Communicating the gospel, the primary task of Christian mission, is an ongoing process. It is not merely verbal, and it is never a monologue. The enormous complexity of the task is reflected in the articles comprising this issue of the Occasional Bulletin.

Tracey K. Jones, Jr., examines the possibilities for communication between worldwide Christianity and the People's Republic of China, the largest nation on earth. “Over the past 1600 years,” he writes, “the Christian faith has entered China four times. Three times it has been swallowed up and disappeared.” Our fourth and most recent experience also indicates the precariousness of the Christian dialogue with the Chinese people.

Foreseeing missionary directions in the 1980s, Johannes Verkuyl addresses the difficulties of communicating the gospel in a religiously plural world. He contends for fresh ways to express the gospel's universality in a real encounter with people of other faiths, eliminating the dichotomy between verbal proclamation on the one hand, and koinonia, diakonia, and the struggle for justice on the other.

In “The Legacy of Rufus Anderson,” R. Pierce Beaver describes a pioneer in American missiology who saw each emerging church as one more unit in an ever expanding worldwide mission, never as an end in itself. Yet “he did not question the superiority of western civilization and failed to see the need for thoroughgoing cultural adaptation in the young churches.”

The Asian Theological Conference of Third World Theologians insists that theological communication must come from the poor: “This does not exclude the so-called specialists in theology. With their knowledge they can complement the theologising of the grass-roots people. But their theologising becomes authentic only when rooted in the history and struggle of the poor and the oppressed.”

The International Missionary Council was once the major sounding board for communication among Protestant mission agencies. Did the merger of the IMC with the World Council of Churches in 1961 enhance or impede the possibilities for interrelationships that existed earlier? The late Max Warren's penetrating discussion of that question is one of the last essays he wrote.

Eugene A. Nida here offers an anthropological/linguistic analysis in which he declares that words constitute only one part, and in fact a relatively small part, of communication. Nida focuses on nonverbal communication, sensitivity to feedback, timing, and body language.
Christian Mission among the Chinese People:
Where Do We Go from Here?

Tracey K. Jones, Jr.

It is apparent that 1979 will see significant changes in the relationship between the Chinese people and the people of the United States. At the same time, a new situation has arisen in the relationships between Christians in the People's Republic of China and Christians in the United States and other parts of the world.

The dialogue between Christians and the Chinese people has been a long and fascinating one. The Chinese are the largest single race, numbering more that 900 million people. There are more Chinese than all the people who live on the continents of Africa and North and South America combined.

At the same time, the largest voluntary association in the world is the Christian people. They number 1.3 billion. Yet the fascinating thing is that in the past and today the overlap has been minimal. Over the past 1600 years the Christian faith has entered China four times. Three times it has been swallowed up and disappeared. What has happened this fourth time is also an indication of the precariousness of the Christian dialogue with the Chinese people. Organized Christianity in the People's Republic of China has, as far as we can see, disappeared. The "Three-Self movement," the Protestant network created in the 1950s, has not met since 1966. In the months ahead, one can expect to find out much more clearly what has happened to Chinese Christians during these past thirty years. We know there are Christians in China. I know this from personal contacts when I was in China in December 1978. We also know that Christians do gather in informal "house churches" for worship. But organized Christianity, as it once was known, no longer appears to exist.

During the next few months there is every expectation that Christians from China and those from the United States will meet. I believe that three issues deserve careful attention when these informal meetings take place.

The first issue that will have to be faced by American Christians is an open and sympathetic appraisal of the achievements that characterize the People's Republic of China. The Chinese government has restored to the people their pride, dignity, and self-confidence. After one hundred years of humiliation this is in itself a remarkable achievement.

The Chinese government has also created a disciplined party and army apparatus that so far has withstood the twists and turns of a revolutionary journey. They have been able to put everyone to work. It is said that husbands and wives do not quarrel at night in China, for they are too tired from a hard day's work. Of course, this is said in jest, but at the same time it does reflect the concentration of the people of China to the task of creating a new nation built upon solid foundations of hard work.

The People's Republic of China has been able to control inflation. A catty of rice sells today for what it sold for twenty years ago. They have developed their own heavy industry, their own atomic energy program, and at the same time have been able to provide food, housing, health care, and work for 900 million people. When one remembers that they have had to absorb a growing population of over 200 million people, the size of the entire United States population, one can sense the enormity of the problems that they have had to face.

In Peking I met with a Chinese Christian leader, Mr. Cho Fu San. It was his conviction, as a Christian who has lived in China these last thirty years, that the most dramatic change has been the discovery, by the great majority of the Chinese people, of a meaning and purpose for their lives; at the same time they have been guaranteed the basic necessities of life from the cradle to the grave. "Are these not," he said, "the ingredients of a healthy society?" He then asked me if the American society had been able to provide for the great majority of its people a sense of personal purpose, and at the same time guaranteeing to everyone adequate food, housing, health care, and work.

There is no question in my mind but that these changes that have taken place in China deserve the most careful reflection on the part of Christians. It is a remarkable achievement and we have to ask in what strange and mysterious ways the power of God has been manifest in the social engineering that has taken place in China these past thirty years.

A second area that I believe deserves careful attention when Christians meet is the price that has been paid for these achievements. I am sure there will be no way for such a dialogue to get under way unless American Christians are prepared to consider with Chinese Christians the price that is required by their own, that is, American, prosperity and affluence. I think Chinese Christians will want to talk about this. This includes the unemployment, the high inflation, the exploitation of foreign markets, the labor cost in production of American goods in other parts of the world, and how that undergirds United States prosperity.

These will be painful questions. But if American Christians are open to this kind of probing they will be in a better position to ask questions of their own. A heavy price in authoritarianism, intimidation, and regimentation has been paid in China for their national restoration.

Anyone who has followed the developments within the People's Republic of China these last thirty years, and has had the privilege of being there, cannot escape the authoritarian characteristics of their national life. The pressures for conformity are overwhelming. Primarily they come from peer pressure. However, when peer pressure does not work, there are the farms and indoctrination centers. Where that does not work, there is prison and even execution. This is part of the record that has to be examined. If a fair appraisal is to be made of the achievements of these past thirty years, the issues of human rights and religious freedom cannot be put aside. In fact, one of the remarkable changes of the last few years has been the growing concern among Chinese

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regarding excesses of the cultural revolution of 1966–1976. During that time some of the contemporary political leaders in China suffered in silence and disgrace. This may be one reason why they are concerned that the legal code in China be reexamined, so that Chinese citizens in the future may have more protection from political factions that might gain control of the levers of political power.

When Christians from China and the United States meet it will not be easy to discuss political and social agendas of this kind. The problem will not only be a language barrier but a difference in understanding of the meaning of "participatory democracy," the place of dissent in a healthy society, and the role of law. There are fundamental differences in outlook between Chinese culture and American culture. This will make difficult the dialogue that will have to take place between Christians from these two areas of the world, but patience and Christian love from both sides should make it possible.

The third issue that needs to be examined when Christians from China and the United States get together is the place of mystery and transcendence within Chinese art, music, literature, and family life. We know there are stirrings in western culture and also East European culture in the area of mystery and transcendence. One of the remarkable changes in the last few years has been within Marxist countries. There is a new interest and concern for things of this kind in their philosophy and in their understanding of where their people are hurting. This is also true in European and North American cultures as the people struggle with the problem of technology, the dehumanization of the urban areas, and the deepening alienation between the poor and the rich, the minorities and the majorities, men and women.

Those who may believe that such talk about mystery and transcendence appears to be ridiculous in the contemporary situation, should recall the conversation with Chairman Mao reported by Edgar Snow. At the age of seventy-six, Mao said: "Soon I shall see God. It is inevitable. One day everyone must see God. I am a simple man, a solitary monk who travels through the world with a leaking umbrella."

Mao Tse-Tung was a poet and philosopher as well as a statesman and soldier. Being human, he experienced the transitoriness of life, and with the uncertainties of life he also experienced the unreliability of friends. We know that in the latter stages of Mao's life some of his closest friends betrayed him.

When Mao spoke in terms such as these, I do not for a moment think that he was using recognizable Christian concepts. But I do believe it is fair to say that he was speaking to a human experience that all of us can understand. When he compares his journey through life to that of a solitary monk traveling through the world with a leaking umbrella, probably everyone can identify with that description. Whether or not he speaks for other Chinese no one can say, but I believe there is to be found in Chinese thought, art, and music indications that the Chinese are concerned with issues beyond human history and beyond their own personal experience that provide a setting for religious dialogue.

There is a Chinese proverb which reads: "Birds are horizon people. People are horizon birds." This says the same thing that Dr. H. Richard Niebuhr of Yale put into these words in 1944:

Human beings are like migratory birds. To remain human they must make periodic flights from the world that is seen to the world that is beyond sight. They must move from the world of "here and now" to the world of "mystery and transcendence." Human beings become restless and disoriented if forced to live permanently in only one of these two worlds.

While I was in Peking I asked Mr. Cho Fu San about mystery and transcendence within Chinese thought and life. I asked him what Mao meant when he said that he was a solitary monk who travels through the world with a leaking umbrella." He replied, "I do not know what Chairman Mao meant," and then added, "Perhaps it is just as well we do not know what Mao meant." I asked him if there were stirrings in Chinese art, drama, and music on the themes of transcendence and mystery. He did not see signs of such a trend in contemporary Chinese life. He did say it might well appear in the next generation.

The deepest things I learned about Mr. Cho Fu San came at the end of the meeting when he prayed in Chinese. He prayed about God's faithfulness as it is expressed in the love of Jesus. He prayed about the capacity that Christians have to deal with both suffering and joy and how the Spirit of God helps us to identify with the needs and struggles of the Chinese people and at the same time is able to give peace, patience, and understanding in times of personal sorrow. He prayed that the Spirit of God would sustain...
and strengthen the two of us. It may be difficult to talk about political things but it should not be difficult to pray, study Scripture, and talk about the presence of God.

One of the strongest convictions I had when I left China was that the next steps in any reflection as to how Christians are to relate to the Chinese people requires a very careful discussion with Chinese men and women who have experienced the last thirty years of China's history.

It appears that organized Christianity has for the time being ceased to exist in China. The libraries of the theological schools have been decimated. Just how many Christians there are in China at this time, one can only conjecture. I assume there are still many hundreds of thousands. Where and who they are, only time will tell.

"Before we talk about sending missionaries, we need to talk to the Chinese Christians and see what they would suggest."

However, one thing is clear. There are Christians in China. Any future that the Christian mission will have among the Chinese will be built upon the foundations that they have laid these last thirty years. Before we talk about sending missionaries, we need to talk to the Chinese Christians and see what they would suggest.

One of my friends tells of his first day as a missionary, thirty-five years ago, in West China. The leaders of the mission took him to a cemetery. In the cemetery were the bodies of missionaries. When they had finished the two-hour tour of the graveyard, having looked at every grave, the older missionary said, "This is the price that has been paid for the small church you will find here. I hope you will never forget it."

However, the period of history that was clearly related to the western missionary ended thirty years ago. As we look now to the future, we need to remember that whatever is left of the church and Christian witness in the People's Republic of China today is built upon the price paid by Chinese Christians these past thirty years. They have experienced the tremendous challenge of discovering their identity within their national life as it has sought to bring justice and freedom to the Chinese people. They have been a part of those struggles. At the same time, they have been faithful to the Christian gospel and to the Christian community. Whatever the future for the church in China, it is built upon their thirty years of faithfulness.

We need to remember that it took more than personal courage on their part. They lived and worked with the belief that God's faithfulness, as revealed in Jesus Christ, was the dominating force in their lives. It is that to which they point. It is that which has kept them both committed to the agendas of the national restoration of the Chinese people and at the same time faithful Christian men and women.

The Christian mission to the Chinese people in the next period of history will be fascinating. It will stretch into the next millennium and into four or five generations beyond.

It remains true that the world's largest voluntary association, that of Christian men and women, and the world's largest single race of people have had very little dialogue and very little mutual understanding these past thirty years. As we plan for the future, we are going to have to deal with the issue of justice. We are going to have to think through very carefully the issue of freedom both in the West and in China. We shall have to raise some hard questions about human rights and religious freedom. We are also going to have to look at the issues of mystery and transcendence and within Chinese art, music, and literature for signs of Chinese humanity as they deal with the issues of life and death.

The Chinese might put it this way; "A long journey begins with a few carefully chosen steps." The next era of the Christian mission may prove to be the most exciting and most important in the 1600 years of Christian witness among the Chinese people.
Mission in the 1980s

Johannes Verkuyl

Among the issues that must be in the forefront of Christian missionary thought during the decade ahead, I suggest that the following are of major significance:

1. The kingdom orientation of the church’s mission is highlighted in the theme announced for the World Missionary Conference to be held at Melbourne, Australia, in 1980: “Your Kingdom Come.” What does such an orientation mean to our hopes and activities throughout the world, to the missiones hominum in general? In what ways does this prayer call for reorientation and renewal in our approach and attitudes?

2. This kingdom orientation requires a rearrangement of our methods. The kingdom stories and the parables of the kingdom in the New Testament interweave proclaimation with fellowship, service, and social justice. We must do away with the dichotomy we have retained between verbal proclamation on the one hand, and koinonia, diakonia, and the struggle for justice on the other.

3. Proper communication of the gospel in the relationship between the church and the Jewish people has been totally neglected in much of our missionary strategy. Deeper attention to this issue will be unavoidable in the 1980s, and two aspects of it should have priority: First, what is the context of the message of the kingdom in that relationship? There is as yet no consensus among Christians about the answer to that question, and I believe that it needs much deeper elaboration in the future. The second matter has to do with the state of Israel and political Zionism. The churches and missions have a responsibility to further a ministry of genuine reconciliation between Israelis and Palestinian Arabs. This can be done only through deep sensitivity for the rights of both partners to this conflict, and not by issuing one-sided statements. This is an issue that cries out for an honest solution in the years immediately ahead.

4. What does total commitment to Jesus Christ—incarnate, crucified, and risen—mean in a religiously plural world? During the 1980s that question will increasingly arise as a challenge, and our response to it will require:

- A growing sensitivity to and knowledge of what is happening in the different religious communities with respect to the relationships between accumulated traditions and personal faith.
- A search for fresh ways to express the universality of the gospel of Jesus Christ in a real encounter with people of other faiths.
- The development of three kinds of dialogue in such an encounter: dialogues to promote common understanding, dialogues to promote cooperation within the pluralistic nations, and missionary dialogues to confront one another with the deepest choices coram Deo.
- Continuing development of a theologia religionum to guide and help us in encounters with people of other faiths.
- Concrete elaborations of this theology of religions with respect to specific religious communities.
- Materials to help common people in the encounter with their friends of other religious communities in their own immediate environment.

5. We need further reflection on political ideologies. Their influence on the lives of millions of people is enormous, in some countries much greater than religious influence. During the 1980s we need to pay more attention in particular to an analysis of the varieties of communist ideology, to situations in which a particular religion is transformed into a political ideology, to ideologies of the secular state, to techno-fascist ideologies, and so forth. Our task is to evaluate them in the light of God’s promises and demands. In so doing, we should honestly take into account the extent to which our own interpretation of the gospel, missionary praxis, and missiology may have been influenced, however unconsciously, by certain ideologies. We should also pay deeper attention to the communication of the gospel through churches living in the context of particular state-ideologies, and to what can be done to promote a “just, participatory, and sustainable society” as the embodiment of God’s call to justice in different nations and areas.

6. Theological developments in Asia, Africa, Latin America, and the Caribbean deserve further attention. During the last ten years there has been a growing interest in theological developments in the so-called Two-thirds World. Greater information and documentation of contextual theologies have led theologians in the western world to a realization that their work also has been and continues to be contextual, even when they thought it to be perennis and universal. Is it enough to inform and to provide documentation, or should we go further? Is it not necessary for us to clarify the relationship between accumulated traditions and personal faith, and the struggle for justice on the other.

Visser ’t Hooft, in his review of my book Contemporary Missiology, asked why I merely provided a guide to literature about the different theological developments instead of evaluating those developments. The reason is in my awareness that a western theologian of a particular denomination is often inclined to test other theologies on the Procrustean bed of his own tradition, and I don’t want to be guilty of that. Yet Visser ’t Hooft’s question is a legitimate one! Our task is to proceed in collaboration with Christian theologians of all six continents. Theological development is a worldwide concern. The specifically missiological test is the extent to which theological developments either hinder or promote the communication of the gospel. The issue for the 1980s is what can be done to promote an ecumenical theology that is helpful to world mission.

7. The unfinished task of world mission, stressed by numer-
ous church assemblies in the 1970s, is still neglected in practice. In the North Atlantic world there are three causes for the neglect: the shock caused by the rise of religious pluralism even in the western world; the revival of relativism and skepticism; and some forms of false repentance for the mistakes of mission history, resulting in stagnation, whereas true repentance should lead to renewal. In the 1980s one of the main concerns must be what we do in churches throughout the world to realize mission in, to, from, and for all six continents.

8. Another urgent matter is a new relationship with the people of China. In the 1980s we approach the end of the second millennium in Christian history. Will a new encounter with China mark the beginning of the third millennium? At this point the question is real, and we have already begun to demythologize our concepts of the new China. We know that in China, as everywhere else, there is both good and bad. We know that it is a poor nation, preoccupied with its struggle for bread and justice. As one China-watcher puts it: “Sensitivity to the problem of poverty is the basis on which the Chinese people will continue to distinguish between their friends and their enemies, whether they come under the sign of the Hammer and Sickle or of the Cross.” In the decade ahead, the issue will be one of involvement with what is really taking place in the hearts and minds of the people of the new China, and to build up communication in the deepest sense of that word. The question of who are called to build it up is a secondary matter in which the Holy Spirit will guide us.

9. The relationship between Protestant churches in mission and the Roman Catholic Church should also be on the agenda. In this, there is no place for an ecumenical triumphalism, ignoring the deep differences that separate us. Neither do we need the kind of ecumenical defeatism that focuses merely on what separates us, fearing everything that threatens the status quo. There are many ways Protestants and Roman Catholics can work together in the 1980s if we are really open to the world in which we live and to the unfinished task of mission.

10. It is time for denominational missions and “faith missions” to meet. I hope that the 1980 Melbourne Conference of the World Council of Churches will be a meeting place between these “Protestant crosscurrents in mission,” and that in the 1980s we may see blessed results in contacts, cooperation, and even integration among those who share the unfinished task of world mission.

The Legacy of Rufus Anderson

R. Pierce Beaver

 Rufus Anderson died a century ago, but his influence did not die with him. Scores of missionaries and mission board members who do not now know his name will state that it is the aim of missions to plant and foster churches that will be self-governing, self-supporting, and self-propagating. There has never been another person in the American world mission who has rivaled Anderson in creativity, in shaping policy, and in uniting the roles of administrator and theoretician.

Anderson was born into a Congregationalist parsonage at North Yarmouth, Maine, on August 17, 1796, where the theological atmosphere was Hopkinsian. He was therefore immersed in concern for mission from infancy. His personal missionary vocation was confirmed when Pastor Anderson took his sixteen-year-old son to witness the ordination of the first group of American overseas missionaries in the Tabernacle at Salem, Massachusetts, in 1812. Rufus studied at Bradford Academy and Bowdoin College, where he took his A.B. degree in 1818. Then he enrolled in Andover Theological Seminary and, while studying, worked at the office of the American Board of Commissioners for Foreign Missions (ABCFM) in Boston as assistant to Jeremiah Evarts. When he graduated in 1822 Anderson formally applied for appointment to India, but was asked to work at headquarters during another year. Before that year ended, the officers decided that the board needed the young man more in Boston than in India, and appointed him assistant secretary. In 1826 he was ordained for secretarial service with the title of evangelist, one of the very earliest ordinations for denominational service in America. Anderson’s entire ministry until retirement in 1866 was spent in administration in the American Board, forty-four years. On January 8, 1827, he married Miss Liza Hill, who survived him after fifty-three years of marriage.

It was a missionary that Rufus Anderson considered himself, and it was a missionary’s field salary which he received, not that of a homeland pastor or denominational dignitary. He was made one of the three “corresponding secretaries” in 1832, and soon was given total responsibility for the overseas work, usually being called “the foreign secretary” or “the senior secretary.” For thirty-five years he guided the Prudential Committee, which determined policy, carried on all business between annual meetings, and appointed missionaries.

The charge has been made that Dr. Anderson was a tyrant who ruled the American Board, the Prudential Committee, and the missionaries with an iron hand. He disclaimed that. When in the course of the famous Deputation to the missions in India, Syria, and Constantinople in 1854–1855 the several missions adopted his recommendations to break up the large stations, found village churches, ordain native pastors for them, and give up English-language secondary schools in favor of vernacular-language schools, a few missionaries objected and said that he had been coercive, but the majority said, no, he was persuasive because his logic was irrefutable. Nevertheless, Anderson was conservative on some matters and could resist change. Thus he asked Mrs. Sarah R. Doremus in 1834 not to organize a women’s missionary sending society. Yet in 1866 when he retired he told his successor, N. G. Clark, “I cannot recommend bringing the women into this work;
but you are a young man, go and do it if you can.” Anderson held rigidly to certain requirements, such as the prohibition of any missionary becoming engaged with a government or engaging in any kind of business. When Dr. Peter Parker became secretary and interpreter to the American Legation to China, Anderson terminated his employment with the board, even though it was the American government rather than a foreign one and despite the fact that Parker applied his salary to the support of his hospital in Canton.

When he retired Dr. Anderson was given an office at board headquarters and devoted several years to writing the histories of four of the board’s missions. He was careful to avoid interference with his successor, but he did remain a member of the Prudential Committee until 1875, when he was made emeritus. He lectured on missions at Andover and other seminaries and colleges for a few years. During many years he delivered the lecture at the Monthly Concert of Prayer at Park Street Church, Boston.

### Anderson’s Writings

Apart from the *Memorial Volume of the First Fifty Years of the American Board of Commissioners* (1861) and four histories of the board’s missions (Hawaiian Islands, India, and two volumes on Oriental Churches), Dr. Anderson published few books. They include *Foreign Missions: Their Relations and Claims* (1869), being a collection of lectures; a volume of reports of the 1854 deputation (1856); *Observations on the Peloponnesus and Greek Islands* (1830); and *Memoir of Catherine Brown, a Christian Indian of the Cherokee Nation* (1824). His voluminous writings were in the form of articles in *The Missionary Herald*, instructions to missionaries, pamphlets, and the *Missionary Tracts of the American Board*, all of which were written by him except No. 13, *The Grand Motive to Missionary Effort*, by Swan L. Pomroy, and No. 15, *Outline of Missionary Policy*, in which S. B. Treat in 1856 drew up a statement of Anderson’s system for adoption by the board. A number of his articles are also in the board’s *Annual Report*. There is a complete bibliography in *To Advance the Gospel*. Anderson never systematized his principles or practice of missions. His books, tracts and pamphlets are now extremely rare items. The author of this article has attempted to give today’s students of missiology direct access to Anderson’s thought by bringing together from the literature pertinent selections with an introduction and notes in the volume *To Advance the Gospel. Selections from the Writings of Rufus Anderson* (Grand Rapids: Wm. B. Eerdmans, 1967). The remaining stock has been purchased by the William Carey Library in Pasadena, California, and the book is available now only there.

### Missionary Principles

Rufus Anderson found the norm and abiding model for missions in St. Paul’s missionary action as revealed in the New Testament. He summarizes his findings there, which are to guide modern missionaries, in these sentences:

> Such were the apostolic missions. Such were the efforts made for propagating the Gospel among the heathen by missionaries under a special divine guidance. It was by gathering converts into churches at the centers of influence, and putting them under native pastoral inspection and care. The means employed were spiritual; namely, the Gospel of Christ. The power relied upon for giving efficacy to these means was divine; namely the promised aid of the Holy Spirit. The main success was among the members of the middle and lower classes of society; and the responsibilities for self-government, self-support, and self-propagation were thrown at once upon the several churches.

Anderson found in the apostolic record no evidence of an aim to change and transform society and, therefore, he opposed the efforts and apparatus for furthering “civilization,” which had prevailed until then. They were complicated and costly and in his view deflected concentration from the rightful objective.

The foremost motive for mission is obedience to Christ, since the Great Commission presents the church with “its standing work . . . for all ages of the world.” But the obligation rests on the individual disciples rather than on the church collectively, because the Great Commission was given before the birthday of the church. Each person under the guidance of the Holy Spirit must decide whether to serve overseas or, at home, to support those who go. The mission board or society exists solely to help the missionary discharge his or her duty. The missionary is not a servant of the society. Few mission boards appeared to have adopted this view of their nature, and even the ABCFM sometimes treated the missionaries as employees. This obedience is not legalistic submission to authority but, rather, the glad obedience of love.

The Holy Spirit is God himself in missionary action. He prompts the church and the disciple, opens doors of opportunity,
and gives power for witness. There will be a great outpouring of the Spirit, which will ensure the publication and the triumph of the gospel throughout the earth.

The mission board or society may not be a denominational or confessional empire builder, but it sends persons to plant and foster churches that will join in the universal task of evangelization. Every action and program should be subordinate to the multiplication and upbuilding of missionary churches. The test of success with respect both to a congregation and to an individual disciple is the clear evidence of a religious life. Neither is to be judged by the behavior of New England Christianity, which is the result of many centuries of nurturing in the gospel. They are to be judged by whether there has been a genuine change in the quality of life, a reorientation toward Christ.

Schools should be principally village vernacular ones, which provide evangelistic opportunities among the families of the children. Mission education aims at training the laity and educating national church workers. Schools that build up the church are essential, but those that primarily supply the government and commerce with trained employees are not.

Missionaries are ambassadors of Jesus Christ, beseeching people to be reconciled to God. Their business is not with believers, but unbelievers; they are not pastors or rulers, but evangelists. Their first duty is to gather a local congregation. They will be spiritual leaders to it, but will leave it to a native minister and move on to preach the gospel in some other place. The sole exception is when a church is organized and there is no suitable native pastor available. The missionary should raise up ministers and give them responsibility. Too many missionaries in any area will retard the development of the churches. Missionaries should be married, and their home will be a model of Christian family life.

The native church and ministry form the keystone of Anderson's theoretical system. That church is not to be an end in itself, a self-contained institution, but one more unit in an ever growing and expanding worldwide mission. The end of mission is “a scriptural, self-propagating Christianity.” A local church is to be government-sponsored “Three-Self movement” inspired much of the criticism. That was a travesty of the concept. There was widespread disapproval of any local or national church that tried to live to itself in a self-centered existence, because the church is to live for others. Anderson, too, would have disapproved. The church that he sought was to be part of a world mission, ongoing, self-propagating, sharing its treasure with others.

Anderson's concept of mission is too simplistic. He overreacted to the earlier creation of those Siamese twins, “civilization” and “evangelization.” His discernment that evangelization is the central purpose of the mission is right, but he was too narrow in his definition. He did not make sufficient place for the social service and justice aspects of the gospel. While he warned that new Christians should not be expected to conform to the behavior patterns and standards of European-American Christians, he did not question the superiority of western civilization and failed to see the need for thoroughgoing cultural adaptation in the young churches.

**The Influence of Rufus Anderson**

Dr. N. G. Clark, successor to Dr. Anderson as foreign secretary of the American Board, stated at the funeral service: “There can be no hesitation in saying that the world owes to Dr. Anderson the reviving of the true method of missionary effort as illustrated most fully in the Acts of the Apostles by the Apostle Paul... This method and the principles involved are now the common possession of all missionary societies the world over. They are recognized in the plans adopted and the tributes paid to Dr. Anderson in this country, in Great Britain, in Germany, and wherever missions are known.” He also had impact in the Netherlands. Certainly all American church missions followed the American Board theoretician in their general policy and practice down to World War II. They departed from him in particulars, but at least gave his principles lip service. During his active career the secretaries and officers of other boards read his tracts, articles, and _The Missionary Herald_; exchanged letters with him; and consulted him personally. The American Baptist Board of Foreign Missions had its headquarters in Boston, too, and the secretaries were in constant consultation with their American Board counterparts; so much so, that Isaac McCoy, the missionary to the American Indians, complained about their domination by the Congregationalists.

However, the long endurance of Anderson's influence was due largely to the fact that he had an extremely able posthumous disciple, Robert E. Speer (1867-1947), general secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., through whose views, lectures, books, articles, and administrative policy the heritage of Anderson was transmitted. Speer wrote of Anderson that he was “the most original, the most constructive, and the most courageous student of missionary policy whom this country has produced, and one of the two most aggressive and creative administrators of missionary work” (Walter Lowrie was the other). Speer also was both administrator and theoretician. He restated and updated the older statesman's principles in his _Missionary Principles and Practice_, _What Constitutes a Missionary Call_, and other works. Speer was the dominant American theologian and philosopher of missions from 1900 to his death in 1947, and was therefore especially powerful in the transmission of the Andersonian theory and policy, and in applying them to new situations. He was more concerned than Anderson with social issues and had a scholarly concern for world religions and cultural adaptation of Christianity, which his mentor had lacked. When this writer returned from China in 1942 and began attending the Foreign Missions Conference of North America, Anderson was still very much a living force through Speer.

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**"A native church and ministry form the keystone of Anderson's theoretical system."**

leaven, and it cannot be mature until it engages in what to it is virtually a foreign mission. The missionary may initially establish any order of polity that seems to be compatible with the New Testament, but as soon as it has a national pastor it has the freedom to change. A church from the very first has full liberty in Jesus Christ, and it does not properly come under the jurisdiction of any foreign ecclesiastical body. Self-support will free any local church from missionary paternalism. Anderson provided only for adaptation in polity and church building, but in his insistence on full liberty he gave the indigenous church a charter to be itself.

Rufus Anderson and Henry Venn of the Church Missionary Society each came independently to the three-self formula. Together they provided a guiding principle for the whole Protestant world mission. Too few held all three terms in proper unity and tension. Mission board executives usually stressed self-support; national church leaders emphasized self-government; and too few put self-propagation in the first place that Anderson awarded it.

**Criticism of Anderson**

Rufus Anderson and the three-self formula have been strongly criticized in the last third of a century. The Chinese Communist...
Anderson's insistence on the personal nature of the missionary vocation and the focus of the Great Commission on each and every disciple bore superabundant fruit in the Student Volunteer Movement, including the notion that the call was first of all to overseas service and that a decision to remain in the homeland had to be specially justified. These views were directly transmitted by Robert E. Speer and broadcast through the amazing circulation of the pamphlet *What Constitutes a Missionary Call?*

The American Board did not long continue Anderson's limitation on English-language secondary and higher schools, nor did the other boards. Yet Anderson would have approved the high schools and colleges in China and Japan, because they were potent agencies of conversion as well as effective means of leavening a nation with Christian principles and idealism.

John L. Nevius, in devising his "method," was obviously influenced by Rufus Anderson. Roland Allen probably never heard of him, but his principles and his insistence on native ministry and freedom of the new church is consistent with Anderson even more than with Venn.

It is always extremely difficult to tell in later times where and when the influence of any older molder of thought and action is being exerted unless there is explicit acknowledgment. Certainly the emphasis of American Evangelicals on evangelism and rejection of social concerns in the quarter century after World War II was a return to Anderson's viewpoint. The leaders of the Church Growth School have recovered a fundamental principle of Anderson's in the stress on the necessity of each church growing and reaching out in evangelization, and they honor his memory. All contemporary missiologists follow the nineteenth-century statesman in seeking a biblical basis and guidance for the missions of a new day.

Notes

5. Refer to *To Advance the Gospel* for full documentation.
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Statement of the Asian Theological Conference of Third World Theologians

I. Preamble

We Christians from Asia, along with fraternal delegates from other continents, gathered in Wennappuwa, Sri Lanka, from 7th to 20th of January, 1979, motivated by our solidarity with our people in the struggle for full humanity and by our common faith in Jesus Christ.

Bringing with us the experience of the struggle in our own countries, we came to share in the life and situations of the masses striving for justice in Sri Lanka, through our four-day “live-ins.”

During the days that followed, we became more aware of the commonalities and divergences in our background which sharpened our understanding of both the richness and the anguish of our people in Asia.

As Asians, we recognize the important task before us. Our reflections, already begun in our local realities, helped us to enrich the process of interaction and sharing among us who have committed ourselves to the struggle of the poor in Asia. At the same time, we realize that these reflections are only part of the beginning of a collective and continuous search for a relevant theology in Asia.

II. The Asian Context

Asia suffers under the heels of a forced poverty. Its life has been truncated by centuries of colonialism and a more recent neocolonialism. Its cultures are marginalized, its social relations distorted. The cities with their miserable slums, swollen with the poor peasants driven off the land constitute a picture of wanton affluence side by side with abject poverty that is common to the majority of Asia’s countries. This extreme disparity is the result of a class contradiction, a continuous domination of Asia by internal and external forces. The consequences of this type of capitalist domination is that all things, time and life itself, have become marketable commodities. A small minority of owners dictates the quality of life for the producers (workers, peasants and others) in determining the price of their energy, skills, intelligence as well as the material benefits needed to sustain these. What is produced, how and where it is produced, for whom it is produced are the decisions of transnational corporations in collusion with the national elites and with the overt or covert support of political and military forces.

The struggle against these forces has been courageously taken up by the advocates of socialism. This socio-political order corresponds to the aspirations of the Asian masses in both the rural and urban areas since it promises to them the right to take their life into their own hands, to determine both the social and economic conditions that govern their well-being. A very large part of Asia has succeeded, after long struggles, in establishing this socialist order. However, it must be added that the socialist transformation in these countries is not yet complete and that these countries must continue to liberate themselves from all distortions in an ongoing self-criticism.

Neither will socialist movements in Asia be thorough in their struggle for full humanity without an inner liberation from self-seeking and exploitative instincts. The rich traditions of the major religions of Asia (Hinduism, Buddhism, Islam and Christianity) offer many inspirations. The richness is not only expressed in philosophical formulations but also in various art forms such as dance and drama, poems and songs as well as in myths and rites, parables and legends. It is only when we immerse ourselves in the “peoples’ cultures” that our struggle acquires an indigenous dimension.

However it is equally true that the social function of religions or cultural systems is ambiguous. In the past religions and cultural systems have played the role of legitimizing feudal relationships, yet the self-critical principle inherent in them can be a source of liberation today from the domination of capitalist values and ideologies.

Hence we feel that the Asian context which dictates the terms of an Asian theology consists of a struggle for fuller humanity in the socio-political as well as the psycho-spiritual aspects. The liberation of all human beings is both societal and personal.

III. The Issues

We realize that if large numbers of men and women find themselves socially deprived and progressively thrown further and further away from the center of life and meaning, it is not a mere accident or the effect of a national catastrophe. In fact, from Pakistan to Korea, passing through the sub-continent and South-East Asia, practically all parliamentary governments, with the...
exception of Japan, have at sometime given way to military governments or authoritarian regimes of one form or the other. In these countries not only are political rights suppressed, but also are the rights of workers to strike in the cities and the rights of peasants to organise themselves in the countryside. Many leaders and people holding political views contrary to the ruling group are condemned to spend several years in prison, often without due process of trial.

Behind the facade of "law and order" are Asia's cheap and docile labour and laws which leave the country open to unrestricted exploitation by foreign capital with the profit going to a small elite. A deeper logic is to be found in the dual economies of these countries. The industrial sector, monopolized by the national elite, has developed along the lines of an export economy that does not correspond to the needs of the local population. It also depends heavily on foreign capital and technology. And as a result of unequal trade relations and the weakness of these countries their indebtedness and dependence grew to an extent beyond their control. International banks and transnational corporations have become the new masters of Asia's politics and economics.

At the same time the rural sector in these countries has remained stagnant. The so-called agrarian reforms did not change the unequal social relations of production in the rural areas. The benefit of the "Green Revolution" went only to the middle and big landowners who could afford its technology. A great number of peasants were driven off the land in the process and ended in the slums of the swollen cities of Asia. On the other hand, the rural surplus thus accumulated is often re-invested in crops for export or channelled into urban industries, preventing the growth of production for food. As a result, Asia which is potentially rich in agriculture is importing food from outside and the amount is increasing continually at an alarming rate. Hunger and poverty will be the fate of Asian masses for many years to come.

"International banks and transnational corporations have become the new masters of Asia's politics and economics."

A hopeful sign is the growing awareness among the oppressed peoples which leads to the growth and increase of peoples' organisations in both the cities and the rural areas. The majority of Asian countries have witnessed peasant uprisings and urban disturbances. Put down by bloody oppression and intimidated by imprisonment and torture many of these movements have gone underground and turned to a protracted struggle as the only means of changing their societies. While not necessarily condoning the use of violence which is most often unavoidable, we question and object to the enforcement of "law and order" which consolidates the control of the power elites while thwarting the organised conscientious objections of the deprived majorities. When legalised violence leaves no room for peoples to free themselves from their misery, are we surprised that they are so compelled to resort to violence? Have the Christian churches sufficiently understood the message of revolutionary violence in the Asian struggles for political independence, social emancipation and liberation from the built-in violence of the present economic and political structures?

The youth in Asia, who form a large segment of the Asian population, are continuously victimized. They constitute the growing number of unemployed and underemployed labour force. A lack of proper educational facilities and decreasing employment opportunities in the rural areas where the majority of youth come from, lead to the irreversible process of migration to urban centres; while in the urban areas, the youth are the targets of consumer culture and in turn become vehicles of deculturation. We emphasise also that some students, youth and workers have been playing the important role of a critical and committed force in the struggle for the basic rights of the oppressed people. At the same time, they are also made pawns in the power politics of politicians and other interest groups, thus losing their genuine relevance and are even sacrificed in abrupt physical violence.

The educational system, linked to the established centres of power is geared to perpetuate the domination of youth. It serves as mere channel for the transfer of technical skills and alienated knowledge without reference to humanistic values. The pyramidal elitist structure of education is used to fabricate losers, who are continuously exploited.

We recognised deeply that women were also victims of the same structures of domination and exploitation. In the context of the Asiatic religions and cultures, the relationship between men and women is still one of domination. This situation is worse in the poorer classes of society. Thus women face an unforgivable double oppression.

At the economic level, a male-dominated society reduces the "price" of woman-labour and limits the scope of women's participation in the process of production at all levels—local, national, regional and consequently the international level. At the political level, women are aware of the political situation in their countries, but here too, their competence and activity are greatly stifled.

Women are sexually and intellectually vulnerable in a society where an interaction of traditional and modern forces (especially tourism) compels them to compromise with consumeristic values of capitalist society. It also compels them to prostitution. Instead of condemning the system which forces women into prostitution, it is the women who are condemned by the men who exploit them.

We recognise the existence of ethnic minorities in every Asian country. They are among the most deprived sector at all levels including the economic, political and cultural. They are struggling for self-determination against heavy odds, yet their authentic struggle is often utilised by the centres of power in playing up racial antagonism to camouflage themselves and disrupt the unity among the marginalised.

Mass media, including the printed word, films, television etc. are controlled by the ruling elite to propagate their dominant value systems and myths, providing a dehumanizing, individualistic, consumerist culture. Despite this domination, we also witness the emergence of a more creative micro-media that portrays realistic struggle of the dominated people.

We need to mention also the increasing impact of urbanisation and irrational industrialisation. Women, children and men together face narrowing opportunities for education, housing and health services as these social needs are determined by market forces. With the transfer of the platforms of production and mechanization from industrialised countries, environmental pollution surfaces in most of the Asian countries, causing ecological imbalances. Here we join with our fishermen in their struggle against the unscrupulous practices of certain countries like Japan, Taiwan and South Korea.

We realise also the legitimising role of religion in the course of history within the Asian context. Religions form an integral part of the total social reality inseparable from all spheres of action. Much interaction has taken place between religion and politics in Asia down the ages and today there are significant movements of social renewal inspired by religions outside the traditional institutions. We need to stress the critical and transforming element in religion and culture. A serious socio-political analysis of realities and involvement in political and ideological struggles should be seen as

100 Occasional Bulletin
vital elements of religion in its role as a critic. Here we realise the creative force of culture in bringing people together and giving them an identity within their struggles. Critical cultural action would destroy old myths and create new symbols in continuity with the cultural treasures of the past.

IV. Towards a Relevant Theology

We are conscious of the fact that the vital issues of the realities of Asia indicate the ambivalent role of the major religions in Asia and pose serious questions to us, hence challenging the dehumanizing status quo of theology. To be relevant, theology must undergo a radical transformation.

A. Liberation: Area of Concern

In the context of the poverty of the teeming millions of Asia and their situation of domination and exploitation, our theology must have a very definite liberational thrust.

The first act of theology, its very heart, is commitment. This commitment is a response to the challenge of the poor in their struggle for full humanity. We affirm that the poor and the oppressed of Asia are called by God to be the architects and builders of their own destiny. Thus theology starts with the aspirations of the oppressed towards full humanity and counts on their growing consciousness of, and their ever-expanding efforts to overcome, all obstacles to the truth of their history.

B. Subject of Theology

To be truly liberating, this theology must arise from the Asian poor with a liberated consciousness. It is articulated and expressed by the oppressed community using the technical skills of Biblical scholars, social scientists, psychologists, anthropologists and others. It can be expressed in many ways, in art forms, drama, literature, folk stories and native wisdom as well as in doctrinal-pastoral statements.

Most participants asserted that every theology is conditioned by the class position and class consciousness of the theologian. Hence a truly liberating theology must ultimately be the work of the Asian poor, who are struggling for full humanity. It is they who must reflect on and say what their faith-life experience in the struggle for liberation is. This does not exclude the so-called specialists in theology. With their knowledge they can complement the theologising of the grass-roots people. But their theologising becomes authentic only when rooted in the history and struggle of the poor and the oppressed.

C. Liberation, Culture and Religion

Theology to be authentically Asian must be immersed in our historico-cultural situation and grow out of it. Theology, which should emerge from the people's struggle for liberation, would spontaneously formulate itself in religio-cultural idioms of the people.

In many parts of Asia, we must integrate into our theology the insights and values of the major religions, but this integration must take place at the level of action and commitment to the people's struggle and not be merely intellectual or elitist. These traditions of Asia's great religions seem to understand liberation in two senses: liberation from selfishness within each person and in society; these religious traditions also contain a strong motivation for personal conversion of life. These religions, together with our indigenous cultures, can provide the Asian sense in our task of generating the new person and the new community. We view them as a potential source of permanent critique of any established order and a pointer towards the building of a truly human society. We are conscious, however, of the domesticating role religions have often played in the past, so we need to subject both our religion and culture to sustained self-criticism. In this context, we questioned the academic preoccupation to work towards the so-called "indigenization" or "inculturation" of theology divorced from participation in the liberational struggle in history. In our countries today, there can be no truly indigenized theology which is not liberational. Involvement in the history and struggle of the oppressed is the guarantee that our theology is both liberating and indigenous.

D. Social Analysis

Theology working for the liberation of the poor must approach its task with the tools of social analysis of the realities of Asia. How can it participate in the liberation of the poor if it does not understand the socio-political, economic and cultural structures that enslave the poor? The vision of full humanity and the complexity of the struggle leading to its achievement are continually challenged and distorted by the meshing of mixed motives and interests and by the interweaving of the apparent and the real. This analysis must extend to the whole length and breadth, height and depth of Asian reality, from the family to the village, the city, the nation, the continent and the globe. Economic and socio-political interdependence has shrunk the earth to a global village. The analysis must keep pace with the on-going historical process to ensure a continuing self-criticism and evaluation of religions, ideologies, institutions, groups and classes of people that by their very nature, run the hazard of a dehumanizing bureaucracy.

E. Biblical Perspective

Because theology takes the total human situation seriously, it can be regarded as the articulated reflection, in faith, on the encounter of God by people in their historical situations. For us, Christians, the Bible becomes an important source in the doing of theology. The God encountered in the history of the people is none other than the God who revealed Himself in the events of Jesus' life, death and resurrection. We believe that God and Christ continue to be present in the struggles of the people to achieve full humanity as we look forward in hope to the consummation of all things when God will be all in all.

When theology is liberated from its present race, class and sex prejudices, it can place itself at the service of the people and become a powerful motivating force for the mobilization of believers in Jesus to participate in Asia's on-going struggle for self-identity and human dignity. For this, we need to develop whole new areas of theology such as understanding the revolutionary challenge of the life of Jesus, seeing in Mary the truly liberated woman who participated in the struggle of Jesus and her people.
bridging the gaps of our denominational separation, and rewriting the history of the Asian churches from the perspective of the Asian poor.

V. Spirituality and Formation

The formation for Christian living and ministry has to be in and through participation in the struggle of the masses of our people. This requires the development of a corresponding spirituality, of opting out of the exploitative system in some way, of being marginalized in the process, of persevering in our commitment, of risk-bearing, of reaching deeper inner peace in the midst of active involvement with the struggling people (Shanti).

The joint annual meeting of the Eastern Fellowship of Professors of Missions and the Eastern Section of the American Society of Missiology will be held November 9-10, 1979, at the Maryknoll Mission Institute in Maryknoll, New York.

Our fellow Christians who have become regular inmates of the Asian prisons bring us new elements of fidelity to our people inspired by Jesus. To them we too send a message of humble solidarity and prayerful hope. May the suffering of today’s prisoners in the Asian jails give birth to a genuine renewal of ourselves and our communities of believers.

VI. Future Tasks

Coming to the end of this Conference, we feel the need to continue the search we have initiated here. To keep alive our efforts towards a theology that speaks to our Asian peoples, we see the following tasks before us.

1. We need to continue deepening our understanding of the Asian reality through active involvement in our people's struggle for fuller humanity. This means struggling side by side with our peasants, fishermen, workers, slum dwellers, marginalized and minority groups, oppressed youth and women so that together we can discover the Asian face of Christ.

2. Our theology must lead us to transform the society in which we live so that it may increasingly allow the Asian person to experience what it means to be fully alive. This task includes the transformation of our church structures and institutions as well as ourselves.

3. We shall continue to assist in the development of a relevant theology for Asia through constant interaction and mutual respect for the different roles we have in the struggle, as professional theologians, grass-roots workers and Church people.

4. We seek to build a strong network of alliance by linking groups who are struggling for full humanity nationally and internationally. The following concrete actions taken in the course of the Conference show the beginnings of this network:

   a) a letter of solidarity with 76 boat people in Hong Kong who were arrested on their way to petition for better housing.

   b) a public statement by the Sri Lankan delegation pledging to support the Tamil-speaking people in their struggle for their just rights.

   c) a message to Bishop Tji of Korea, supporting the Korean struggle and regretting the absence of the entire Korean delegation at the Conference.

   d) a letter to the Kawasaki Steel Corporation, Japan, protesting the export of pollution to other Asian countries.

   e) a telegram to the Latin American Bishops as well as to Pope John Paul II, expressing deep concern for the CELAM conference in Puebla, Mexico.

   f) solidarity with the Filipino participants in their protest against the pollution caused by the transfer of high pollutant industries and the erection of nuclear power plants.

5. We are concerned about formation programmes in our training institutions and the life style of our pastoral leaders. The experiences of the Conference make it clear that there must be new emphases in our theological and pastoral policy. We need to evaluate our parish and diocesan structures to assess where they alienate us from the poor masses of Asia and give us the image of might and power. We urge that necessary adjustments be made so that our religious personnel may be more deeply in touch with the problems of our people.

6. In order to facilitate the implementation of our tasks, we have formed the Ecumenical Theological Fellowship of Asia.

For two weeks eighty of us, participants at this Asian Theological Conference, have tried to grapple with the contemporary call of the Asian poor and oppressed.

The prayerful silence in worship and the unity in faith helped to keep our communion in dialectical and creative tension. As Christians we see the urgent tasks of renewing ourselves and the Churches in order to serve our people.

To this sacred and historic task we humbly commit ourselves and invite all Christians and people of good will everywhere to participate in this on-going search.
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The Fusion of IMC and WCC at New Delhi: Retrospective Thoughts after a Decade and a Half

Max Warren

At New Delhi in 1961 the International Missionary Council (IMC), deriving from the World Missionary Conference at Edinburgh in 1910, became organizationally integrated with the World Council of Churches (WCC). A new Commission on World Mission and Evangelism was constituted to express the intention of the World Council to take the dimension of mission into the heart of its concern. Formal approval for this integration, as far as the International Missionary Council was concerned, had been given at its assembly in Ghana in 1958.

It is a well-documented fact that this approval was given with somewhat muted enthusiasm. Was this simply the reluctance of a long and well-established organization to die? Why were there voices from Korea and Latin America, from Scandinavia and Germany, from Britain and Africa raised in doubt? The clearly voiced suspicions of the Orthodox were understandable. But why were so many committed enthusiasts for mission with a long experience of cooperation so reluctant? The writer of this article did himself cast his vote for integration. He was not the only one to do so, however, while fully sharing the misgivings of many about this whole development. If we are to give a fair judgment in retrospect, to assess the degree to which the misgivings were justified or unjustified by later events, it is necessary to go further back in time than either New Delhi or Ghana.

Any proper assessment of the whole development of the ecumenical movement since 1948 must recognize the underlying mood of the churches and of the missionary movement after 1945. Two world wars had shattered the complacency of the churches. The manifest inability of a divided Christian community to speak a word of healing to a bitterly divided world was in itself an imperative to work more rapidly toward a genuine unity which would give power to the church's reconciling ministry. Already since World War I the churches, through various channels, were learning to consult together on the issues of Faith and Order and Life and Work. Agreement as to the formation of a World Council of Churches had already been achieved before World War II. Amsterdam, in 1948, saw a dream becoming an actuality. Here, at last, was a forum where representatives of the churches could meet, not only to discuss but to plan for joint action, and to persevere in the pursuit of some kind of organic unity.

Meanwhile, the missionary movement had, in the period between the wars, been confronted, particularly in Asia, with a mounting tide of nationalist revolt against any kind of Western imperialism. To anyone with eyes to see, it was obvious that this revolt would soon engulf Africa and Latin America, as it has so dramatically done. Already between the two world wars many Asians had made the equation, however unfairly, between western-controlled missions and western imperialism, political, economic, or cultural. After World War II the same equation was made in Africa and Latin America. Nor must the economic debacle of 1929-1934 be forgotten. In Asia in particular it imposed the most drastic restrictions on missions. This was perhaps no unmixed disaster, for it encouraged in some at least a new determination to achieve self-support, as well as self-government. In a few places it also led to a deliberate attempt at self-extension. But the effect of all this on the missionary-supporting constituencies of the West brought the whole question of "foreign missions" out into open debate. All this, coupled with the disarray of the churches, led to a widespread loss of nerve among those supporting missions, as well as those responsible for directing them.

Almost inevitably there began, soon after World War II, what has become an almost universal preoccupation with structures, whether in missions or in churches, and in the ecumenical movement, whether represented by the IMC or the WCC. This preoccupation, at first both reasonable and proper—for many structures were certainly outworn and obstructive—has, over the years, become dangerously neurotic. But that is to go ahead of events. The inauguration of the World Council of Churches in 1948 was a real beacon of hope to all who were concerned with the ecumenical movement as a movement toward unity. Manifestly, the WCC was to be a rallying center for churches. And the churches of Asia began, quite naturally and properly, to seek their future links with the WCC rather than with the IMC, which, structurally speaking, was still a council of councils and not a council of churches. It can perhaps be claimed, not unfairly, that the IMC was too slow in recognizing the logic of this development, and too slow in distinguishing its role as being an evangelistic spearhead at the disposal of the local councils of churches. That the ultimate logic of this would have pointed toward the integration of IMC and WCC can hardly be doubted, that is, if organizational tidiness is to have priority in regard to mission. It was at this point that genuine theological differences began to emerge in thinking about mission.

There were those who, on profoundly spiritual—and not only organizational—grounds, felt it intolerable that the church's mission to the world in terms of evangelism should not be at the very center of its pursuit of unity. That unity and mission belonged together in a theological symbiosis can hardly be disputed if one is just thinking in exclusively theological terms. And there were many who did see this solely in theological terms. What many such failed to recognize was that, in terms of history, there had, in fact, been very little symbiosis of these two aspects of Christian obedience. From the bitter experience of the apostle Paul down until today mission has, in fact, as often as not been a Christian activity posing acute challenges to the pursuit of organizational unity. Even cooperation in mission has been a plant of very delicate growth. Directly when one's eyes are lifted beyond the range of what may be called the traditional churches and their varying instruments of mission, it is patently obvious that much of the most vigorous approach of missions today is being pursued by those who are profoundly suspicious of organizational unity of

This essay first appeared in Zending op weg naar de Toekomst. Essays in Honor of Professor Dr. J. Verkuyl (Kampen: J.H. Kok, 1978), and is reprinted by permission. Max Warren, general secretary of the Church Missionary Society from 1942 to 1963, died on August 23, 1977, at the age of seventy-three.
any kind. Many mission groups—emanating in the main from North America, but not only from there—are almost dedicated to noncooperation on the ground that he travels the fastest who travels alone.

There can, thus, be no understanding of the reservation regarding the integration of the IMC and the WCC felt by many in the missionary movement and expressed at Ghana and elsewhere, unless there is a deep understanding of the impact of world events upon both churches and missions, and also of the genuinely held differences in regard to mission and its practice, differences which are still largely unresolved.

With this preamble it is possible to discern four grounds upon which there were, at the Ghana Assembly of the IMC in 1958, serious doubts—some explicitly stated, some unexpressed—about the desirability of integration. In our retrospect we will, in due course, consider how far such doubts have proved unjustifiable, and how far judgment must still be suspended. That said, it must be emphatically affirmed that those who believed in integration were, in many cases, as convinced and hopeful of its consummation as others were doubtful. In the sequel, the International Missionary Council Assembly at Ghana did overwhelmingly vote in favor of integration. It so happens that the writer of this article was a member of the Ad-Interim Committee of the International Missionary Council from 1943–1958, and also, for a number of years, a member of the Joint Committee of the IMC and the WCC. During these years I kept detailed diaries of all the meetings which I attended, noting the points debated and the resolutions approved. What follows, therefore, is not based on the fallibility of memory, but on contemporary documentation, with due allowance made for the fallibility of such documentation. There is no way of writing history without bias!

Four Grounds of Doubt about the Desirability of Integration

No attempt is made to put these four hesitations in any order of precedence. Some of the doubters probably felt all four with deep concern. For others, perhaps only one was dominant.

(1) The conviction that while the principle of integration was accepted, there were strong grounds for believing that it was premature.

This was my own position, based fundamentally on my reading of current events in the world scene, including the scene of the world church. I had been present as a consultant at the second assembly of the World Council of Churches at Evanston in 1954. On listening to the debates there, it appeared to one that the World Council of Churches was anything but clear about its role. Obviously, it was a forum of the greatest value where, for instance, the radical differences as to the meaning of Christian hope could be brought out into the open. But the divergences on this subject were so fundamental that one could not help wondering what would happen to missions if integrated with such total confusion! This is in no way to invalidate the indispensable importance of a forum where such differences can be brought out into the open, and debated in charity. But whether a forum is the ideal organ for giving direction to mission was less obvious.

Those who shared my attitude on this and who did, like myself, vote for integration at the Ghana Assembly had hoped that the issue might be postponed for at least ten years, so as to give the WCC time to discover its own main role and create a new unity of opinion on major theological issues. Realistically, however, we recognized that the officers of the IMC—though not quite unanimous for integration at that time—were, in the majority, so persuaded that integration must follow as soon as possible that there was no prospect of any creative role being played by an IMC which was still only in association with the WCC and not fully integrated with it. It was a pity at the time, and indeed ever since, that those pressing for immediate integration never recognized that those arguing for delay were as committed to the ecumenical movement as anyone could be. *Sunt lacrimae rerum!*

"The IMC was ideally constituted for research, because it had the confidence of the widest missionary constituency to which to commend its findings."

This particular element of doubt was essentially one concerned with practice and function, about which differences were perhaps inevitable because actual experiences of involvement in mission were so divergent. International conferences are not occasions when fundamental issues of practice in very different circumstances can be properly discussed. There are very few generalizations, either about the form of obedience to the missionary imperative or the form of commitment to Christian unity, to which countless local circumstances will not, at any one time, give the lie.

(2) There was a widespread fear that there was a great danger in centralizing the direction of missionary strategy.

All institutions, including churches and missionary societies, are liable to bureaucratic paralysis at the level of their administration. Many of those at Ghana were acutely aware from their own experience just how subtle were the forces making for a bureaucratic attitude in any agency directing strategy. A fortiori, this would be a great danger of too much centralization at Geneva. This fear may well have been very greatly exaggerated inasmuch as the WCC exercises no authority whatever over its member churches. It can advocate procedures. Only to a very limited extent can it initiate. Nevertheless, the fear was there in the minds of many. Experience, for them, argued the maximum of flexibility in the missionary task, the more so that it had to be undertaken in a world of such dramatic changes. These might call for one course of action in one country and almost the opposite in another.

This was the task which some of us had hoped might be given inspiration and direction by the International Missionary Council for an indefinite future. The IMC was ideally constituted for research, because it had the confidence of the widest missionary constituency to which to commend its findings. It could have continued to do research similar to that which had already so greatly distinguished it, as for instance in regard to the role of missions in relation to agriculture and to the training for the Christian ministry. That this would have involved a significant change in its structure was obvious. Hitherto, it had been the parent body of local councils, originally virtually councils of missionaries, and then increasingly local councils of churches. The future of local councils of churches was obviously going to lie with the WCC. The links of the IMC would then have to be with panels which might or might not be officially appointed by the local councils of churches. But here was a continuing role, in which there would be a maximum of flexibility, by which missionary boards and societies would themselves be challenged to be flexible.

There was, incidentally, a theology implicit in this idea of a continuing role for the IMC. The Holy Spirit in its operations in history, is strictly incalculable. It it as uncontrollable as the wind.
And its fire falls in very unexpected places and upon most unlikely people. Unless the missionary movement can be responsive to the unpredictability of the Holy Spirit, it will soon cease to be a movement. But while the Holy Spirit never confines its activities to institutions, however traditional and sacred, yet it seeks order out of chaos. The multitude of Christian agencies of mission need a relationship with one another which, structurally speaking, could have continued to be provided by the IMC while leaving those agencies their deeply cherished independence.

(3) A doubt about integration deeply felt by some was due to the fear that what was perhaps the greatest achievement of the IMC would be put at risk.

This achievement was its success in drawing into consultation and into increasingly mutual respect and trust an extremely wide section of Christian thinking. Some of those groups whose interests and concerns were served by the IMC were from a very conservative theological tradition. Others were from more liberal traditions. What enabled such disparate groups to meet and to benefit from meeting was the knowledge that the IMC was in no way concerned to promote any kind of organizational unity. The IMC was concerned exclusively to serve Christians in the task of preaching the gospel and in advising them on the varieties of experience in this preaching which no group could hope to possess by itself. In this way, at ground level, Christians of very different points of view were being drawn into an ecumenical experience.

"God does not appear to be as disturbed by differences in the forms taken by Christian obedience as so many Christians are."

It was this practical experience of the ecumenical spirit which was felt to be at risk. For there was a manifest lack of awareness about this cardinal aspect of the work of the IMC on the part of many of those whose approach to integration came from the quite different experience of the WCC. The WCC had for its proper concern the bringing together of the leaders of the churches, providing a forum for their meeting, something of inestimable value and importance. A constituent element of the WCC was the Commission on Faith and Order. And for many years the pursuit of agreement on the subject of church order was the main preoccupation of the commission. It was men trained in this preoccupation who did, to be frank, find the exuberance and individualism of so many missionary groups antipathetic. The very atomization of the missionary movement was an affront to the thinking of those for whom church order was an article of faith.

Here there were two aspects of the ecumenical movement, both indisputably the work of the Holy Spirit, which had their only possible place of meeting in an IMC which was in "association with the WCC" but not integrated with it. What would happen after integration? Virtually no thought was given to this by either the IMC or the WCC.

(4) Meanwhile, a divisive factor among Christians had been growing in importance, both within the churches and between different groups of Christians.

In oversimple terms, this can be defined as the tendency toward a polarization of the theologically "conservative" and the theologically "liberal." For the theologically "conservative" the WCC was profoundly suspect, as being so liberal as to be, in effect, "modernist." At that time, and for several generations before, there had in fact been no effective communication between the two extremes. A common language was lacking. Many events have contributed to bringing about a measure of change in this respect, but these were not operative at the time of the Ghana Assembly of the IMC.

There was a very great fear on the part of some of us, a fear to which I myself gave expression in the main debate, that one sequel to integration would be the creation of another international body to represent those whose distrust of the WCC was essentially theological. That there was a very real risk of this happening, and that an attempt to create such an international body was in fact being launched and was known by many to be in progress, gave an edge to our concern.

In listing those four grounds upon which, at the Ghana Assembly in 1958, many were hesitant about integration, I am necessarily giving, in retrospect, what in some measure must be a subjective judgment, though I believe that my interpretation can be justified by the records. What has not been attempted here has been a description of certain underlying factors which played their part in deciding attitudes. There are genuinely different theological understandings of the way in which mission should be conducted. These did not surface at Ghana, and this is not the place to discuss them. Nevertheless, they probably played a significant part in the thinking of many present. What is important to understand is that God has in fact honored the work of missions conducted on the most contradictory principles. God does not appear to be as disturbed by differences in the forms taken by Christian obedience as so many Christians are. What was quite providential at the Ghana Assembly was that, despite strenuous efforts to affirm that the integration of the IMC and the WCC was manifestly a response to the Holy Spirit, this note was significantly omitted from the statement received by the assembly and commended to the member organizations of the IMC. This is in no way to say that the integration of the IMC and the WCC was not for some a sincere response to the moving of the Holy Spirit. What it does suggest is that matters of timing and other very practical considerations may yet possess all the inescapable elements of human fallibility, and one should be very careful about invoking the authority of the Holy Spirit to justify them. It is not the private possession of any one of us, or of any group, or of any church, or of any organization.

Retrospective Thoughts about the Earlier Grounds of Doubt about Integration

Now, a decade and a half later, what are we to say about the fusion of the IMC and the WCC? Perhaps one answer to this question may be found in a consideration of the four grounds of hesitation already discussed. Have they been justified, or have their misgivings been happily contradicted by events? Much has happened in the last decade and a half. No simple yes or no can be given to this question. But retrospective thoughts are called for by the title of this essay.

(1) What then of the first of the grounds of hesitation listed above—the agreement that integration was desirable in principle, but that it was premature—that the WCC had not as yet found its role, and that there were tasks of mission for which the IMC was ideally constituted and which needed urgent attention? Any judgment must be subjective. At the New Delhi Assembly of the WCC in 1961 the integration of the IMC and the WCC became a fact. Some of us would still affirm that the decision was premature. We may well be wrong. The "ifs" of history are, after all, an idle if intriguing exercise in imagination. It may be that the answers to the other hesitations will provide material for a more adequate assessment of this first one.
(2) Many fears that the Commission on World Mission and Evangelism would be lost in a bureaucratic machine have been falsified. The commission has shown a mobility in thought and action uncharacteristic of bureaucracies. Dramatically, it has recognized the importance of Asia and Africa and Latin America. It has promoted important consultations in Mexico and Bangkok and elsewhere. There has been a serious attempt to take the independent churches of Africa seriously. One, at least, has been admitted to full membership, while help has been given to others in the training of the ministry. Undoubtedly, it has been the influence of this commission which has brought several Pentecostal churches into membership, and has played its part in promoting better understanding between these churches and those of the more classic traditions.

In its own way, of comparable importance has been the bringing of some leading Orthodox theologians into a genuine discussion of "mission." One result has been the easing of the age-long bitterness over "proselytism." Another very significant activity has been a determined effort to explore the way of "dialogue" as a means of "meeting" between Christians and those of other faiths. While the exploration of this way of meeting is still in its infancy, while the relation of dialogue to evangelism still has to be clarified, yet valuable discoveries have been made. Some of the most important initiatives in this respect have come from the Commission on World Mission and Evangelism, as for instance at Ajaltoun in the Lebanon and Chiang Mai in Thailand. Nor must we forget that behind the more contentious activities of the WCC as regards the support given to "freedom" movements in Africa lies a determination that Christians shall face the fact that racism is a deadly evil. The policy may or may not be mistaken. The purpose informing the policy is profoundly right.

All that is positive achievement. If any misgiving remains it is that so little impetus is being given to member churches to face the fact of the vast mass of the world's population which has never even heard of Jesus Christ, or has only a travesty of His Truth. There is still in too many quarters—both at Geneva and in the member churches, not least some of those in Asia and Africa—an almost marked hostility to the word "missionary" and, in consequence to the specific task of evangelism, which is the characteristic historic understanding of the missionary movement. The missionary is a person sent with a message. There is no other term which so succinctly expresses the "sentness" of both "missionary" and "mission" and which more accurately transcribes the word apostolos and its verbal constructions in the New Testament.

(3) There is still a very widespread suspicion of the WCC, partly on the ground of its negative attitude outlined in the previous paragraph. A further complication has entered into the picture, namely, the highly controversial way in which Marxist categories of judgment too easily sway the thinking which emerges from Geneva. Because sociological factors were so generally ignored in the earlier missionary movements, this does not mean that biblical categories of judgment should be ignored in preference to Marxist ones. Marxist categories are most relevant when they are nearest to the fundamental insights of the Jew, Karl Marx, and are best criticized by his own fundamental, if unconscious, Old Testament preconceptions. But we should allow that this temporary obsession with Marxism may be a necessary way of making Christians aware that the Old Testament is part of the divine revelation, and therefore part of the gospel.

That the WCC is beginning to listen to other voices was very clear at the Nairobi Assembly. There the emphasis on evangelism as the supreme priority of all Christian discipleship was vigorously insisted upon, despite every effort of the steering committee to enforce their own predetermined pattern on the proceedings. It was a significant demonstration of the power of the "floor" when the "platform" is out of touch. At Nairobi the WCC listened to this challenge, as it refused to do at Uppsala.

That is a significant and very encouraging development. And there is evidence that at Geneva it was slowly beginning to be recognized that if the WCC is to be relevant to the Christian task in the next decade, serious attention must be paid to the growing insistence that there is a positive gospel which has to be proclaimed, and proclaimed in no defensive or apologetic way. There is that about Jesus Christ by which all people everywhere must be confronted, whether they will respond to him or refuse him. The manner of the confrontation will be infinitely varied. The methods to be pursued must be infinitely flexible. A genuine recognition of this priority and a willingness to cooperate with all concerned with it would do more to establish the WCC as a focal point of Christian "oneness" than any other of its activities.

"... while the relation of dialogue to evangelism still has to be clarified, yet valuable discoveries have been made."

(4) We come, then, to the fourth anxiety about integration as it was held by some at the Ghana Assembly of the IMC. The IMC had, as we have seen, to a remarkable degree succeeded in bringing together at its assemblies, but to a far greater extent at the meetings of its constituent councils, men and women of widely different theological opinions. Slowly but surely over the years, precisely because there was no fear that some form of organic unity was being contemplated, people of very different Christian traditions began to understand and respect each other.

Among those who met in these councils were many who had a deep suspicion of the World Council of Churches, not only because of its obvious preoccupation with organic unity, but because of their suspicion that its theology was far too liberal. The disappearance of the IMC was for many such people a matter of real dismay. And there would therefore be an almost irresistible temptation on the part of some to create another international body which would continue to do for them what the IMC had been so successful in doing. This has not yet happened, but it must be frankly faced that it remains a real possibility. Indeed, it could be argued that the best hope of preventing such a consummation is an indefinite continuation of the world economic crisis! International organizations cost money. The IMC knew well how limited it was in its activities by lack of money. The WCC is acutely aware of the same fact.

Six Developments Calling for Attention

What, at this point, may be of value is to reflect on six developments, or projected developments, which are at present right outside the purview of the WCC, even of its Commission on World Mission and Evangelism. In one way or another, each of these six developments is filling up the serious gap left by the disappearance of the IMC. For that is, in practice, what integration meant. The Commission on World Mission and Evangelism is not and cannot be an IMC redoublé, and that in no way reflects on the value and importance of the commission and its already great achievements. Structural changes do in practice lend themselves to discontinuity quite as likely as to continuity, unless continuity is recognized as a value in itself. Structural changes may well be necessary because change is necessary, and some structures inhibit change. But there is no axiomatic increase in spiritual vitality simply
because necessary changes have been defined by new structures. Some elementary awareness of this fact might serve to curb the contemporary passion for structural change which too easily becomes an escape from obedience to more urgent demands: as, for instance, actual obedience to the missionary commission. This comment is not addressed to the Commission on World Mission and Evangelism. But it is directly pertinent to the preoccupation with structures in many of the member churches of the WCC.

The six attempts to fill the vacuum left by the disappearance of the IMC are not listed in order of importance but, in some measure, in that of their public impact.

(1) In 1974 there was held at Lausanne, an International Congress on World Evangelization. It was a striking affirmation by a great international company that Jesus Christ has commissioned his church to proclaim the gospel to every creature. That company was dedicated to obedience, whatever the churches from which they came might do about it. This was part of its significance. It was centered upon mission. No less important was it that under the impact in particular of its Latin American members the conference came alive—in a way new to many evangelical Christians—to the fact that the gospel was addressed to the corporate life of people and not only to individuals. The dynamic was certainly provided by the Latin Americans. But perhaps we may fairly add that the positive activities of the WCC had already softened the rigidities of much evangelical thinking.

(2) In Nairobi, from December 5–21, 1976, the Pan-African Christian Leadership Assembly held its first meeting. This was not organized under the auspices of the All-Africa Conference of Churches. How significant that was, time will show. What was obvious was that those most deeply concerned with the evangelization of Africa felt that there were no auspices in existence under which they could meet to express their missionary concern. So they created an ad hoc organization. Did they plan a continuation committee? It may be important to know. It was the continuation committee after the Edinburgh Conference of 1910 which had among its most immediate sequels the formation of the IMC.

(3) A similar initiative in India was held in January, 1977.

(4) A conference of mission leaders is being planned for 1980. It will be explicitly constituted by those who are themselves people for whom “the fulfillment of the Great Commission is the primary commitment of their lives.” The plans have been outlined as follows:

(i) that representatives of missionary agencies should constitute the Conference;

(ii) that “missionary” in this context means “cross-cultural” outreach, not efforts for renewal within the Church, nor local outreach in the same cultural sphere of existing churches;

(iii) that the meeting would involve simply a conferring as befits a Conference, not a meeting which in any remote sense could or would bind any agency sending representatives;

(iv) that representatives of no cross-cultural Christian mission agency will be excluded due to its being related to one or other of the various “Christian traditions”; and

(v) that, finally, the meeting will be a world level meeting. The discerning reader will recognize an echo of Edinburgh 1910 and of the IMC!

(5) In a different category altogether, but affording an important element of continuity, is the Institute of Church Growth in Pasadena, California, with its regularly published journal, The Church Growth Bulletin. The total program of the Institute of Church Growth, whether or not one endorses all its philosophy of mission, is of wide importance in keeping alive the priority of “cross-cultural” evangelism.

(6) The International Association for Mission Studies, with its center in Leiden, has for its objects the scholarly study of every subject which can have a bearing on “the missionary dimension of the Christian Message”; to relate mission studies to interdisciplinary research; to promote fellowship and cooperation on the part of all engaged in “Mission Studies”; to facilitate mutual assistance and exchange of information; to organize international conferences; and to encourage the creation of centers of research. This International Association is manifestly indispensable if the practice of mission is to be undergirded by thorough study of all the factors which have a direct bearing on mission today.

In listing these six developments—and I could well have listed many others—I do so not to suggest that there is any imminent prospect of an organizational rival to the Commission on World Mission and Evangelism being created. I do not believe that there is such a prospect. What is important to realize is that those six developments, to mention no others, demonstrate the existence of a powerful source of spiritual energy directed explicitly toward the missionary enterprise, which is outside the purview of the WCC in general, and of the CWME in particular. That is surely something which calls for serious attention. Insofar as the disappearance of the IMC created a vacuum, that vacuum is being filled with unforeseeable consequences for the ecumenical and missionary movements of the future.

Dear Friend of the Christian Mission,

Let me share with you a very unusual situation.

Four other former missionaries and myself felt God leading us two years ago to try to buy a $11 million college campus in Pasadena (the Nazarene college moved to San Diego). The story of what happened is a series of unexpected miracles of God's grace. (I can send you a little book that tells the story.)

Now, you can see from this letterhead that in the last two years we have gained a large number of friends, backers and staff.

But the most unusual thing we have gained is the almost alarmingly novel conviction that God does not want us to plead for money from church mission budgets, that He wants us, once established, to run things so as not to need constant, ongoing contributions, and that even in the establishment period (e.g., while we're paying off the $11 million campus price) we must not ask anyone for more than a single, one-time small gift of $15.95.

Meanwhile, we have not even very actively been asking for that kind of very limited help, but rather have been working night and day to attract workers of all kinds. We now have over 100 on our staff, preparing materials to help churches like yours gain a new vision for missions. We have helped some churches triple their mission budgets. For example, we have a wall chart for Sunday School classrooms which portrays the entire world's population and precisely those areas and pockets yet to be evangelized.

I'm thinking that if you are a leader in a local church, you would like us to send you our Pastor's Kit--this will tell you what we can do for your church, as well as allow your church to consider helping us into full operational reality.

Cordially, in Christ,

Ralph D. Winter, Director

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At tempt Great Things for God

...William Carey

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Expect Great Things from God.

At tempt Great Things for God

...William Carey
The Other Message

Eugene A. Nida

The old adage "What you are speaks so loud I cannot hear what you say" seems perfectly applicable when we think of other people, but it seems difficult to imagine that it really applies to ourselves—at least we hope that it does not. In a sense such hopes may be based upon the presumption that other people know little about us. So many Europeans and North Americans apply to ourselves—at least we hope that it does not. In a sense such hopes may be based upon the presumption that other people of other people, but it seems difficult to imagine that it really ever imagine. Flowery language in a business letter in English can fact, a relatively small part. For along with the words, they are always transmitting another message, by tone of voice, gestures, stance, eye contact, and distance. Even when their message is in written form, the style communicates a great deal more than they ever imagine. Flowery language in a business letter in English can certainly lead a reader to suspect insincerity. But in Spanish a correspondingly elaborate kind of language may very well be interpreted as being genuinely friendly. Conversely, a typical business letter in English, when translated more or less literally into Spanish, seems both brusque and insensitive.

Features of the Nonverbal Message

The nonverbal message, which is always a part of every communication, whether in oral or written form, consists essentially of two different kinds of features: linguistic and extralinguistic. The linguistic features involve the choice of words, length of sentences, grammatical constructions, figurative expressions, and traditional formulas, for example, in greetings and best wishes. The extralinguistic features of an oral message may be either vocal, for example, tone of voice, abruptness of utterance, and loudness, or nonvocal, including gestures, eye contact, muscle tone, degree of nervousness, stance, and distance.

One must not assume, however, that these various features of the nonverbal message always communicate the same message in every language—far from it. In fact, there are quite distinct codes of both linguistic and extralinguistic features. In Europe and North America, for example, to cross one’s legs often reflects a relaxed attitude, but in certain parts of Southeast Asia, to cross the legs, and particularly to expose the bottom of one’s foot to an interlocutor, is a sign of deliberate disrespect. In North America the traditional form of “elocution” in the reciting of poetry is decidedly passé. But in Latin America declamation of poetry is still performed with exaggerated pronunciation, stylized dramatic gestures, and frequently, so-called “head tones,” almost leading to a falsetto type of diction. Similarly, “spread-eagle” oratory is increasingly a thing of the past in both North America and Europe. Businesslike declarations are supposed to be far more believable than shouting rhetoric. Nevertheless, in many parts of the world oratorical styles almost demand theatricals.

For the most part, audiences are rather patient with foreigners. They recognize the foreign pronunciation, and therefore tend to discount features of communication which are not in accordance with local norms. But after a few years patience can wear rather thin, and as one Latin expressed his attitude with regard to a missionary preacher, “He has been hurting our ears for twenty-five years.”

Frequently we are more aware of the problems of communication in interlingual settings, that is to say, when we are speaking a foreign language, than when we are actually communicating in an intralingual setting, that is to say, within the context of our own mother tongue. And perhaps if we do become sensitive to basic issues in intralingual communication, we can then adjust more readily to some of the acute problems of interlingual communication. But if we are to understand the nature of “the other message,” we need to comprehend more fully such factors as level of language, sensitivity to feedback, timing, order of communication, location of communication, level of voice, eye contact, body language, and distance.

Level of Language

Every person speaks several different dialects of his mother tongue. These are not necessarily geographically distinct dialects, but diverse levels of language, each of which is important for certain types of communication. In English the five principal levels of language have been characterized as frozen, formal, informal, casual, and intimate.

“Frozen language” consists essentially in a series of ritual pronouncements, clichés, traditional phrases and expressions which one expects in certain messages and contexts. Unfortunately, much of preaching consists of so-called frozen language—phrases and even complete sentences lifted directly from traditional translations of the Bible or liturgical texts. Such frozen language has very important connotative associations, and people often judge the orthodoxy of a preacher on the basis of the way in which he or she uses these frozen formulas. Persons who are fully initiated into the use of such language feel at home with such forms of language, but those who are unfamiliar with such fixed formulac expressions often feel as though they are listening to a foreign language.

The “formal” level of language is normally used in speaking to an unknown audience. It is the language of inquiry and of lectures, the kind of language used by employees in speaking to bosses or by petitioners in asking favors of authorities. But when people know one another, and especially if they associate as equals in a number of enterprises, and particularly for a considerable period of time, they tend to drop to a level of “informal language.”

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Occasional Bulletin

110
This is the type of language used by colleagues in a business office or between friends in more or less formal settings. However, these same individuals meeting in a home, on the beach, or at the swimming pool, normally drop to a level of “casual language.”

Between persons in the same family, and particularly between husband and wife, a fifth level of language, namely, “intimate,” is usually employed. In many instances single words and short phrases may stand for whole chunks of shared experience, and in many situations complete sentences may be rare.

These differences of level of language are paralleled by differences in clothing. “Frozen ritual language” is analogous to wedding garments. “Formal language” is equivalent to a black-tie affair. “Informal language” has its parallel in a business suit; “casual language” in clothes we wear at a sports event or on a picnic, and “intimate language” suggests old clothes or a lounging robe.

Each of these levels of language has its purpose, and when employed in its proper setting, it is an effective and requisite means of communication, but employed outside its proper setting, it becomes as incongruous as a person showing up at church in a bathing suit. The traditional level of language employed in preaching has been “formal.” But increasingly, some ministers are finding that “informal language” provides a somewhat more effective means of communication, since the psychological distance between the speaker and the audience is drastically reduced by informal speech. But informality of language must also be paralleled by genuine friendliness and openness. Otherwise, the informality of language will immediately cause an audience to sense an incongruity that they almost inevitably interpret as insincerity.

Sensitivity to Feedback

One of the most important principles in communication is feedback, that is to say, the response that comes from an audience to a speaker. Unfortunately, some speakers think that while they are speaking, they are the only persons actually engaged in communicating. In reality, however, an audience is also communicating with the speaker: by eye contact, facial gestures, body position—and any speaker who looks off into the clouds or up into the ceiling, rather than at his audience, is certainly going to miss feedback.

One of the serious difficulties involved in writing out a speech in advance is that one does not have the opportunity of adjusting the message to the feedback, nor is one likely to elicit the kind of feedback that is really important for the speaker. When anyone is obviously reading a message, an audience does not feel at all compelled to identify with the speaker in the sense of anticipating what he is likely to say and thus being ready to fill in a word that he may have difficulty remembering. Furthermore, as one reads a speech, it is impossible to maintain the same degree of eye contact with the audience. Demosthenes, one of the great masters of oratory, prepared his speeches so well that rarely did he end one word with a vowel and begin the next word with a vowel, a really amazing feat in the Greek language; but he never read a speech or even gave the impression that his speeches were memorized. In fact, he purposely put in hesitations, pauses, and other so-called “paralinguistic features” to provide a sense of complete spontaneity. In this way he managed to obtain maximum feedback and intense participation. Canned speeches and purple prayers usually leave an audience cold.

Timing

In some cultures perhaps one of the most disturbing aspects of communication for missionaries occurs when local people seem to take an inordinate amount of time asking for some small favor. In Africa a person may spend an hour chatting about everything under the sun before mentioning some very minor matter. In Latin America there is a tendency for persons to engage in very long speeches, particularly if they do not expect that their listeners will agree with them. In fact, the more likely they are to think that their cause is lost, the more they may insist upon being “heard out.” This often results in frustration and impatience on the part of others, particularly North Americans. But to stop persons in such rambling declamations is to insult them, and frequently, after they have “had their say,” they are perfectly willing to give in. Anything less than the opportunity to express one’s mind fully and completely is an affront to the dignidad de la persona, “the person’s dignity.”

Order of Communication

It has become customary in Europe and North America, in fact, in a number of technological societies, to prepare position papers and memoranda in advance of a meeting, in order, as it were, to “facilitate decision-making.” But especially in a face-to-face society and in situations where there are really serious differences of opinion, position papers only add to the psychological context of confrontation. Position papers suggest that one’s mind has been made up in advance and that there is no room for serious and meaningful discussion. In general it is fatal to try to resolve real differences by indicating in advance what people might or should accept. One person in Latin America had serious difficulties in administrative matters simply because he always sent advance memos on various issues, and then asked for an appointment to discuss the issues. He could have been infinitely more successful had he only talked about these issues first, and then produced memos to reflect the discussion.

The Location of Communication

Many leaders feel that the appropriate way of conducting discussions with those who may not agree with them is to insist that such persons come to their office or headquarters, for in this way the individuals in question are supposed to sense the importance of the leader’s role. Other leaders insist on so-called neutral ground, but often this is only psychologically equivalent to “fighting in no-man’s land.” In order to resolve real differences of opinion, it is essential to avoid anything suggesting antagonism or conflict. Furthermore, people are more likely to agree to a proposal if they are in familiar surroundings, where they feel a greater sense of control and well-being. For that reason anyone really wishing to influence constructively the opinions of others should seek to meet them on their own ground. In a sense this principle is similar to the differences in the outreach expressed in the Old Testament and the New Testament. For in the Old Testament the theme was “Come to Jerusalem and worship.” While in the New Testament the command is “Go into all the world.”

Level of Voice

In most of the western world persons who are arguing are expected constantly to raise the level of their voice, in terms both of loudness and of pitch. But to do so is simply to do what is expected. Real impact may, however, be accomplished by doing what is contrary to expectation, namely, by lowering the level of the voice. It can, of course, make one’s antagonists even more antagonistic, but it avoids the impression of constantly trying to shout down one’s adversary. One of the difficulties which mis-
missionaries have in speaking a foreign language is the tendency to raise the level of loudness and pitch when others do not seem to understand. But to increase the volume may very well be interpreted as signaling irritation, or even anger.

One missionary in Latin America was particularly loud-mouthed in talking to members of his family. It was simply his habitual way of speaking and it did not mean that he was angry with them or trying to be authoritarian. But among the Indian people where he lived, his excessive loudness was regarded as particularly uncouth and a symbol of hatred. It was no wonder, therefore, that the people could not understand the missionary’s insistence that he loved the people when he seemingly hated his own children.

Eye Contact

In the Mediterranean world direct and almost constant eye contact is regarded as essential to friendly communication. Failure to maintain such eye contact is often interpreted as a sign of insincerity or deviousness in motives. With most Europeans and North Americans, however, constant eye contact seems embarrassing. It throws people off balance. And to look into another person’s eyes constantly seems to us to be impolite, for we expect brief glances aside each ten or fifteen seconds. Without such brief shifts in eye contact we think we are being stared at. But eye contact is an important factor in “the other message,” and failure to adjust to the proper norm is often fatal to even the best intentions.

Body Language

Everyone recognizes the differences between the perfunctory cold-fish handshake of the reception line and the enthusiastic but relatively meaningless handshake of the so-called glad-hand, whose effusiveness immediately makes us question his or her intentions. But body language is more than a handshake. Stance may itself communicate something; for example, the New Testament records that Jesus “sat down” to teach the multitudes, and in sitting he took the normal stance of a rabbi.

A number of preachers at the present time are leaving the defensive position behind massive pulpits in order to come closer to their congregations; sometimes even coming down into the aisles to carry on conversations with individuals. The effect is rather shocking in some instances, depending, of course, upon the tradition of a particular church. But the opportunity for effective communication by body language points up an additional aspect of “the other message,” namely, distance.

“...the nonverbal linguistic elements in communication are actually more important in many respects than the words themselves.”

with them or trying to be authoritarian. But among the Indian people where he lived, his excessive loudness was regarded as particularly uncouth and a symbol of hatred. It was no wonder, therefore, that the people could not understand the missionary’s insistence that he loved the people when he seemingly hated his own children.

Distance

Perhaps no factor in communication is quite as subtle and as pervasive as the matter of distance. In the Mediterranean area and in Latin America, the normal distance between two persons carrying on a private conversation is approximately a foot and a half. North Americans and northern Europeans, however, normally preserve an arm’s length distance, that is to say, approximately three feet. When Latins come closer than one meter, North Americans usually tend to back away, which immediately suggests to Latins that this person is stand-offish and unfriendly, while the North American almost instinctively feels that the Latin is overbearing.

Even in the United States business executives are learning that it really does not pay to sit behind one’s desk in order to maintain a five- or six-foot distance with those with whom one is conversing. To sit down in comfortable chairs away from the defense of an intervening desk can signal an important change in the atmosphere of a communication. The removal of a physical and at the same time psychological barrier to communication and the narrowing of the distance between interlocutors can make the difference between success and failure in communication.

It would be wrong, of course, to minimize the importance of the words in a verbal communication. They are the carriers of the so-called cognitive content. But those factors which constitute the nonverbal linguistic elements in communication are actually more important in many respects than the words themselves. In a sense we agree with persons more than we agree with ideas. And it is our estimation of the character of the source of a communication which figures more than anything else in our readiness to accept new and different viewpoints.

We must not, however, assume that what is appropriate for one set of circumstances will necessarily apply to any and all seemingly parallel situations. On one occasion, for example, I was riding from Ixmiquilpan to Mexico City with Venancio Hernandez, an outstanding leader in an important indigenous movement in Mexico. He was on his way to present a petition to government authorities, in order to obtain significant improvements for the Christian community near Ixmiquilpan. He suggested that I might like to read the petition, which of course I did with interest. But I noticed that it was written on lined paper from a school notebook and that some of the spelling and the grammar immediately replied, “No, never! For when government officials see the way in which I have written my petitions in pencil, they know that I am an honest man.” The outstanding success which Venancio Hernandez has had in communicating with Otomi Indians, Spanish-speaking Campesinos, and government officials is due in considerable measure to his astute understanding of the principles of effective communication by “the other message.”
Go & Make Disciples.


The Church as Evangelist.


The Lost Art of Disciple Making.


Here is a sample of the multitude of new books on evangelism. In these three volumes, we find the perspective of a pastor, a teacher, and a trainer. All are evangelists, active and effective in their own way.

By theological measure, David Read, pastor of New York’s Madison Avenue Presbyterian Church, has written the most probing work. He knows what the questions are, certainly those posed in the pluralist, relativist, urban setting in which he serves. Can we make a case for the decisiveness of Jesus Christ in the face of the perceived values and truths and other religions and current humanisms? The practice of evangelism assumes that there is a Word that is inseparable from the Good News of redemption from sin, evil, and death. Can the Good News be shared with all and be fully and clearly heard if the message is wordless deed? Our healthy recovery of the arts evangelism-action evangelism-of the enfleshed Word is not possible in Sweazey or Eims. Can the Good News of redemption from the powers of sin, evil, and death be fully and clearly heard if the message of the enfleshed Word is not proclaimed in the medium of the enfleshed Word? Our healthy recovery of the evangelism mandate will be in faithful continuity with the Acts evangelism—action evangelism—of the apostles when we move past the frequent polarity of deedless Word and Wordless deed.

By practical measure, Sweazey’s volume gives the clearest guidance on how to go about the pedestrian tasks of evangelism in the parish, especially in that ordinary congregation not known for its zeal in these matters. The reader learns from someone who has been a pastor, seminary teacher, and evangelism executive under the rubric of “the five C’s” (contact, cultivation, confession, church membership, commencing) ways to locate and cultivate prospects, methods of training the laity for visitation (including preparation for the predictable theological and practical questions that will be raised), ways of nurturing new members, and the role of preaching in evangelism. Sweazey is troubled by how weak the seminaries have been in recent decades in attending to either the theory or the practice of evangelism.

By the measure of fervor for the evangelism task, Leroy Eims, International Ministry Representative for the Navigators, clearly excels. For this evangelical, the pressing of Christian claims is a life-and-death matter. By his reckoning this imperative requires intense periods of training, a deep and sustained life of prayer and Bible reading, and knowledge of various sets of principles (four to make a disciple into a worker, eight to produce an “achiever,” nine objectives of leadership, twenty-one training goals for a disciple, etc.). The art of disciple-making proceeds through four stages: first the witness that leads to conversion, next the period of establishing the convert in the way of discipleship, then the time spent for training a worker, and finally the period of selectivity which locates and cultivates the leader.

Eims believes that this is the New Testament pattern of discipling.

These books represent much of the spectrum of thinking on evangelism today, from the attempt to recover the evangelism imperative in mainstream congregations to evangelical strategies for soul-winning. What is missing in this selection is that option in evangelization which strives to share the Good News in the context of the agonizing issues of oppression and liberation, a Word that is inseparable from deeds of justice and mercy. It is there in Read, an implicit theme that needs to be made more explicit, but it is very hard to find in Sweazey or Eims. Can the Good News of redemption from the powers of sin, evil, and death be fully and clearly heard if the message of the enfleshed Word is not proclaimed in the medium of the enfleshed Word? Our healthy recovery of the evangelism mandate will be in faithful continuity with the Acts evangelism—action evangelism—of the apostles when we move past the frequent polarity of deedless Word and Wordless deed.

—Gabriel Fackre

Gabriel Fackre is Professor of Theology, Andover Newton Theological School, Newton Centre, Massachusetts.

July, 1979


José Comblin’s book makes an important contribution to the current discussion on the nature and meaning of the Christian mission. The author is a Belgian Roman Catholic missionary theologian, at present a professor on the Faculty of the Catholic University of Louvain and also teaching at the Catholic University of Chile. For many years he was a missionary in Brazil, until he was expelled in 1972. Even though the background of this book is the discussion on mission in the Roman Catholic Church, all churches can benefit from its insights.

For Comblin the mission is gospel mission and his main thesis is that mission is not the extension of the church and its complex structures, but the communication, under the guidance and power of the Holy Spirit, of “the simplicity of Jesus and his original message,” “stripping away everything that is not truly connected with Jesus Christ” (pp. 105f.). He is also highly critical of the elaborate system of “pedagogy” built up at the cost of enormous resources, which builds up pressure for people to be loyal to the church. Gospel mission seeks the response of faith, “the freely proffered adhesion of the individual,” and not “obedience to human authorities and institutions.” Therefore any dependence on the prestige of a culture, wealth, or coercion is a denial of the gospel. The gospel mission is a liberating movement, communicating the gospel not through a process of “education” but through a process of “evangelization,” adopting “the defenseless poverty of Jesus” (pp. 127–133).

For Comblin’s formulation of a new theology of the gospel mission “the Bible is normative” (p. 6). Rather than finding proof texts for preconceived notions of mission, “we must read the Bible with an unprejudiced mind, prepared to correct everything that stands in need of correction” (p. 7). On the basis of his understanding of the Bible he makes some thought-provoking and profound theological affirmations. The gospel mission does not bring about a church existing alongside the world but goes into the world to transform it (pp. 14, 51). The epistemology of the gospel mission is different from that of traditional theology derived from secular cultures. “Knowledge comes from action, not contemplation” (p. 18). The gospel mission is “directed simultaneously to the individual person and to society as a whole” (pp. 52, 88). “Evangelization and humanization are inseparable” (p. 56).

Stressing the image of a “wayfaring church” always on the move toward “others,” Comblin questions the preoccupation of the church with the needs of its own members (pp. 31–38). For the evaluation of the gospel mission there are no set patterns of effectiveness. Both the missionary and the people are involved in a process of conversion (p. 79). Through the gospel mission the church continually learns who Jesus Christ really is. Missionaries do not go to teach but to learn (pp. 107, 110). Another important insight is that the goal of the gospel mission is reconciliation, overcoming exclusiveness and separation, bringing about a worldwide reunion. “Christ does not ask people to give up all the cultures and civilizations that paganism has created. . . . He simply asks them to give up their sinfulness” (p. 136).

Two broad generalizations he makes are questionable, namely, that “religions are primarily concerned with God and only incidentally with human beings” (p. 36) and that “Protestantism, Jansenism and ultramontanism represented a new Judaizing of the church, a return to the synagogue mentality and its emphasis on pedagogy” (p. 140). These are, however, minor personal prejudices and do not weaken the main thrust of a radical biblical interpretation of the gospel mission. Comblin deserves the gratitude of both Roman Catholics and Protestants.

—J. R. Chandran

Readings in Missionary Anthropology II.


Two decades of developing concepts in missionary anthropology have been consolidated and presented in a single volume. This much enlarged edition revisits an earlier edition (1967) also edited by William Smalley. During the 1950’s and 1960’s Smalley edited the journal Practical Anthropology and was in the forefront of those seeking to apply insights from anthropology to the cross-cultural tasks of the church. His graduate studies in linguistics and anthropology at Columbia University and his field experience both as a missionary and as a translation consultant in Southeast Asia with the United Bible Societies are reflected in Smalley’s significant contributions to missionary anthropology.

Over forty different people have contributed to this compendium of eighty-three articles. Case studies, experiments, concepts, and analyses have been provided by people from different disciplines who represent a variety of missionary roles in cross-cultural situations around the world. Thus diverse perspectives are brought to bear on cross-cultural communication of the gospel and the related churches.

An introduction, “Mission and Anthropology,” has been written by Paul Hiebert. In a brief but excellent essay Hiebert traces the development of missionary anthropology and points...
Toward Continuous Mission: Strategizing for the Evangelization of Bolivia.


W. Douglas Smith, Jr., a missionary of the Andes Evangelical Mission (AEM) in Bolivia, spent a two-year furlough writing this book on missionary strategy, as “a personal pilgrimage and an appeal.” It is another in the seemingly endless flow of books on church growth coming from the school established by Donald McGavran at Fuller Theological Seminary. This is the fourth book—to my knowledge—appling church-growth “principles” to the churches in Bolivia (see Keith Hamilton, Church Growth in the High Andes, 1961; C. Peter Wagner, The Protestant Movement in Bolivia, 1970; Quentin Nordyke, Animistic Aymaras and Church Growth, 1972). While his predecessors were “telling the story,” Douglas Smith ventures into further analysis and strategizing for the near future.

The author has two main concerns, one is missionary, the other is denominational: (1) to reach the unreached in Bolivia (65 percent), and (2) to spur his “mission” (AEM) and its related “national church” (Evangelical Christian Union, ECU) to move from its 3.8 percent growth per annum to the 12 percent annual growth of the Protestant movement in the country. Smith believes present growth trends and figures can be doubled in five years, and on and on every five years, “should Christ delay his promised return.” He aims at the creation of a Bolivian Cross-Cultural Research Center and of church-growth workshops that will enable Bolivian churches to carry out this “continuous mission” and fulfill the “unfinished task.”

An engineer by training—and a contributor to Missions Advanced Research and Communication Center statistics on the “unreached populations”—this American missionary carefully uses Bolivian population data, and painstakingly creates, corrects, and refines statistics, charts, and “faith projections.” Through them we learn that we have in Bolivia 75 percent professing Catholics and 4.52 percent Protestants. But, at the same time, 65 percent “unreached” animists (Aymaras) and synthetics (Quechus), 20 percent non-Christians living among Christians, 10 percent nominal Christians, and 5 percent committed Christians. It is not said, however, where from and how he gets the figures on “committed” and “nominal” Christians.

This is a handbook of sorts, a “how to” book, and the author applies uncritically all the insights, findings, and “principles” coming from the School of World Mission at Fuller Theological Seminary in his search for “some causes and cures” for the “Bolivian unfinished task as we approach 1980.” Smith has used the whole bag of McGavran’s concepts and terminology, Alan Tippett’s missionary anthropology, Ralph Winter’s cross-cultural missionological strategy, and C. Peter Wagner’s elaborations on the “homogeneous unit” approach. The book is loaded with technical jargon (ethnography, ethnotheology, ethnolinguistic, ethnostrategy, and so forth), charts, and projections (even theologizing is done in charts, from Adam to the present). There is some very interesting statistical analysis on recent Bolivian mass evangelism campaigns, along with some original reflections about the role of the mestizos (mixed blood) population and the implications for missionary strategy. The white minority, middle classes, and elites are left out of the picture in this strategizing.

The burden of Smith’s case depends on foreign missionary deployment and “cross-cultural missions” (E2 and E3 evangelism in Winter’s typology). He sticks to the old distinction between “mission” and “national church,” leaving to the latter the E1 evangelism among neighbors, and defending the permanent character and role of foreign missions. His opinion of Bolivian churches is not flattering: “Most Bolivian churches are culturally homogeneous, introspective and not overly concerned about world mission” (p. 58). The fact, however, is that the phenomenal growth among the Aymaras has happened—as Smith recognizes—by the work of the Aymaras themselves and not by foreign missionary forces. And the greatest growth in Latin American Protestantism has taken place among the autochthonous Pentecostals with no missionaries at all, and without a deliberate strategy or technique of church growth. They represent more than two-thirds of the Protestant community, while the churches where 10,000 missionaries from conservative missions in the United States are working represent a mere 3 percent of the evangelical population (near 20 million in total). Smith’s final appeal is to “the forty missions” working in Bolivia—not to the Bolivian churches.

For our author, “mission” is essentially first-contact evangelism and church planting. “Christian nurture” and “service” are secondary, distracting tasks, and there is no indication that they may be an integral part of mission and the gospel. In Smith’s concentration on strategy, something of the military language and spirit gets into the understanding of mission: people are referred to as the “target” for evangelistic strategy. I wonder if, in our zeal for evangelization, we run the risk of treating people as objects rather than subjects. (Could we say that “evangelization is for people and not people for evangelization”? In his “ethnostrategy,” Smith discusses the “spiritual

Mortimer Arias, born in Uruguay, served as bishop of the Evangelical Methodist Church in Bolivia, and is now Executive Secretary of the Council of Evangelical Methodist Churches in Latin America, with offices in La Paz, Bolivia.
needs” of the people, distinguishing between “animistic Aymaras,” “sleepy Quechuas,” and “syncretistic Mestizos.” He also recognizes the need for Quechuas,” and “syncretistic Mestizos.” He also recognizes the need for the contextualization of the gospel in each culture. The impression I gather, however, is not so much that this should be done in order to make people more fully human (“whole” in the biblical understanding of the word) but as a way to hook them for church growth. This impression is reinforced by the fact that Smith—who should know the situation in Bolivia and Latin America very well—never mentions the relevancy for missionary strategy of the amazing renewal of the Roman Catholic Church, and its significant efforts on behalf of the poor and oppressed in the name of the gospel of Jesus Christ, or the efforts of other evangelical churches to recover “the whole gospel for the whole person.” These omissions in the case of Bolivia, where the vast majority live in conditions of sheer poverty, marginalization, and inhuman repression—like those in most Latin American countries in this decade—are not justifiable in the name of any strategy that carries the name of Christian and claims to be “good news to the poor.” The book has information value for church executives and teachers, but is very limited in terms of understanding and helping the mission of the Christian church in our continent today.

—Mortimer Arias

50 Meditations.

By Kosuke Koyama, Maryknoll, N.Y.
$4.95.

Earlier versions of this book appeared in Asia as Five Minute Theology and Pilgrim or Tourist. Those more Koyamaesque titles better suggest this book’s character, its provocativeness and its pointing to the deepest and most difficult questions facing the world church through brief parables, or pensées.

On rereading, it occurred to me that these theological haikku constitute an Asian Serenlape Letters. Koyama lacks the Oxford don’s dexterity with English but also Lewis’s embarrassing ethnocentrism, which painfully dates his work.

D. T. Niles once wrote that only one deeply tempted by Buddhism can effectively proclaim the gospel to the Buddhist. Perhaps only one who feels another religion in his bones can really discourse on the theology (as opposed to the history) of religion. Despite his nine years of study in this country, Koyama remains completely Japanese, and this cross-cultural experience allows him to communicate his involvement in nature and his reverence for Asian cultural traditions: “it gives me special joy,” he writes, “to know that he [Buddha] was an Asian.”

A student of Luther and influenced by Uchimura, the Japanese Kierkegaard, Koyama steadfastly evades the systematic. If there is an overarching form to these “meditations,” it is as a theological travelogue. The airborne theologian sees “something more” in the elevators at Rangoon’s Shwedagon Pagoda, the Hong Kong ferry, the spaciousness of Australia, waiting in line in Singapore. The concreteness of these snapshots is demanded by Koyama’s Particular Orbit Theology, his sense for the “mother tongue” of every theological utterance.

The level is not always constant. Sometimes brevity produces the abstract rather than the provocative. The language is colloquial, fumbling for right expression, but sometimes a phrase pierces: “only theologians get nervous in the chapel.” Typically these meditations lead up to Scripture, rather than proceeding from it analytically, commending the gospel in Anselm’s way.

Koyama, a missionary from the United Church of Christ in Japan, taught theology in Thailand, directed the Association of Theological Schools in Southeast Asia, and now teaches in New Zealand. He is a member of the World Council of Churches Faith and Order Commission and is married to an American. His life wraps up, like that of lasting value, and both libraries and individual students of Christian mission will want to have this indexed compilation available for reference.

Studies of this quality are useful to people who do make the other missiological journals, as well as to those who do not, and the relevance of such articles is by no means limited to people of the Anabaptist traditions.

A new series of Mission-Focus began with the March 1979 issue. The journal has now been redesigned as a quarterly (twenty-four pages per issue) at a yearly subscription price of $5.

—Norman A. Horner

Norman A. Horner is Associate Director of the Overseas Ministries Study Center.

Mission-Focus, vols. 1–6 (1972–78).


Mission-Focus began publication in the fall of 1972 and has since appeared five times yearly, in September, November, January, March, and May. Issues range in size from six to sixteen pages each, with a sixteen-page supplement on “Crucial Issues in Theological Education” included in May 1977. Volume 6 was extended by two additional numbers (September and November 1978) to complete the first series of the journal, and it is that entire series which is now available at the modest cost of $10. It may be ordered from the Mennonite Board of Missions, Box 370, Elkhart, Indiana 46515.

The articles in this series cover a wide variety of mission concerns. Authors, both Mennonites and others, include such well-known figures as R. Pierce Beaver, Jonathan Chao, Donald Jacobs, Gottfried Oosterwal, Wilbert R. Shenk, Charles R. Taber, and Andrew F. Walls. An index at the end of the final number is a complete alphabetical listing of both authors and articles in the series as a whole.

Shenk, a member of the Editorial Council, describes the target audience of Mission-Focus as “thoughtful constituents who would not take time to work their way through the professional missiological journals.” He adds that “MF has addressed issues from a free/believers church perspective.” In this reviewer’s opinion the articles are of lasting value, and both libraries and individual students of Christian mission will want to have this indexed compilation available for reference.

Alan Thomson was a fraternal worker from the United Presbyterian Church, U.S.A. in Iran, Indonesia, Singapore, and Hong Kong for a total of fifteen years. Currently he works in the Presbyterian Historical Society, Philadelphia.
Faith and Freedom: Toward a Theology of Liberation.


Schubert Ogden, professor of theology at Perkins School of Theology, Southern Methodist University, has a deservedly fine reputation as a leading process theologian. He is a clear writer who also has a concern to relate theology and ethics.

As a North American, Ogden is concerned to explore the implications of liberation theology for his own constituency. After indicating four points where he feels liberation theology is deficient, he sets out to provide a constructive alternative. One of his particular charges is that liberation theology is not really "theology," but "witness," i.e., an expression of Christian faith insufficiently grounded in an adequate metaphysic. (Proceeding from a different set of assumptions, Alfredo Fierro has argued much the same case in his recent polemic, The Militant Gospel.) "Theology" has to give adequate reasons for its assertions, whereas "witness" does not, and liberation theologians, while fine witnesses (so the argument goes), turn out to be poor theologians. This is a deficiency with which Ogden would characterize many other schools of theology, were they the subject of investigation.

The main burden of Ogden's response is to clarify both the difference and the connection between the existential meaning of God for us (chap. 2) and "the metaphysical being of God in himself [sic]" (chap. 3). The order of raising the questions is important, though in actual fact the concerns of the second chapter could have been formulated (and perhaps initially were) quite apart from engagement with contemporary Third World theology.

I find Ogden's concern in this volume praiseworthy, i.e., the importance of hearing what liberation theologians are saying, and asking what we could contribute to the overall venture. But I am left with a nagging doubt about whether an actual bridge of communication has been established. I am not sure that Ogden's concern for "freedom" and Third World concern for "liberation" are yet within hailing distance of each other. For this book does not deal with the systemic evils of poverty, hunger, exploitation, and manipulation that are the very stuff of Third World life and Third World theology. Those of us "up north" may have to be challenged to the very core of our theological being—both substantively and methodologically—if we are truly to hear and respond to what liberation theologians are saying to us. In other words, I am much less sanguine than Ogden is, that our way of doing theology, and "theology done from the underside of history" can be integrated into a synthesis as successfully as the present volume suggests. More power to those who try, but there is still a long road ahead.

—Robert McAfee Brown

Robert McAfee Brown is Professor of Theology and Ethics at Pacific School of Religion, Berkeley, California.
The Struggle for Humanity—Agents of Nonviolent Change in a Violent World.


This is an immensely helpful and valuable book. Marjorie Hope and James Young—a husband-and-wife team who share one position in the Sociology Department of Wilmington College—have rendered a very significant service in bringing together these portraits of men and women (and in one case a “movement”) who are leaders in the nonviolent struggle for social change.

Who—and what—are these leaders? The Movement for a New Society, based in Philadelphia (individuals who have grouped together to “live the Revolution now”); Lanza del Vasto in France (the community of the Ark); Dom Helder Camara of Brazil (“voice of the Third World”); Cesar Chavez in the United States (the farm workers as a “paradigm” of the Third World in this country); Thich Nhat Hanh and Cao Ngoc Phuong, now in exile in France (personifications of the Third Way—the Buddhists—in Vietnam) and Kenneth Kaunda of Zambia (“facing the Goliaths of the world”).

The portraits that the authors sketch with real grace and clarity combine several angles of vision: the necessary biographical data, a discussion of the context of their life and work, an exposition of their philosophy or ideology, a description of their aspirations and accomplishments, an explanation of their theory and practice of nonviolence, a delineation of the ways in which their leadership has been “institutionalized” into movements, and an evaluation of their impact on and contribution to nonviolence.

A brief look at some of the premises and conclusions of the authors may be instructive as to the tenor and substance of the book. Nonviolence can effect significant social change and, indeed, can achieve what violence has failed to do (and by its nature, the authors contend, cannot do); nonviolence is more than “passive resistance” or even “pacifism” (“most pacifists do not practice nonviolent resistance”) and is a “new kind of militancy”; nonviolent activists “do not seek to reject or abolish power” but, rather, recognize that it is inherent in all social and political relationships and that it must be used responsibly and effectively in order to achieve the goals of peace and justice; peace can no longer be identified with the status quo but is concerned with effecting the radical transformation of socioeconomic and political structures; only such a transformation can achieve “a more humane society” (hence the title of the book); nonviolence recognizes the need for creating more genuine relationships (involving “face-to-face communication and real interaction”) and nonviolence requires a combination of a moral and “principled” (religious and/or philosophical) commitment and a realism or pragmatism with respect to praxis.

The portraits provide clear and compelling studies of the ways in which the various persons, and the movements with which they are identified, deal with the dilemmas and difficulties, the aspirations and achievements of those who seek to bind together those common dimensions of their respective tasks into a creative and coherent “philosophy” and an effective program of nonviolent action.

One further word about the “commonalities” among them. They are leaders because they “have been able to articulate the deeply rooted values of a growing minority, because they have cultivated the patience required to sustain long-term efforts,” and because each possesses “a certain charisma.”

Hope and Young have written a book of immense importance because they have brought to it very considerable skills as writers and a deep commitment to nonviolence. They have observed well (they were visitors to and observers of these persons and the movements which have taken shape around them) and they have combined an unmistakable admiration for and appreciation of these leaders with a perceptive and judicious criticism of them.

It is worth noting that their own convictions—about the validity and efficacy of nonviolence—were deepened and broadened in the process of preparing this book. They have been led to move in the direction of more responsible living on the levels of personal “life-style” and social action to effect the transformations so essential to the “struggle for humanity.” The reader may well find that this book will challenge him/her to a new and deeper commitment.

—Richard A. Chartier

Toward Vatican III. The Work That Needs to Be Done.


This is a collection of position papers presented at Notre Dame University in 1977 with the collaboration of the editorial board of Concilium. There is quality and timeliness here, which might be expected in a troupe of twenty-eight writers that includes such eminent Catholics as Schillebeeckx, Metz, Küng, Laurentin, Dulles, Curran, and Murphy (Roland, that is.)

My general conclusion about it has to be stated at the outset. Why Vatican III? Or, Why Vatican? Those who picked up the slogan of December 1965 when Vatican II adjourned, “Not an end, but a beginning,” assumed that the modern conciliar process would require stock-taking after some years and then another council to carry the Roman Catholic Church a stage further in reform. René Laurentin and Giuseppe Alberigo write explicitly what others imply and what comes across forcefully to this reader: “... can one any longer think of a council other than as ecumenical?” (p. 170). For all of its notable ecumenical impact, Vatican II was
the council of one church body. It was not “ecumenical” even by the standards of its own expounded theology of ecumenism. If there is to be another council of such proportions, then, why not let it be genuinely ecumenical?

Hans Kung’s paper is a clarion call to ecumenical unity without tarrying. His words give vivifying power to a conviction and movement which lately has been obscured. In a more temperate manner, Avery Dulles espouses a comprehensive unity with freedom for diversities.

The challenge to ecumenical mission is sounded by Eduard Schillebeeckx. “The quest for salvation,” he writes, is “the stimulating force in modern history, even in those cases where religion is explicitly disavowed” (p. 27). His analysis of the deeper needs of persons and all humanity is clear and sound. But the essay is flawed, I would say, by his conspicuous reticence about Jesus Christ. In reflecting upon the human condition and the necessity of significant praxis he has (perhaps unintentionally?) allowed “religion” to displace the living Christ of the gospel.

The strictly Catholic issues discussed have to do with canon law. Writers give no comfort to traditionalists, however. Peter Huizing is especially trenchant in calling for a modern, ecumenical reconception of church law.

One essay on liturgy stands out. It is a fine English translation of the Spanish by Luis Maldonado. Using insights of Eliade and Ricoeur, he shows the deficiencies of the brief but wordy liturgies of today and appeals for a recognition of the necessity and power of symbol and imagery. His position might be called the traditional liturgy of the future.

Not much attention is paid to local communities of the church. The “intelligent layperson” would find several of the essays on the sociology of the church to be uninspired and irrelevant. Certainly the social scientists do not match the theologians in this volume.

Some faults inherent in books derived from colloquia have to be mentioned as a warning to future editors of such. There is neither identification of the authors nor an index of names and subjects. Two translations are done awkwardly. Some papers are merely extended outlines rather than essays.

The Eastern Orthodox are planning their pro-synod in anticipation of a council; and the World Council of Churches talks of a genuinely universal council some day. This book keeps the discussion going.

—J. Robert Nelson

**Faith Meets Faith: Some Christian Attitudes to Hinduism in the Nineteenth and Twentieth Centuries.**


This book belongs to the increasing class of studies that address themselves to the question of the relation of Christianity to the religions of the world; or, more exactly, to the attitude Christians should take theoretically and practically toward adherents of other faiths. The present volume serves as a valuable introduction to this discussion.

Eric Sharpe is professor of religious studies in the University of Sydney, Australia. Previously he was a senior lecturer in the University of...
Lancaster, England. But his horizon is by no means limited to the British empire. He earned his doctorate in theology at Uppsala, Sweden, with his dissertation, entitled Not to Destroy but to Fulfil, on the work of J. N. Farquhar. 

Faith Meets Faith is primarily a history of the discussion of religious relations. The limitations expressed in his subtitle should be carefully observed, for the author concerns himself with only one of the world's great religions, and he takes into account mainly only British and Indian contributions. After a brief account of the beginnings in the nineteenth century, he quickly proceeds with the radical change in missionary attitudes owing to the work of Dr. Farquhar. While this was a significant advance, he shows that it was acutely criticized by A. G. Hogg of the Madras Christian College, both at the time and later. Hindus also found in Farquhar's Crown of Hinduism a certain condescension toward their national faith. Reactions in the Brahmo Samaj, the Ramakrishna movement, and later in Dr. S. Radhakrishnan are briefly reviewed. Next Sharpe discusses the position of the American philosopher William E. Hocking and the reports of the Laymen's Commission, following the Jerusalem Conference of the International Missionary Council. He dismisses Karl Barth in very few words, but gives a fairly full exposition of Hendrik Kraemer's The Christian Message in a Non-Christian World, the textbook of the Tambaram Conference in 1938. After this, because of World War II, there was a pause in discussion until after 1945. Sharpe continues to summarize minor developments until practically the date of his publication, although he feels that these were often hardly as significant as those that had gone before. Perhaps the most valuable part of his book is the section dealing with Farquhar and Hogg, where Sharpe makes use of the results of research from his earlier books.

Sharpe's work is very readable, and will serve well to acquaint the nonspecialist with many of the persons and issues involved. He regards himself primarily as historian rather than constructive critic. But we may perceive that his sympathies are in general with a liberal point of view, not far from Farquhar's when Hogg's criticisms are given their due weight. He regards the Roman Catholic position in Vatican II as substantially an endorsement of Farquhar's view of fifty years earlier. There are points of detail where this reviewer would disagree with Sharpe. For instance, his use of the term "salvation," which means radically different concepts in Christian and Hindu perspectives. One would also have welcomed the inclusion of some matters that were excluded by his frame of reference—such as a fuller discussion of Continental theology of missions even before Barth, or more recently, the findings of the 1974 International Congress on World Evangelization at Lausanne. One misses also even a brief mention of some well-known names, such as Bishop A. J. Appasamy, Principal Sydney Cave, W. A. Visser't Hooft, and D. T. Niles. But it may be ungenerous to make these suggestions when he has given so much that is truly useful. Finally, attention may be called to the author's splendid bibliography that is reprinted from the Expository Times as an appendix.

—M. Hunter Harrison

Max Hunter Harrison, retired missionary of the United Church Board for World Ministries, worked in Ceylon (Sri Lanka) and India from 1919 to 1965. He was sometime professor of Old Testament and History of Religions, and principal of the United Theological College, Bangalore; later acting director of the Missionary Research Library, New York.


Jørgen Lissner, Danish by birth, comes to an analysis of the politics of altruism from a political-science background learned through United Nations experience in Cyprus, study in the Philippines, and volunteer development work in South Korea, plus service on the Board of Directors of DanChurchAid. Most recently, he has headed up the Project Area on Peace, Justice and Human Rights in the Lutheran World Federation Department of Studies.

Beginning with the assumption that helping people is a political art, full of choices and compromises, he analyzes, on the basis of careful research, the issues and performance of representative voluntary agencies based in the North Atlantic world as they attempt to help the Third World. The central question of the book is "how people of good will in the high-income countries can contribute most constructively to the struggle for justice in which the peoples of the Third World are the principal agents."

Lissner concentrates on the political role of religious voluntary-aid agencies in their home countries, not in Third World countries, on the assumption that policies of high-income nations greatly impact the nature of services delivered in low-income countries. The key factors analyzed are fund raising, constituency education, and lobbying; and the thesis is that these agencies behave in many respects as political parties—an interesting and uncommon theory!

Readers who have known little of the dynamics of voluntary agency behind-the-scenes life will find many illuminating—and often disturbing—facts and theories. Those who manage the day-to-day affairs of these agencies will not be greatly surprised by what they read but they will do well to wrestle with the analysis put forward. Contributors to voluntary agencies will, one hopes, seek to be more discriminating in their giving and openly inquisitive about the agencies they may support.

Chapter VI on "The Politics of Constituency Education" is, in my judgment, a particularly useful study. Just what message do voluntary agencies tend to convey to their supporting constituencies, what worldview, what concept of the role of the rich in a world of poverty? Is "constituency education" really a screen for promotion? Are the disturbing truths about our affluent world's responsibility in caus-
ing poverty elsewhere adequately recognized, or glossed over? The complexities of development education are many—and Lissner knows that—but the rationalizations and distortions of reality in voluntary agencies' media releases are also many. There are differences between agencies; the reader is not offered a choice between "good" and "bad" agencies, but right questions are raised for the intelligent understanding of agency behavior, be it crude or enlightened.

Lissner concludes this excellent study with no patent solutions. "Voluntary agencies face uneasy choices again and again in different guises in their daily decision-making, and each new situation requires a high degree of independent judgment. The quality of their judgment depends, in my opinion, largely on three things: (a) their technical expertise, (b) their political acumen, and (c) their ethical integrity."

For facts, critical understanding, and sympathetic wrestling with some intractable realities in the world of voluntary agencies, The Politics of Altruism is a most useful volume for the careful reader.

—Eugene L. Stockwell

The Decline of Democracy. Essays on an Endangered Political Species.


The Decline of Democracy in the Philippines.


Ralph Buultjens is a distinguished political scientist, born in Sri Lanka. His book begins with a hopeful note, putting to rest the notion that democracy is of Grecian origin. Hopes are quickly dashed, however, when, instead of taking the obvious next step of examining representative world cultures to determine whether democracy might not in fact have always been a universal, rather than a Greek or western value, he proceeds to fall into the "Kennan confusion," not distinguishing the forms (Buultjens calls them "the architecture") of democracy from its substance, that "social condition," as the American Heritage Dictionary would put it, "of equality and respect for the individual within the community." So, as Kennan would put it, "of equality and respect for the individual within the community." So, as Kennan would put it, "of equality and respect for the individual within the community.

Not far from Buultjens's birthplace are Malay societies where, before the advent of Islam and Christianity, village democracy had been thriving. The historian N. J. Ryan recalls that the Malay customary law, the adat perpatih, "regulated the life of a village community with as little repression as possible" in an ideal system which was "above all, humane and personal, fraternal and democratic."

Even after the advent of Islamic, Hindu, or western centralized government, the spirit of substantive village democracy persisted. Filipino historian Horacio de la Costa notes that in East Asia, where central monarchs had satisfied with enough tribute and (perhaps)concubines, he left the villages to make their own day-to-day decisions. This was particularly useful, since in premodern times communications systems did not permit too much central political control. Thus was developed, as the hedge against centralized repression, the Malay adat, the British common law, and the Germanic wergeld.

Buultjens appears to dismiss the significance of the return to democracy in Portugal, Spain, and Greece, as well as in the United States and is president of the Movement for a Free Philippines. He is a Distinguished Adjunct Professor at the School of International Service, American University, Washington, D.C., and author of the Philippines: Silenced Democracy (Orbis Books, 1976).

—Raul S. Manglapus

July, 1979


Systematics, at its best the keeper and communicator of the faith, at its worst has been head jailer in the captivity of church and mission. Carl E. Braaten, overseas "M.K." (missionary kid) and professor of systematic theology at the Lutheran School of Theology in Chicago, opens the prison gates from within in this stimulating book. While Braaten goes over familiar ground, he leads on to fresh insights. With Martin Kahler he calls mission the mother of theology. "Without the gospel, the Church and theology have no root, without the mission they have no fruit."

Liberals, moderates, and conservatives will all find appreciation for some of their most cherished tenets, but none will be completely satisfied with Braaten. Just when he has chastened them into thinking he has become one of them, he turns and criticizes some of their sacred cows. Clearly, each of these groups needs to read him. For instance, he rejects the salvation that Karl Rahner and his disciples find in the non-Christian religions, but then he chides those evangelicals who are too quick to arrogate to themselves God's executive privilege in making final disposition of the people he has made and redeemed. "None are too bad to be saved or too good to be damned." Again, he is acutely aware of both plus and minus factors in Luther's two-kingdom formulation.

To the perplexing question "How should we relate the kingdom of God, the Church, and the world in a theology of mission?" the author replies, "The answer is as old as the gospel. The flaming center of the Christian mission is Jesus, the Christ of God, the Savior of mankind and the Lord of history. Our overriding concern is to reframe the Church of its task to proclaim the message to the nations until the end of history."

In his opening chapter on "Mission: The Mother of Christian Theology," Braaten gives full credit to Pietism for motivating Christians to mission, but pays a long-overdue tribute to the Enlightenment for its role in the abandonment of coercion as a missionary method.

Dialogue: The Key to Understanding Other Religions.


This book by Donald K. Swearer, a professor in the department of religion at Swarthmore College and author of other books on Theravada Buddhism, has as one of its main themes what is the obverse of its title. That is, dialogue with other religious traditions through study and, as much as possible, interpersonal communications with their adherents, is an excellent way to discover deeper and broader aspects of one's own tradition. Indeed, Douglas V. Steere in his perceptive foreword to the book has indicated this point with his words "exposure, if intense enough, to another great world religion has often revealed neglected or hidden facets of immense importance in one's own religion."

Swearer's focus is entirely upon Theravada Buddhism, especially in its classical forms, although he includes a long excerpt from a distinguished contemporary Thai monk, Buddhadasa Indappanno. His methodology is to collate this focus with "an analogous selection" in Christianity, namely, his own position "fashioned largely in Pauline and Augustinian terms," with intent to understand not only the essence of Theravada Buddhism but also better to perceive what is the essential nature of Christian faith and life. Swearer's own testimony is that "My study of Buddhism . . . has caused me to reconsider my Christian faith in a new light. Indeed, my involvement in the study and teaching of Buddhism has enlarged and deepened my own particular faith stance." This is a statement which this reviewer could make with equal force of conviction.

In his book Swearer aims at a "sympathetic comparison" of the "terms, concepts, and idioms that form the symbol systems" of Buddhism and Christianity so as to lead to the mutual enlightenment of both Buddhists and Christians. "The dialogue attempts to be self reflexive." But the author's intent is not for himself or his readers to pursue this study merely on the intellectual level. He urges Christian
readers not only to study Buddhism but also to practice its contemplation and meditation and thereby find that they are rediscovering important elements in the tradition of Christian spirituality. Furthermore, the areas which Swearer selects for comparison are more existential than philosophical, that is, Buddhist and Christian ways of perceiving and relating to the world about them and of understanding the meaning of human persons.

Swearer’s understanding of the meaning of the traditional Buddhist doctrine of anatta (Sanskrit, an-ātman, or nonself, is particularly perceptive. He sees the term as pointing to the overcoming of self-centeredness and selfishness rather than to nonexistence as such. That is, the issue is primarily spiritual and ethical, not ontological. One problem, however, that he shares with other writers is that for most of the book he speaks of both Buddhist and Christian depictions of the goal of transformation of self as if total or complete transformation of character were instantaneously achieved, without due regard for the qualifications to be found in both Buddhist and Christian sacred texts. For the first time, on page 132, we find that we are in fact dealing with a path “that includes appropriate degrees and levels of preparation culminating in a new mode of existence.”

Swearer’s treatment of the traditional Buddhist doctrine of karma and its similarities with the biblical teaching of the principle of sowing and reaping is excellent. His insistence upon the proper role of religious and ethical practice of New Testament teaching is a helpful stimulus to casting off some of the heavy freight of earlier Protestant sharp, but unbiblical, distinctions between “faith and works.” Swearer, however, has not adequately perceived the “relational” elements in primitive Buddhist understanding of Dhamma (Sanskrit, Dharma), although Buddhadāsa himself uses language that points in this direction. Swearer also makes no attempt to understand the Buddha or historic Buddhism in terms of Christian theology. Presumably he would regard this problem as quite another task. All in all, however, this is a fine work of perceptive insight and imaginative scholarship.

—Richard H. Drummond

Die Geschichte des Christentums in Lateinamerika.


This book is—at least in German, and most probably generally—unique. Not only is it based on considerable literature, but the author is also familiar with the Latin American reality: first, he worked there in connection with export trade and then, after studying theology, in a community of San Salvador and later as lecturer in Brazil. It is remarkable how objectively and without polemics Prien, a Protestant, is able to present Latin American church history, during an era of church and mission that was predominantly Roman Catholic.

Part I describes the peoples of the

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.

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CONTEMPORARY MISSIOLOGY: An Introduction
by Johannes Verkuyl

ISBN 0-8028-1754-8
Cloth, 504 pages $11.95
The Gold-Crowned Jesus and Other Writings.

Camus speaks of art as an "emancipatory force." To read these poems and other writings of Kim Chi Ha is to experience the reality of Camus's observation. Little wonder that the oppressive Park dictatorship of South Korea has tried to silence this courageous and brilliant poet through imprisonment and torture, for Kim Chi Ha's pen is indeed mightier than Park Chung Hee's swords. Rarely in our time has there been a clearer witness to the oppressive Park dictatorship of South Korea has tried to silence this courageous and brilliant poet through imprisonment and torture, for Kim Chi Ha's pen is indeed mightier than Park Chung Hee's swords. Rarely in our time has there been a clearer witness to the oppressive Park dictatorship of South Korea.

In an excellent introduction, the editors trace Kim Chi Ha's life from its origins in the poor southern province of Cholla, historically a seceded of revolt against Korea's oppressors, both foreign and indigenous. After wandering the countryside as a young man, Kim Chi Ha went to the university and became deeply involved in the student protests of the 1960s, leading to his first imprisonment and torture. Like the radical Christian Toyohiko Kagawa of Japan, Kim Chi Ha nearly died of tuberculosis and continues to suffer frail health; also like Kagawa, he closely identifies with society's outcasts—the beggars, prostitutes, and lepers. In his "Declaration of Conscience," written from prison as he faced charges of being a communist revolutionary, Kim Chi Ha spells out his nonideological stance as that of a radical democrat who believes in complete freedom of speech and "loathes privilege, corruption and dictatorial power." He says he is a Catholic who believes in the prophetic religion of love and for whom the greatest influence in his life has been his participation in the Korean Christian movement for human rights.

In his play The Gold-Crowned Jesus, Kim Chi Ha portrays Jesus as a statue imprisoned in concrete, with a golden crown. He has been placed there by his supposed followers who wield power—a company president, a priest, and a policeman—and want him to bless the status quo and keep silent in the face of tyranny and injustice. When a leper speaks to him and asks, "What can be done to free you, Jesus, make you live again so that you can come to us?" Jesus responds, "My power alone is not enough. People like you must help to liberate me... Those who seek only the comforts, wealth, honor, and power of this world, who wish entry to the kingdom of heaven for themselves only and ignore the poor and the less fortunate, cannot give me life again. Neither can those who have never suffered loneliness, who remain silent while injustice is done and so acquiesce to it, who are without courage. ... Only those, though very poor and suffering like yourself who are generous in spirit and seek to help the poor and the wretched can give me life again. ... People like you will be my liberators."

Kim Chi Ha is a bold proponent of liberation, yet anguishes over the problem of violence. Both Fanon and Gandhi speak to him in their opposition to oppression. He warns that preaching nonviolence can make people defenseless and he admires the revolutionary priest Camilo Torres, saying that such "agonized violence of love" is necessary. Even so, he remains uneasy and unsure about Torres's methods and calls himself a proponent of "true nonviolence." Furthermore, he says that personally he avoids membership in any secret organization and that he participates in activities consistent with the democratic process, such as writing and petitions, rallies and prayer meetings. For those involved in the struggle for peace and justice, there is no more powerful voice to listen to than that of Kim Chi Ha.

—Richard L. Deats

124
Einführung in die Theologie der Religionen.


This introduction to the theology of the non-Christian religions offers much in its three main chapters and its extensive bibliography of relevant German, English, and French publications. It summarizes, compares, and illustratively and systematically reflects on contemporary Christian understandings of and encounters with non-Christian religions.

The understanding of non-Christian religions today is the topic of the first section. Protestant thought has moved from a negative verdict (Barth) to mutual reconception in dialogue (Tillich, Pannenberg, Ratschow). Roman Catholic theology explores in the wake of Vatican II latent structural interrelations between Christian and non-Christian religion (Rahner, Heislbetz, Schlette).

In the second section paradigms of contemporary dialogue with other religions are described and discussed. Bürger selected the encounter with Radhakrishnan’s Hinduism and its claim to universal validity, with Buddhism and its existentializing reconceptions by Jayatilleke and Nakamura, and with African tribal religions in their symbols, communities, and “primal vision” (Taylor). In each case he shows how the interaction adds to dimensions of religious understanding and to public action.

In the last section, the epilogue, the author explores “the universal element of Christianity and the other religions.” The traditional notion of the absoluteness of Christianity is no longer acceptable. It must be reconceived as “the universal pattern” of Christianity. It is not an ahistorical, once-for-all valid structuring but a model that continues to come into being in the encounter with the other religions. It draws on and participates in them; it moves toward a comprehensive, universal shape. The future “catholic” communion emerges through the universalizing thrust inherent in the Christian tradition as much as through the claims made by Radhakrishnan’s Hinduism, Jayatilleke’s and Nakamura’s Buddhism, and Nkrumah’s African politico-religious “consciencism.”

The most comprehensive claim to universality is that made by Radhakrishnan’s Hindu philosophy. Here all religions are embraced and affirmed as the gradual and concrete preparation for the mystical, time- and space-less experience of brahman. Religions are seen as necessary means to that end, like lamps that are needed as long as one is in the dark but are put aside when the sun has risen. This Hindu all-comprehension contravenes “particularistic” Christianity. The mystical entry into the formless, all-present brahman by the Hindu, who leaves the

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Wolfgang Roth, Professor of Old Testament at Garrett-Evangelical Theological Seminary in Evanston, Illinois, was professor of biblical studies at Leonard Theological College in Jabalpur, India from 1960 to 1965.
maya of the tangible world behind, stands in tension with Christianity's move into the open-ended but historically concrete future of an increasingly "catholic" church.

Bürkle does not wish these options to turn into alternatives. He alludes to but does not press the thesis of Christian priority for the claim to be a universal religion, incidentally a claim that historically can be traced to prebiblical ancient Near Eastern royal ideology. He does argue that the move into the future can be made only within the course of the history of the church in steps that are faithful to Christian revelation. Whatever contribution other religions will offer to the emerging universal communion, it "waits to move into the service of the presence of Jesus Christ" (p. 138). In short, here a Christian universal claim faces a Hindu universal claim. Each seeks to affirm, embrace, and subsume the other.

I am certain that not only for the reviewer but also for the author this impasse is not a final one but marks the place where we in fact find ourselves today. Both the Hindu and the Christian traditions are in their past and present characterized by the interaction of the timed and the timeless, the spaced and the spaceless, the finite and the infinite, the personal and the transcendent, the historically concrete and the mystically all-embracing. This correlation has made each pulse with life many times. Can this kind of interaction also relate these traditions to each other? Each is then welcome to cherish its own heritage yet free to offer itself to the other, ready for whatever conception of religious existence and community suggests itself to those who respond. Then the proper concern for continuity with the past will interact with the openness for the future.

These reflections show how well Bürkle's book introduces and stimulates the ongoing dialogue.

—Wolfgang Roth

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**Atmosphere and Liberation.**


I was fascinated when I picked up this book by the Venezuelan Jesuit Pérez-Esclán because I saw an attempt to harmonize liberation theology with the reality of our modern situation. The author attempts in three parts to come to grips with the problem of atheism in the present day. In part 1, he includes most of us as part of an "idolatrous civilization" and attempts to demonstrate this particular opinion by an appeal to the modern artistic scene, especially literature, plastic arts, and the cinema. The approach is interesting, but the author is not convincing. What we have in chapter 1 is a very brief and cursory look at the artistic world.

In this world that cries out with the absence of God, the author also sees that an idolatrous people have constructed idols. Prominent among these are Science and Machine, Sex, and Consumption. Yet the author observes that not one of these idols has brought liberation to our world. "Perhaps only God, the liberator God, can really save us" (p. 69).

Part 2 is an attempt to see the true God as the key. I must confess that I am disappointed in this second section also. It is too sketchy and too hurried. In less than twenty pages, we go through the theology of secularization, the theology of hope, and the theology of liberation. Perhaps what is missing is something that the author suggests in his own very personal epilogue: "My readers, if there are any readers, will probably find this book hasty, unequal and poorly worked out" (p. 199). Unfortunately, part 2 is exactly that. Part 3 is an interesting attempt to dialogue with modern atheism. The author begins with a treatment of Nietzsche and then moves into a combined chapter on Feuerbach, Freud, and Russell. There follows separate chapters on Marx, Sartre, Camus, and Merleau-Ponty. All of these are indicators for Christianity and should be "purifying agents for Christianity." These movements offer clear guidelines to Christianity in its attempt to bring God to a dehumanized world.

In a brief epilogue, the author states a lack of enthusiasm for his vocation and tells us that he is leaving the academic world for the life of active identification with the oppressed.

My final opinion of the book is that Orbis has not given us one of the fine-quality works from the Third World that we have been accustomed to. Although readable and interesting, it is just too unequal and sketchy.

—Calvin Alderson

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**Dialogue and Community:**

_Ecumenical Issues in Inter-Religious Relationships._


Carl F. Hellenreutz's studies of Christian attitudes toward non-Christian religions have made important contributions to the missionary literature of the World Council of Churches (WCC). This present volume, _Dialogue and Community: Ecumenical Issues in Inter-Religious Relationships,_ constitutes essential reading for anyone interested in developments that have taken place in the World Council and the Vatican since the 1961 WCC New Delhi Assembly in the area of interreligious ecumenism. It may be seen as a sequel to his earlier study, _New Approaches to Men of Other Faiths_ (Geneva, 1970), covering the period from the Third World Missionary Conference in Tambaram in 1938 dominated by Hendrik Kraemer, through the post-World-War-II period of emerging dialogue of world religions and world cultures.

A brief introduction to dialogue as a stance or posture of the church toward non-Christian religions, Hellenreutz moves to a more detailed discussion of Vatican Council II's declarations on the church's attitude to adherents of other religions, and a series of WCC meetings—the Kandy Consultation (Sri Lanka, 1967), the Uppsala Assembly (1968), the Bangkok Assembly (1972–73), and the fifth General Assembly in Nairobi in 1975. The balance struck between Roman Catholic and Protestant contributions to interreligious dialogue is itself noteworthy and represents a growing intra-Christian ecumenism. It seems appropriate that as Christians learn more about dialogue with non-Christians they also learn more about dialogue with each other.

Vatican Council II's declaration _Nostra Aetate_ represents the first official Roman Catholic recognition of the legitimate searches for the absolute by peoples of other faiths. Emphasizing the starting point of our common humanity it affirms that "the truth that enlightens every man" is also reflected

—Donald K. Swearer is a Professor in the Department of Religion at Swarthmore College. His most recent book is Dialogue: The Key to Understanding Other Religions (Philadelphia: Westminster Press, 1977).
In non-Christian religions, theologically the document argues for our common humanity on the grounds of our common divine origin, and our common search for transcendence. Anthropologically the declaration stresses our shared responsibilities as members of the human community. Its missiological thrust builds on the dual recognition of the riches of non-Christian traditions and the universality of God's salvific work in Jesus Christ. Hence, although it affirms the special role of the church in the history of salvation, it also acknowledges divine grace in the conscience of people, and spiritual values in other religious cultures. The world, in short, is viewed as a sacramentum mundi in which the church has a special place as the body of Christ, the people of God.

In contrast to the theological emphasis from the Roman Catholic side, WCC consultations and assemblies have tended to emphasize the socioeconomic and political implications of dialogue. Thus the Kandy Consultation (1967) advocated a dialogical lifestyle appropriate to a pluralistic milieu with both people of other faiths and the secular person. It argued that such a style was necessitated by a "common politico-ideological search for integration within the framework of nation-building." The Uppsala Assembly (1968) toned down the emphasis on dialogue with people of other faiths, stressing Christ's challenge to both Christians and their neighbor. It took a negative view of "religion" and did not refer to religious faith as an integrating force in the process of national development. Yet the commitment to the centrality of dialogue with people of other faiths continued, and moved in new directions. Stanley Samartha's Zurich aide-memoire, which preceded the Ajaltoun Conference (March 1970) with Hindus, Buddhists, Muslims, and Christians, based the dialogical imperative christologically, and did not distinguish between the church and other religions as different ways of salvation. The Bangkok and Nairobi assemblies (1972–1973 and 1975) continued actual dialogue with living religious traditions within the respective cultures in which these meetings were held.

Several significant themes emerge from this study: (1) the dialectic between the secular context and the particular shape of the dialogical enterprise; (2) the key role played by specific church leaders and theologians, e.g. Hans Küng, Stanley Samartha; (3) the special contribution from Asian and African Christians, and the particular tensions between the northern European and Indian perspectives on dialogue; (4) the intra-Christian dialogue, which has emerged as one of the most significant byproducts of interreligious dialogue.

Carl F. Hallencreutz has provided us with a very helpful survey of WCC and Vatican developments in the arena of interreligious understanding. It is largely a descriptive book but it also takes a position with which this reviewer is in full agreement: "Dialogue has become a permanent Christian obligation. . . Nothing less than a new grasp of God's purpose for mankind as a whole is at stake."

—Donald K. Swearer
Courage, Church!


If the temptation of bleakness or doubt or depression should strike you concerning the state of church affairs today, you should reach for Bühlmann’s book to savor the contagious optimism and feel the rushing new pentecostal wind which he spells out on every page of this masterful little volume.

This Capuchin African missioner, teacher, and author proved his theological and missiological seriousness in his impressive The Coming of the Third Church (Orbis, 1977). This second book, translated from the Italian, assembles what are called a bit formidably in the subtitle “Essays in Ecclesial Spirituality.”

And the reading does turn out to be a spiritual experience of hope and joy and a thrust into the future where you are challenged to be church—as mystery, as life of Christ, as people of God, as mission. In the chapter on “Universal Church and Local Churches,” the new theology of the churches in Asia and Africa and Latin America is energized. The gospel there is seen not simply as a relic to venerate or a monument to admire but as a motive force impelling us in new directions. “We ought to be grateful for this theological springtime and this outpouring of the Spirit on the Church.”

Some of the themes seem a bit disjointed but they all tend toward a unity of Christian vision and vitality whether they discuss prayer or are reflections on evangelization and cultures or the conflicts inherent in transcultural mission today. If Christianity is not so much a system of truths as a new impulse, a new hope pinned on the kingdom of God, then mission is of the essence—a mission concerned with openness, dialogue, and witness rather than the defense of the sending world. The church as the sign of God’s love for the world shares the Good News of salvation, which encompasses people’s whole existence as they live, as they suffer, and as they hope in the here and now. Genuine evangelization gives our grim human family a compelling joie de vivre. Mission has a future!

Like Teilhard de Chardin and Thomas Merton, Bühlmann, in this book, gives spark and life and helps to ignite the smoldering cinders of distrust and discouragement. For hope and freshness of view and spirit, be sure to read it.

—Charles P. Davignon

Charles P. Davignon is Coordinator of the Center for Mission Studies at Maryknoll, New York, and Coordinator for the Mission Sending Societies of the Americas. Father Davignon spent six years as a missionary in Peru.

Wederkerige Assistentie van Kerken in Missionair Perspectief.


This book presents a summary and an evaluation of an interdisciplinary study-project, initiated by the Dutch Interuniversity Institute for Missiological and Ecumenical Research, on the subject of mutual assistance between churches. “Assistance” is defined as “the missionary contribution which is given by the Universal Church or by a particular Church (or Churches) to another particular local Church in order that the latter can respond more adequately to its calling to proclaim and express the Gospel in its own context; such assistance would, according to the norms of the Gospel, include mutuality.” The subject was chosen for intensive research because it was understood to be a concrete aspect of the missionary mandate which presents its specific problems in the present situation.

Research on mutual assistance was conducted on four levels. First of all, there was a study of the biblical-exegetical materials; second, a historical-missiological survey was done, in which the World Mission Conferences, the pertinent Roman Catholic documents of the twentieth century, and some literature from the Third World were scrutinized for their views on mutual assistance. Third, there was a sociological study of a particular relation of assistance between two churches; and finally, there was the level of the socio-missiological case studies. The most substantial contribution was on this fourth level: it consisted of a study of the localization-process in the Roman Catholic Church of Zambia (Frans J. Verstraelen, An African Church in Transition, reviewed in the Occasional Bulletin, April 1977).

Although “mutual assistance” was not held to be identical with “mission,” the material did lead the various researchers time and again to fundamental questions about the nature and purpose of church and mission. This was largely a result of the explicit desire of the researchers to conduct the study in an empirical way, i.e., to aim for a mutual confrontation between sociological and theological approaches. Here lies the most interesting, and simultaneously the most problematic, feature of the study. There can be little doubt that, sociologically, “mutual assistance” is a popular slogan and a desirable form for missionary relations; but does the sociological analysis allow us to proceed beyond the conclusion that mutuality is impossible as long as there are differences in (economic) power? Can there be real mutuality on the material and spiritual levels? This is clearly one of the unresolved debates of the study. The author summarizes in one of his “concluding theses”: “Mutual assistance between churches may, sociologically, be a ‘structural impossibility’ in the present situation, missiologically it can be called an ‘evangelical utopia,’ which can bring forth transforming power.” This formulation is valid in its own way, but indicates at the same time that we are still at a beginning stage of knowing what “empirical mission” should be. In this beginning stage the present study is important. Although it does not lead to clear new concepts or methods, or to revolutionary conclusions about “mission today,” the process as such is highly instructive, and it invites further reflection and involvement. The careful and pleasant style of the author of the report—a former director of the Interuniversity Institute and a former professor of missionology in Leiden, who was closely involved with the project from the beginning—brings out these qualities even more clearly.

—L. A. Hoedemaker


Ten years of missionary experience in the Philippines, plus some years of doctoral research under the direction of the late Hans Hoekendijk in the ecumenical climate of New York's Union Theological Seminary, have gone into this scholarly and readable work by an American Jesuit. This is a serious effort to bring separated Christians together at the deepest level of the Christian life, by focusing on their common mission and by reflecting on the missionary spirituality of eight key historical figures: Columbán, Boniface, Ramón Lull, Francis Xavier, Nicolaus Ludwig von Zinzendorf, William Carey, J. Hudson Taylor, and Charles de Foucauld. The qualities, constants, and variants noted in these historically differentiated spiritualities are analyzed with a view to the author's purpose: to propose some elements for a spirituality of mission.

Reilly disclaims any intention to offer a comprehensive theology of mission. But a spirituality is hardly separable from a theology, so three chapters are given to the presentation of "one approach to contemporary mission theology." With significant input from the Roman Catholic tradition, the dominant theology of mission in this book comes from the ecumenical thinking associated with the World Council of Churches: e.g., everything in the service of God's one mission is missionary—whether at home in Israel, in Tarshish, or in Nineveh. The more conservative theology of the evangelical churches, which also has elements in common with the Roman Catholic tradition, is not given the attention it deserves. Yet this is the theology of most Protestant missionaries in the field today, and of many Roman Catholics as well.

The fact that Reilly has not attempted a grand reconciliation of the various theologies of mission does not, however, negate the value of his contribution to our understanding of missionary spirituality. He provides us with a model for further research and a broad basis for discussion, debate, and dialogue. His abundant references and formulations found in this book, and even with the overall perspective. But careful readers will be informed and enriched; perhaps even provoked to ask themselves some searching questions about the theological presuppositions of their own spirituality for mission.

— Eugene Hillman


It is a great pity that American church members know so little about the work of the American Bible Society. Their own Bibles were probably published by secular firms; consequently they are scarcely aware of the existence of the American Bible Society. The funds that support the society come, for the most part, from denominational budgets rather than local churches—an-
other reason for their ignorance of its existence. It is high time that American Christians realized the splendid work done by the Bible Society through the years. Creighton Lacy, who worked in China and is now professor of missions at Duke Divinity School, has done us an immense favor by giving us this fine study.

The book is a work of meticulous research and scholarship. As such its first appeal will be to church historians; but the contribution made by the American Bible Society is much too great to confine its scope to scholars. Anyone with even a casual interest in the modern missionary movement will find it not only enlightening and interesting, but downright exciting.

The first seven chapters deal with the origin, background, and development of the Bible Society in the United States. Chapters 8 through 13 describe its worldwide outreach in the major areas of the world—Latin America, Europe, Africa, Middle East, and Asia.

The author has been careful to give us a full, fair, and faithful account of the Bible Society's history. No attempt has been made to gloss over the difficulties and problems, especially in the early years when there was not a little competition, and sometimes opposition, on the part of the various auxiliaries and agents in the various parts of the country. Opposition from Roman Catholics was especially strong in Latin America, where the colporteurs suffered "constant verbal assault and sometimes physical attack" (p. 179).

The American Bible Society and the British and Foreign Bible Society went their separate ways, often working in the same countries without proper coordination or cooperation. In more recent years they have pooled their resources to support one national Bible Society in each country. Many of these national societies are members of the United Bible Societies organized in 1946.

—J. Herbert Kane

J. Herbert Kane, Professor of Missions in the School of World Mission and Evangelism at Trinity Evangelical Divinity School, Deerfield, Illinois, served in China under the China Inland Mission from 1935 to 1950.

Dissertation Notices
From the University of Aberdeen, Scotland


OCT. 2-5

OCT. 16-19

OCT. 30-NOV. 2

NOV. 6-9

NOV. 13-16

NOV. 26-30

DEC. 4-7
Toward Creative Structures and Strategies for World Mission. Wilbert Shenk, Overseas Secretary, Mennonite Board of Missions.

JAN. 7-11 and JAN. 14-18
Global Perspectives on Christian Witness. Seminars for theological students, co-sponsored by seminaries. Each week is a separate unit, but together they give a comprehensive survey of the contemporary world mission. Academic credit may be arranged.

JAN. 21-25
New Religious Movements as Challenge to the Churches. Johannes Aagaard, Aarhus University, Denmark; President of International Association for Mission Studies.

FEB. 12-15
Book Notes

Barbis, Peter J.
Silent Churches. Persecution of Religions in the Soviet-Dominated Areas.

Basetti-Sani, Giuliio.
The Koran in the Light of Christ.

Bühlmann, Walbert.
The Missions on Trial.

Damsteegt, P. Gerard.
Foundations of the Seventh-day Adventist Message and Mission.

Gowing, Peter Gordon.
Muslim Filipinos—Heritage and Horizon.

Hooker, Roger.
Journey into Varanasi.

Joseph, Suad and Barbara L. K. Pilsbury, eds.

Needleman, Jacob and George Baker, eds.
Understanding the New Religions.

Panikkar, Raimundo, ed.
The Vedic Experience.

Rabe, Valentin H.

Shulman, Frank Joseph, ed.

Thomas, M. M.
Towards a Theology of Contemporary Ecumenism.

Wessels, Antonie.
De Muslimse Naaste. Op weg naar een theologie van de Islam.

Wuthnow, Robert.
Experimentation in American Religion. The New Mysticisms and Their Implications for the Churches.

In Coming Issues

Cultural Problems in Mission Catechesis among Native Americans
Carl F. Starkloff, S. J.

Mission Interaction and Ethnic Minorities in the United States
Roy I. Sano

Bruno Gutmann's Legacy
Ernst Fischke

Christianity in North Africa Today
Norman A. Horner

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