control in the third world churches. At the beginning of the century almost everything was in the hands of the foreigner; now everywhere the control has passed into the hands of the indigenous leaders. Some think that the change has been less complete than it should be; but the principle is nowhere contested.

This naturally raises the question of the role of the expatriate in the churches of the future. There is much talk about a moratorium (a misuse of the term) on missionaries. This is a matter of dispute in the third-world churches themselves. Some say, “We want to do the job ourselves, no matter what the price.” Others say, “We want to see the job done, and we do not mind too much by whom it is done.” The kind of theological training, however, must be adequate to accomplish it. In Kenya, for example, not all Christians are convinced that the interests of the church will best be served, if, while the university department of religious studies is training students up to the level of the Ph.D., church theological training is reduced to a level not much above that which used to be required of village catechists.

There is a need for a moratorium, but it is in the other direction. Leaders in the third-world churches are not too numerous, and not one of them can be spared from his or her post. It has become a habit with western bodies to invite representatives of the third-world churches to take up posts in the West, no doubt with all best intentions. It is often supposed that such leaders will immediately be replaced by another leader of the same race. But

Stephen Neill was for twenty years an Anglican missionary and bishop in South India. He has served as Director of World Christian Books, Associate General Secretary of the World Council of Churches, Professor of Missions at the University of Hamburg, Germany, and Professor of Philosophy and Religious Studies at the University College of Nairobi in Kenya. Now retired and resident at Wycliffe Hall in Oxford, Bishop Neill is engaged in writing a major history of Christianity in India.

January, 1979

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rejected a post in his own country in favor of an ecumenical job in the West, he had to be replaced by a foreigner, and a great opportunity for developing African leadership was lost. This drain on the resources of the third-world churches should cease.

The same applies to students. Far too many students from the third world are studying in the West. There is no point at which the misuse of western financial strength has done graver harm to the developing churches. The money would have been far better spent in helping students to acquire degrees in their own countries, where the faculties and facilities are improving all the time. Invitations could then be issued only to students who are able to make plain that they can really profit by a time in the West, and that they plan to follow courses of study which cannot be taken up in their country of origin. Churches in the West need to learn more fully the necessity of abandoning their patronizing attitude towards the developing churches and those who come from them.

The improvement of higher theological teaching in the third world needs most urgent attention. It has to be admitted that the well-meant efforts of the Theological Education Fund have resulted only in a further westernization of theological training, and so in the production of leaders even further removed than their predecessors from the ordinary life and activities of the churches. There is no agreement as to the steps that need to be taken; there is agreement that they need to be radical and that the western pattern of training is no longer acceptable.

The training given in the past accounts in part for the disappointment with which friends in the older churches view theological developments in the third world. We had hoped for great new theological insights from these churches; but the harvest so far has been pitifully small. The great Bishop Westcott wrote long ago that the definitive commentary on St. John’s Gospel should come from India with its deep mystical apprehension of truth. No list of standard biblical commentaries as yet includes a work by a writer from the third world. The theology which has attracted the greatest attention is the so-called liberation theology from Latin America. This deserves the closest attention of friends elsewhere. But the question whether this can be called theology cannot be regarded as settled. African writers are often most sharply criticized by their fellow Africans, as viewing everything through Christian spectacles, and so in the end really seeing nothing but their own faces at the bottom of a well. Raymond Panikkar’s recently published *Vedic Experience* is a notable achievement. But perhaps John Carman’s sympathetic study of Ramanuja is superior to anything published in that field by an Indian Christian scholar. We must not be in a hurry; and we in the West must accept a good deal of the blame for the westernization of so many of our friends.

The older among us can look back to a generation of really outstanding leaders from the third world, who commanded great authority in the West—from India, Bishop Azariah, the greatest churchman yet produced by any third-world church; Toyohiko Kagawa from Japan; T.Z. Koo the Chinese railwayman who at one time was the most acceptable speaker to students in the world; Kwegyir Aggrey from Ghana, the great apostle of black-white cooperation. Do we have leaders of similar caliber today, or is it just that we have romanticized the past and those who are no longer with us?

We have left the third-world churches with highly westernized establishments; and at times it looks as though those establishments are not well qualified to produce the new experiments and adventures in evangelism for which the situation calls. One of the most notable movements in the western world is Taizé. When Roger Schutz and Max Thurian set out to create something like the “religious life” in a Reformed setting, they did not set themselves against the establishment; but equally they did not wait for benediction from the authorities; they went ahead and did what seemed to them to be the will of God. Perhaps we need something like fifty Taizés in the third world, not imitative, but growing in the same way out of response to the demands of God today. It is interesting that a movement such as that of the Friends’ Prayer Union in India, without help from the establishment, has grown to the height of a plan to place two Indian missionaries in every one of the 220 districts in India in which at present there is no effective Christian witness. Something of the boldness of Hudson Taylor seems to have fallen on these young Indian friends.

Dialogue with those of other religions must continue and take new forms. To some extent this is already beginning to happen. There is a new and welcome seriousness in the various programs. Christians are realizing how difficult it is to find partners who are prepared for the soul-searching exercise of real dialogue—rare among Christians, much rarer among those of other faiths. It has come to be recognized more fully than it was that the question of truth cannot be permanently shelved. People adhere to one form of religion or another because they believe it to be true—and true for all people everywhere. Beyond a certain point relativism cannot operate.

The really new factor is the injury that non-Christian religions have themselves inflicted on their “image” in recent times. The insistence by Saudi Arabia on the full exercise of Islamic law, including the infliction of penalties, such as public floggings and mutilation as a punishment for theft, which the rest of the world and much of the Islamic world regard as barbarous, has proved highly embarrassing to Muslim apologists. The failure of India to deal with the problem of untouchability is evident. Untouchability has been abolished by law; but everyday the Indian papers give records of outrages perpetrated on those of lower social status by those who claim a religious sanction for their insistence on keeping eighty million human beings in a state of poverty and alienation, in comparison with which *apartheid* as practiced in South Africa does not appear too badly. The modern world is pragmatic and adopts very fully the maxim, “By their fruits ye shall know them.” Dialogue which regards such problems, and others in the western world, as excluded from discussion cannot claim to be fully honest.

Many things change. Essentially the task for all the churches remains the same. As a great missionary expressed it in India two generations ago, “The aim of all your preaching must be that your hearers get a clear picture of Jesus Christ.” This is as true in the nominally Christian world as in the rest of the world. The primary concern of the church must be with the third of the world’s population which has never yet so much as heard the name of Christ. But already there is evidence that, where Jesus Christ is lifted up, he does draw men and women to himself far beyond the limits of the Christian churches. The rediscovery of Jesus of Nazareth by the Jewish world and the beginnings of a renewed attention to him on the part of Marxists are notable phenomena.

At Christmas time in many Indian cities, *Christu-jayantis*, festivals of the birth of Christ, will be held at which Hindus, Sikhs and others will bear witness to what Jesus Christ has come to mean to them. Even from the Muslim world has come a faint voice stating that “Jesus Christ is very important to us Muslims,” and not just as a figure mentioned in the Koran.

These things must be an encouragement to Christians at times perplexed and discouraged by the multiplicity of their own problems. The vital thing is that we should recover our center in Christ, however little of him we may actually know. He will make good his promise, in the 1980s as in every other age, that, if he is lifted up, he will draw all people to himself.
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asks the author...

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A Communication

At the invitation of the Prelature of Marawi and Dansalan College, we are a gathering of twenty-six Christians from the Roman Catholic and several Protestant Churches who are concerned about and involved in the “why” of the Christian presence in the midst of Muslim Filipinos. We do not speak as official representatives of our denominations, but we do speak as Christians who feel a call from God to live as disciples of the Lord Jesus by a life of faith and hope among our Muslim brothers. We seek with them a solution to the prejudice, hatred and oppression which have for so long marked the relations between Christians and Muslims in this land.

Part One (Addressed to Muslims)

We ask of you, our Muslim brothers, that our presence among you will be welcomed. We are humbled by much that has marked our past history and we ask your forgiveness for our large share of the blame for the tragic past. Now we wish to come with nothing but ourselves—stripped of pretensions and with no ready-made answers to the problems that hinder a fruitful relationship.

We seek a dialogue of life with you. With God’s help we sincerely desire to achieve a more comprehensive viewpoint of His plan that includes all of us as brothers. In any genuine dialogue we realize the vulnerability that we place ourselves in—a vulnerability in regard to many ideas about ourselves and you. This dialogue must lead us to abandon entrenched positions and pre-conceived ideas.

We, like you, wish to come to a greater appreciation of our own religious tradition and to find a greater security in it, yet we believe that we have much to learn, and hope that through opening ourselves to the riches of your tradition we can return to our own enriched.

We see this dialogue of life as including participation and engagement in the struggle against oppression in all its forms in solidarity with you. When any person is oppressed we too are in bondage.

The full flowering of this dialogue of life between our peoples cannot be completed until all persons are truly free to live according to their traditions and conscience.

We believe that God, the Creator, is at work in history. In His providence we share in creating a more just world order—one in which both Muslims and Christians can live truly human lives in solidarity with each other. Despite the incredible difficulties that are the product of sin, we have a hope that cannot be quenched because it is sustained by God the Fashioner and Finisher of history.

May God, the Merciful and Compassionate, bless our efforts and strengthen us to engage in this task, this dialogue of life through which we pray all may be healed and made whole.

Part Two (Addressed to Christians)

To you, our fellow Christians, we wish to point out that the history of this region where we are at work—Mindanao and Sulu—and the prevailing atmosphere in Christian-Muslim relations here, press us to weigh carefully the implications of our presence among our Muslim brothers. From a Christian perspective a dialogue of life implies at least the following:

- Christians need to take seriously and treat respectfully the Islamic religion and culture of Filipino Muslims. We need to understand and celebrate the fact that the Philippines is a multi-faceted and plural society religiously and culturally rich in its diversity.
- Christians repudiate any form of witness or mission which is coercive in character or which deliberately attempts to exploit conditions of poverty, disease or disaster so as to lure Muslims away from their faith and into the Christian religion.
- Christians must repudiate the role of arrogant proselytizers. The “crusading mentality” and all methods of mass evangelism are offensive and threatening to our Muslim brothers. We should be among Muslims as friends and fellow citizens, not as rivals, but as Christians attempting to witness to our faith and to the best in our religion.
- Christians join Muslims as allies in meeting the social, economic and political challenges of nation-building, including the struggle against oppression in all its forms. We must be sensitive to the rights of Muslims to a just share in the natural resources of the whole country and especially of their traditional homeland.
- Christians ought to listen attentively to the Muslims’ own articulation of their grievances and encourage serious consideration of the suggestions they themselves offer as solutions to their problems.
- Christians should insist that government officials at all levels deal with Muslim citizens tactfully and justly.
- Christians should insist that the educational system and the media, both public and private, foster positive and respectful attitudes towards Muslim Filipino history, religion and culture.
- Christians ought to regard any injury done to Muslims as an injury done to ourselves and feel that any conditions of injustice or oppression brought about by Christians in relation to Muslims morally diminishes the whole Christian population of the nation.
- Christians of different Churches will express solidarity in the dialogue of life among Muslims. “Going it alone” may be necessary at times but it is not desirable.
Participants in the Consultation

Roman Catholics:
1. Ms. Belo Birondo, Malabang, Lanao del Sur
2. Bishop Fernando Capalla, D.D., Iligan City
3. Fr. Michael Diamond, SSC, Marawi City
4. Sr. Mary Fe Mendoza, R.G.S., Mindanao-Sulu Pastoral Conference Secretariat
5. Fr. Warren Ford, SSC, Dimatating, Zamboanga del Sur
6. Mr. Karl Gaspar, Mindanao-Sulu Pastoral Conference Secretariat
7. Fr. Anton Korterick, O. Carm., Episcopal Commission on Tribal Filipinos
8. Fr. Warren Kinne, SSC, Pagadian, Zamboanga del Sur
9. Fr. Sean McNulty, SSC, Pagadian, Zamboanga del Sur
10. Fr. Eliseo Mercado, O.M.L, Kabacan, South Cotabato
11. Ms. Pet Mical, Mindanao-Sulu Pastoral Conference Secretariat
12. Sr. Rustica Borja, FMM, Siasi, Tawi-Tawi
13. Bishop Bienvenido Tudtud, D.D., Marawi City
14. Ms. Lindy Washburn, Marawi City

Protestants:
15. Rev. Ricarte Beley, Marawi City
16. Rev. Rudolfo Beley, Zamboanga City
17. Rev. Olimpio Bonotan, Lala, Lanao del Norte
18. Dr. Peter Gowing, Marawi City
19. Rev. Frank Malanog, Iligan City
20. Mr. Mario Mapanao, Program Aimed at Christian Education about Muslims
21. Rev. Felipe Mosot, Iligan City
22. Dr. Robert McAmis, Marawi City
23. Mrs. Fedelinda Tawagon, Marawi City
24. Mrs. Anna May Towne, Marawi City
25. Mr. Howard Towne, Marawi City
26. Rev. Lloyd Van Vactor, Marawi City

Book Reviews


By Samuel Escobar and John Driver. 
Institute of Mennonite Studies, 
Missionary Studies No. 5. Scottsdale, 
Pennsylvania and Kitchener, Ontario: 
$3.95.

This small but useful book preserves 
four lectures originally given at the annual 
meeting of the Mennonite Missionary Fellowship in 1975. It is not the purpose of the two authors to develop a theology of the relationship between 
evangelism and the quest for social justice. But they are committed to the view that action for social justice is inseparable from Christian mission, the latter being provisionally defined as “the numerical and geographical expansion of the church” (p. 16). Their thesis has become the more important 
since the publication earlier this year of Arthur Johnston’s Battle for World 
Evangelism, in which he equates mission and evangelism.

Samuel Escobar is President of the Latin American Theological Fraternity.

John Driver, who contributes the fourth and final chapter, is a Mennonite who has worked in Latin America for about 25 years. He gives a helpful analysis of five strategies for social justice which different Christians are advocating in Latin America, and concludes with his own proposals, “consistent with the Anabaptist vision of the church,” which emphasize the church as the Messianic, witnessing and servant community.

Both authors are opposed to every uncritical acceptance of the social status quo and every attempt to put mission and social justice in watertight compartments. Both ask embarrassing questions which must not be ducked.

—John Stott

Occasional Bulletin
Evangelical Missions Tomorrow

This is a collection of papers presented to the 1976 conference of the IFMA-EFMA and the Association of Evangelical Professors of Missions. It represents current missionary thinking in one of the most active segments of American evangelicalism, showing its strengths and weaknesses.

In one of the best chapters, "Evangelical Cooperation," Waldron Scott, general secretary of the World Evangelical Fellowship, describes his contacts with evangelicals around the world as "somewhat akin to strolling across the stage during an orchestra's tuning up period" (p. 61). He explains his metaphor with three elements: the unity and variety of the orchestra, the tuning up process "with each player preoccupied with its own instrument and concern primarily to perfect its own role," and the promise of beautiful music to come. A good metaphor to describe the book!

There is a wide variety of missionary practices, concerns, and advice in the chapters that deal with finances, education, personnel, and "unreached peoples." The approach is pragmatic, with little reflection and no clear theology of mission to undergird such variety. Both Ralph Winter in "The Grounds for a New Thrust in World Mission" and Marvin K. Mayers in "The Behavioral Sciences and Christian Mission" touch on some crucial points of the missionary task today and tomorrow, but they do not seem to have a clear theological framework on which to base their analyses and evaluate their proposals. That is not a very evangelical way of developing a missiology. Nowhere, for example, does Winter define what he means by "nominal Christian" as opposed to "believing Christian," so his essay remains obscure—more mathematical than missiological. Mayers accepts almost uncritically the social sciences (American in this case) as if they would be neutral, and at no point evaluates them theologically. Thus he comes with a dangerous initial thesis: "Theology speaks to the what to communicate . . . behavioral sciences speak to the how to communicate" (p. 133), which is precisely the basic assumption that is being challenged by such evangelical theologians as René Padilla, John Stott, and Michael Green.

There is also in the book the promise of "beautiful music to come." Pablo Pérez, pastor and theological educator in Mexico, offers a short but solid essay on "Identification for Evangelization." It constitutes, with Scott's already mentioned paper, an effort to deal theologically with missionary problems. The same effort is found to a lesser degree in the chapter by Ecuadorean educator Enrique Guang, "Missionary Action Is an 'In-the-Meantime.'" One of the editors, Wade T. Coggins, executive director of the EFMA, says in his article "New Patterns for the Future," that "some long-established patterns in missionary activity are beginning to feel the strain of an increasingly complex world" and that "many patterns are anchored more in tradition and history than in the Word of God" (p. 51). The critical and constructive task of evangelical missiology can expect more from serious reflection like that of Scott, Perez, and Guang than from the pragmatism of conservative mission leaders. It is not clear why the short autobiography of preacher Luis Palau was added at the end under the title "Evangelism and the Future."

—Samuel Escobar

ENTRUSTED TO THE CHURCH, SHARED WITH THE WORLD

The Good News of the Gospel, Lesslie Newbigin reminds us, was never meant to be kept a secret. The message of Salvation was entrusted to the church—so that, through the church, all nations might hear it.

Newbigin, former General Secretary of the International Missionary Council, finds in the life and work of Jesus both the authority and the model for the church's evangelical outreach. "Mission," he says, "is proclaiming the Kingdom of the Father, sharing the life of the Son, and bearing the witness of the Spirit."

Included in Newbigin's discussion of that calling are such key ingredients as the relation of the Gospel to world history; the recent emphasis on church growth, conversion and the interaction between the Gospel and culture; and the conflict between Christianity and other religions.

Calling the church to a biblical and practicing belief in the triune God, Newbigin provides a challenging expression of the nature, authority and goal of Christian world mission.

THE OPEN SECRET
by Lesslie Newbigin

ISBN 0-8028-1752-1; available in December
Paper, 208 pages $5.95

Reflecting the changes in the nature of mission activity that have occurred during the past two decades, here is an up-to-date introduction to the practice of missiology. Beginning with an overview of the place, significance and biblical foundation of the worldwide missionary task, the author proceeds to a survey of the goals of mission to determine how most effectively to communicate the gospel today. Following chapters study the churches and regional ecumenical organizations in Asia, Africa and Latin America.

Designed as an introductory text in the science of missions, Contemporary Missiology is a valuable resource for all Christians who take seriously the worldwide mission of the church.

CONTEMPORARY MISSIOLOGY: An Introduction
by Johannes Verkuyl

ISBN 0-8028-1754-8; available in November
Cloth, 504 pages $11.95

Samuel Escobar, Associate General Secretary (at Large), International Fellowship of Evangelical Students, is President of the Latin American Theological Fraternity, Cordoba, Argentina.

January, 1979
Yenching University and Sino-Western Relations, 1916-1952.


This diligent and suggestive study goes well beyond careful description, searching out the weaknesses as well as the services of the chief of the Christian colleges and universities of China. Yenching is handled both as a participant and as a creature of political and social forces. The extension from conventional history is boldly made.

What was Yenching? A missionary effort, at least a Christian effort, which was the opportunity and the product of the missionary educator Leighton Stuart and of the Life Fellow-M. Searle Bates, Professor Emeritus of Missions at Union Theological Seminary, New York, served as professor of history at the University of Nanking from 1920 to 1950, under missionary appointment of the (Christian Churches) Disciples of Christ.

M. Searle Bates

MISSION FOCUS

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Published in association with Mennonite Board of Missions.
China as a Model of Development


The author, a Swiss Roman Catholic priest, is director of the Third World Information Service in Berne. He is a sociologist and missioner, with extensive experience in the Third World. The book’s twenty-four brief chapters each touch on an important aspect of China’s development theory and practice. In addition, each chapter concludes with a section on “Application to Other Developing Countries.” The book concludes with a succinct comparison of development in China and India over the past two or three decades.

Father Imfeld is impressed with China as a useful model for other countries. By “model” he means “a path” (p. 4) or “a plan, a point of reference not always a reality” (p. 3). He does not claim that all China’s plans have been fulfilled. Imfeld quotes Neville Maxwell’s statement that “China is more important to the world as an idea than as a place” (p. 4). The text bears out, however, an understanding that the idea of China would not be of such interest if it were not a place where that idea is, to some extent, put into practice.

True development, writes Imfeld, is not simply economic growth. “It is first and foremost the raising of a new consciousness in the people” (p. 38). Only in this way can development move beyond questions of production to human values expressed in the political and social spheres. It is in these areas that China’s experience is impressive. Imfeld outlines the way China has built on the past, mobilized the enthusiasm of the people, moved in directions that are new but not necessarily Western, reformed the educational system, rebuilt the health care delivery network, built up an army that is respected by the people, remained self-critical and capable of correcting errors, evolved responsive leadership in its cadres, developed self-reliance, subdued nature without complex technology, maintained a strong sense of community in both rural and urban areas, and yet has been able to outstrip a country like India in both agricultural and industrial progress.

Some of the lessons drawn for developing countries would also be applicable to the so-called developed world, such as dealing with pollution, avoiding waste, and recycling otherwise useless by-products. China has also controlled urban growth, in contrast to most of the world. There are no cities in China like Calcutta, growing out of hand, nor like New York, on the brink of bankruptcy.

The book has a few nonsubstantial errors: Edgar Snow was not on the Long March with Mao as stated on p. 32; there are not 37 mu to an acre as suggested on p. 80—rather about 6. These do not detract from its basic usefulness. It is a concise description of Chinese steps toward development, with well-selected quotes from Mao Tse-tung, Chou En-lai and others, and will be most helpful to those who wish to see how China’s experience relates to development in other parts of the Third World.

—Raymond L. Whitehead

Mission Questions

- How can a missionary on furlough find a semester to research urban church planting?

- How can a third world churchman find three months to analyze strategies for leadership development?

- How can a missionary administrator take a semester off to study contextualization?

Westminster Seminars

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Raymond L. Whitehead is director of the Canada China Programme, under the Canadian Council of Churches in Toronto. He served for fifteen years in Hong Kong under the United Church Board for World Ministries, nine of those years on secondment to the China Program of the National Council of Churches, USA.
Indonesian Revival: Why Two Million Came to Christ.


The original title of this book in its dissertation form (1974, Southwestern Baptist Theological Seminary), Church Growth among the Javanese 1960-1971: An Evaluation of the Political, Cultural, Social and Religious Factors in the Numerical Growth of Five Denominations Working with the Javanese, suggests more clearly the purpose and delimitations of the study than the present popularized title. Dr. Willis, a Southern Baptist missionary since 1964, served in West Java and East Java until 1970 when he became a teacher and later the president of the Indonesian Baptist Theological Seminary in Semarang, Central Java.

The present book comes out of five self-studies of Javanese churches done between 1969 and 1975 under the Research Institute of the Indonesia Council of Churches, supplemented by 500 interviews conducted by the author and seminary students under his direction. The results were analyzed by computer and, along with other data from the five church studies, were the bases of the description and conclusions contained in this study.

The higher-than-average quantitative church growth from 1960 to 1971 (especially 1965 to 1968) was most evident in Central and East Java. Four are older, indigenous churches almost wholly Javanese in membership, while about 80 percent of the members of the fifth, the Baptist Church, are Javanese. After an examination of the religious-cultural factors (Part II) and the sociological factors relating to church growth among the Javanese (Part III), the particular situation in each of the five churches is portrayed and analyzed in considerable detail (Part IV). Part V draws conclusions, first about "how the Churches grew," summarized thus: “in the total evaluation of factors listed by Javanese who were interviewed, spiritual factors accounted for 52.6%; political factors, 25.2% and social factors, 23.2%, non-religious factors being almost as important statistically as religious ones” (p. 8).

However, the conclusions drawn with regard to the Javanese churches’ response to the burst of numerical growth during 1966-1967, in philosophy of growth (a shift in emphasis from expansion toward consolidation, evangelism toward nurture, quantity toward quality, proclamation to presence), trends in organization (structure vs. spontaneity, clergy vs. laity, scholars vs. pastors, and theology vs. culture), and trends in program (classes vs. masses, individual conversions vs. people movements, urban vs. rural, modern vs. traditional, future vs. present) seem much less persuasive and demonstrable from the data but, rather, perhaps conform to the limited concept of numerical church growth as well as to a tendency to attribute to the Javanese churches the “polarization [which] characterizes the debate now raging in theology, ecclesiology, and missiology in the West.” It would be closer to actuality to conclude that the Javanese churches responded to the political, social, cultural, and religious realities of the Indonesian situation (contextualization), rather than “overreacting to the church growth coordinated on the intensive side of the equations” (p. 199). Fewer reservations arise regarding the author’s suggested church-growth strategy for the Javanese (pp. 210-218).

This critical comment aside, Willis’s study is a competent, stimulating, valuable contribution to knowledge about and understanding of the church and church growth in Indonesia. The twenty-nine pages of selected bibliography of published materials is of particular value to students of religion in Indonesia.

—Frank L. Cooley
What Next in Mission?


In the confines of a small, well-written book, Paul Hopkins has attempted to bring church members face to face with the basic questions and concerns in Christian world mission today. The book is written from the viewpoint of the American scene, looking outward in mission, the perspective from which most United States church members begin the process of inquiry.

Seven informative and provocative chapters cover the changing aspects of world mission. Each chapter closes with a set of four or five questions for discussion. All of this makes for a useful study book for church groups interested and concerned to get beneath the hard questions, the misunderstandings, and the hurts that are a part of mission today.

Chapter 1 introduces the current scene in world mission, with the tensions and strains that are a part of mission today. These include the call for a moratorium, the charge of financial imperialism, racism in mission outreach, the changing role of the missionary, the liberal-conservative controversy, western domination in program and policy. Issues such as these come as a surprise to lay persons who have not been exposed to the gradual shifts and trends in the past ten to fifteen years.

The book describes the issues succinctly, and points to the reality of the differing voices of interpretation coming through to the lay person. These voices come at times from increasingly self-reliant overseas churches, at times from missionaries who feel alienated and ignored, and at times from mission boards and agencies which appear to be terribly defensive.

A historical review sketches the story of mission outreach from the western world. Out of this historical context, the present issues in mission are seen to emerge. For example, the contemporary conflict between missionaries and their boards and agencies is set within the shift of mission boards as sending and support agencies for missionaries, to the role as liaison units in “church-to-church” relations. In all of this, the missionary sometimes feels shunted aside. Dissatisfied missionaries and church agencies, along with the overseas churches, seek to catch the ear of the United States local church. It is not surprising that many church members are confused as to what is happening in mission today.

Another point of controversy involves not only the mission boards and overseas churches, but a variety of positions within both the churches at home and abroad. This comes to focus in the question of to whom the unfinished task of mission is committed. Many see the emergence of the church in Asia, Africa, and Latin America as the signal for western churches to give way in direct conversion activities. Other strong voices in the church call attention to over two billion unchurched persons in the world and claim that mission to those outside the

GOD WANTS THE CHURCH TO GROW . . .

But the structures of the Church and its modes of growth are heavily influenced by social realities. Society is a vast mosaic of many cultures, and the ethnicity of each piece affects the structure and spread of the Church. This book illustrates this universal principle from India.

Donald McGavran is well known as the founder of the Church Growth movement. He is the dean emeritus of the School of World Mission at Fuller Theological Seminary, and served as a missionary in India for 34 years.

Charles H. Germany, former missionary in Japan, is Assistant General Secretary for Program Administration in the World Division of the United Methodist Board of Global Ministries.
Christian faith is given by the Holy Spirit to the total church, not simply to the church in the nation.

Other chapters deal with the concern for social and economic justice as an expression of mission, versus concern for conversion of persons to Christian faith without a companion sense of social responsibility. Third World voices are brought into the discussion.

A final chapter deals with "The Renewal of Christian Mission." In this chapter, readers are invited to look ahead in mission. This involves a process of mission reformulation, which Hopkins feels must address first and foremost the question of the vitality and quality of faith at the heart of the United States church. Faith that is not a vital and living reality is not a faith that can effectively be communicated. Faith that is not wrestling demonstratively with the quality of life in the United States is not a faith that will be persuasive elsewhere.

No book on mission today, small or large, will satisfy any reader at all points. The present book will have points of controversy. Is the short-term technical specialist the right person to carry the task in the next period of mission? Does the book deal realistically with the pluralism not only in the United States church but also in the overseas church? Is the role of the mission agency as nearly finished as the book implies? Are options adequately indicated for future directions for what almost surely must be something akin to mission agencies? A part of the value of the book is the presence of unresolved questions.

One hopes that the book will find wide usage. The conviction is deepening in world Christian circles that the questions concerning Christian mission in world perspectives are central to the future of the church at home and abroad. More than the issues in any other arena of the church's life, mission issues are going to give shape to and preparation for the responsible Christian life as the 1970s merge into the 1980s.

—Charles H. Germany

The Revolution of the Latin American Church


In 1968 the Roman Catholic Church in Latin America declared its independence, in Medellin, from the conservative regimes with which it had been associated since colonial times. Ten years later, the Conference of Latin American Bishops (CELAM III) reconvened in Puebla, Mexico, amid widespread fears that powerful reactionary forces would win the day and come to terms with the increasingly oppressive Latin American regimes. This book, written by a Colombian political scientist, is a brief and informative—if slightly outdated—introduction to this highly relevant debate within the Catholic Church.

The author begins by reminding us that social concern and condemnation of oppression are by no means latecomers to the Roman Catholic tradition. He singles out early friars and priests who valiantly denounced greedy land-grabbing and brutal slave-trading, who defended the rights of Indians, who justified tyrannicide and defined the limits of secular and religious power.

Latorre then traces the ups and downs of the Vatican II-inspired ag-
He focuses on three main Latin American currents in this process: (1) the social aggiornamento, or the church's increasing condemnation of institutionalized injustice; (2) the scientific aggiornamento—the church's use of psycho-social tools in its critical analysis of science, society, and history; and (3) the priestly aggiornamento, i.e., the search of the rank-and-file clergy for a more authentic and relevant vocation. He locates these interrelated processes within the context of the struggle that is raging at the highest levels of the church. This was typified by the 1969 "Shadow Synod" of progressive priests, which met in Rome only a few blocks away from the Extraordinary Synod of Bishops. After documenting the growing polarization within the Latin American Church he points out the implications of this for a nominally Catholic continent.

In conclusion, Latorre evaluates the several routes that the church has followed in her quest for greater social relevance: (1) revolution via democracy (unsuccessful); (2) guerrilla warfare (crushed); (3) indifference (still too much the norm); and (4) the Mexican socialist experiment (ambiguous). Strangely, he omits the Brazilian Church's confrontation with the military state's doctrine of national security.

For Christians who are concerned about the church's witness under totalitarian governments and who have had little exposure to the Roman Catholic experience, Professor Latorre Cabal's summary, despite some gaps, should be very helpful.

—A. William Cook, Jr.

A. William Cook, Jr. is an Argentine citizen and a member of the Latin America Mission, presently engaged in doctoral studies at the School of World Mission, Fuller Theological Seminary. He has served as assistant to the General Secretary of Evangelism-in-Depth, general coordinator of the Institute of In-Depth Evangelization (INDEPTH), and executive secretary of INDEPTH's Brazilian office.
NOTEWORTHY

U.S. Catholic missionaries serving abroad in 1978 numbered 6,601, including 3,483 religious priests and brothers of 67 mission-sending groups; 166 diocesan priests from 70 U.S. dioceses; 2,673 religious sisters from 180 mission-sending groups; and 279 lay volunteers from 29 sponsoring organizations. Counted in the annual survey are U.S. citizens serving for at least one year outside the 48 contiguous states.

U.S. Catholic missionaries in Africa number 966; in Asia, 1,658; in Oceania, 769; in Latin America, 2,835.

Trends over the past twenty-two years can be seen from the following figures:

1956 5,126 missionaries
1962 7,146 missionaries
1966 9,303 missionaries
1972 7,656 missionaries
1976 7,010 missionaries
1978 6,601 missionaries

Details on the mission-sending groups and countries of service appear in Mission Handbook 1978, published by the U.S. Catholic Mission Council, 1302 18th Street, N.W.; Washington, D.C. 20036 ($1.25 domestic or $2.00 overseas airmail).

The Uncertain Promise: Value Conflicts in Technology Transfer.


Nothing has so mesmerized this century as technology. To the society at large it has become virtually a synonym for progress. Meanwhile, the church has alternated between seeing it as an instrument of salvation and condemning it as a threat to humanity and to the very survival of the created order.

In The Uncertain Promise, Denis Goulet avoids both these extremes and in the process makes his usual excellent effort to bridge the gap between technical complexities and moral concerns. By focusing on the conflicts created by the transfer of industrial technology to Latin American countries through private enterprise, Goulet leads the reader into a consideration of many of the key issues in the current debate over international development. Here the author does not so much break new ground as build upon the conceptual foundation he has so carefully laid in his previous works: The Myth of Aid (New York: IDOC/ North America, 1971); with Michael Hudson, The Cruel Choice (New York: Atheneum, 1971) and A New Moral Order (Maryknoll, N.Y.: Orbis, 1974).

Those in search of philosophical support for a retreat from all modern technology to simpler days and ways will not find it here. Goulet makes clear the dangers of “technological ideology” where technology is regarded as the chief criterion in defining human life. Nevertheless, he maintains that “the essential problem is not technology itself but the successful management of it.” Thus he avoids the “small is beautiful” trap of blanket endorsement of approaches to technology which often are little more than romanticism. By so doing, the author is able to get beyond the mechanics of scale to the more fundamental moral question of who owns the technology and for whose benefit it is employed.

Goulet maintains that “technology never exists in a social vacuum; it is owned by identifiable groups who may use it as an instrument of social control” (p. 9). As the subtitle notes, there are value conflicts in technology transfer. One type of conflict exists between social classes within the less developed countries (LDCs) themselves. Those in the existing political and business structures who control technological decisions are also those most richly rewarded by the kind of technology employed and the manner in which it is obtained.

Another type of conflict occurs between nations. “The context of LDC technology policies is an international order dominated by transnational corporations, international agencies, and big-power governments” (p. 176). The decisions made by such entities are designed not to pursue equity but to serve their own economic interests. In this context, Goulet quotes approvingly another author, “Development is the last and brilliant effort of the white northern world to maintain its cultural dominance in perpetuity” (p. 244).

How should the less developed country respond? Goulet’s answer is that the greatest hope lies with less integration into the present international economic order in favor of self-reliant development. This does not mean isolationism but a determination by LDCs to meet the needs of all their people from national resources insofar as possible. Technology which assists that goal is acceptable but only on a highly selective and carefully controlled basis. Multinational corporations will thus have a role in such development, but it will be far more circumscribed and directed.

Goulet holds to the hope that the proper value criteria for judging the impact of technology and controlling its effects can be institutionalized. This places him among the optimists in the spectrum of development specialists. The fact that he sees clearly the difficulties in establishing a more equitable economic order places him among the moral realists.

Such a realistic visionary is a helpful guide in reviewing the social impact of technology on development. Those concerned about the institutional framework of human values will find this an excellent and useful book.

—Walter L. Owensby
African Christianity.


Adrian Hastings worked as a priest in Mozambique for many years but his fame came through his exposure of Portuguese colonial massacres at Wiriyamu village. As a result of two years' work at the School of Oriental and African Studies, London, he has given us both a historic overview and an up-to-date summary of the Christian church in Africa over the last one hundred years.

His presentation of the African independent church phenomenon—the tremendous growth of non-mission-related churches in Africa—is most helpful. While admitting to the many cultural and racial bases for these movements, he tends to see their main cause in the schismatic nature of Protestantism exported to Africa. Another observation, which for Protestants is of special interest, is that African Chris-

tianity tends toward episcopal forms of church government despite the hostility to bishops of many of its founding Protestant missions.

The author rightly claims that the moratorium issue does not impact on local Protestant congregations. Because of both policy and missionary withdrawals, neither foreign money nor personnel has affected the local level for some years. He contrasts this fact with the Roman Catholic Church, which has 25,000 missionaries in Africa—many involved in local parishes. Actually, over 70 percent of Catholic priests in Africa are white, according to Hastings.

The close tie between witchcraft, illness, and healing is very usefully covered as well as the cause for the rise of faith healing, which is one of the great strengths of the African independent churches. Hastings obviously has trouble with the admission of eminent African theologians that witchcraft is a reality in African life. He says: "Is it not here above all that a Christian view of sickness and death does clash decisively with the philosophy of African tradition?" One wonders. For the westerner such logic may seem inescapable. But for the African it seems there can be a healthy parallelism with a hierarchy of power. Such a view seems to be firmly rooted in Scripture and is basic to the growing dialogue between African and western theological perspectives.

The closing chapter, "Power, Politics and Poverty," is a wide-ranging effectively presented picture of the situation in Africa today. Every concerned Christian needs to be aware of and concerned about the issues raised. We westerners for too long have, on the whole, assumed that Christian commitment somehow is followed by economic upward mobility. A careful reading of this chapter should cause an objective reader to reconsider such a view.

The book is marred in a few places by the author's lack of personal knowledge about some of the specific situations cited. There are some essentially unimportant factual errors, especially when he deals with Protestant and independent churches. But as a brief survey of a vast subject it is a most valuable update to the literature on the African church and offers a helpful approach to a complicated subject.

—Paul A. Hopkins

To Ride a Magic Carpet: How One American's Fascination with Old Persia Leads to Genuine Communication with Modern Iranians.


George Braswell and his wife were the first Southern Baptist missionaries in Iran, and were there from 1968 to 1974. Dr. Braswell is now associate professor of missions and church history at Southeastern Baptist Seminary in Wake Forest, North Carolina.

Braswell was welcomed on the staff of Armaghan Institute, a Presbyterian English-language teaching center in Tehran. He also taught on the faculty of Islamic theology of the University of Teheran, and at Damavand College, an outgrowth of many years of Presbyterian educational work for women in Tehran.

These positions provided Braswell with channels of friendship with Iranian people of many sorts: men and women, students and munahs, scholars, government officials, and shopkeepers. He made friends with his students and readily accepted invitations to services in mosques, including a special occasion for women worshipers, and to various Muslim ceremonies in homes.

The dominant impression of the book is the enthusiasm and skill with which Braswell sought out and utilized these opportunities for immersion in the daily life of Iranian people in homes, mosques, and bazaars. The result, as he sat on innumerable Persian carpets and drank countless cups of tea—even learning the unique Iranian art of sucking the tea through a lump of sugar held between the front teeth—is a fascinating inside view of everyday Iranian life. There is a wealth of accurate perceptions of the actual practices of Shi'ah Islam in mosque and home today. At the same time Braswell shows us how personal friendships afford opportunities for effective Christian witness.

In addition to Braswell's valuable insights into the Islamic piety among the common people in Iran today, the reader is also given an understanding of the tensions in modern urban society that are threatening to erode this piety. There is a recognition of the deeply grounded strain of pretense, dissimulation, and consequent mistrust in the social relations of Iranian people. There is likewise an introduction to the pervasive conflict between traditional Islamic faith and the "civil religion," which is strongly promoted by the government, linking Muslim...
Confucianism and Christianity: A Comparative Study.


Julia Ching's book is an attempt to gain a deeper understanding of God, man, and their relationship by comparing such distinct traditions as Christianity and Confucianism. The emphasis, however, is on a critical reassessment of Confucianism in the light of religious categories.

Despite overstating some of the similarities between Christianity and Confucianism, the book offers valuable insights into the thoughts and beliefs of both traditions: especially the notion of man's self-transcendence and the conclusion that Confucianism comes close to being a "prophetic religion." The author suggests that the Confucian notion of jen (love, life, creativity), which started out as a social notion of human relationship and developed eventually into a cosmic notion that refers to the meeting of heaven and man, can be helpful in our further understanding of the Christian God of love. She adds that such dialogue between the two traditions is particularly timely, since theological thinking today has come to place great emphasis on expressing the Christian faith in God through love of, and service to, the world for God; and it can also be helpful to Asian Christians who are attempting to theologize in forms that are germane to their heritage.

The strength of the book lies in its historical approach, showing Confucianism, not as a stagnant system of thought but as a philosophy, a belief, and a way of life with its rites and rituals in historical development. It also puts the dialogue between Confucianism and Christianity, which the book hopes to encourage, into a historical perspective.

I had hoped, however, that in trying to show Confucianism as alive today, instead of citing the works of isolated scholars or circumstantial evidence like an anti-Confucian campaign, the author could point to some living themes of Confucianism in practice today: such as the strong concern for social justice, to govern by moral example and to mobilize through moral persuasion, as reflected in the life of the People's Republic of China; or the strong sense of social responsibility as displayed by many intellectuals in modern Chinese history who, bearing the burden of the nation, exemplified the Confucian ideal of man: "Before the world worries, he worries; and only after the world has rejoiced does he rejoice."

—George Ling

George Ling, a native of China, received his B.D. from Yale Divinity School and D.Phil from Oxford University. He worked and taught in the People's Republic of China from 1967 to 1976, and is now residing in Hong Kong.

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