Mission Theology: 1948-1975

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Mission theology has gone through a process of massive change during the last three decades. Many of these changes are mirrored in and result from the creativity evident in mission theology. An examination of some of these changes in broad outline constitutes the purpose of this article.

The present ferment in the contemporary understanding of the theology of mission involves all branches of the church—Protestant, Roman Catholic, and Orthodox. The primary focus here, however, will be the ecumenical movement represented by the World Council of Churches (WCC); also some conservative evangelical agencies and groups, and a brief look at some pertinent Roman Catholic developments. International meetings, studies, and projects conducted by these various groups provide convenient focal points through which significant movements and developments in thought and emphasis can be traced.

The Development of Mission Theology in the Ecumenical Movement

Two main stages are evident in the development of mission theology in the ecumenical movement since 1948. The first period, from 1948 to 1961, essentially focused on the church as the agent of God's mission. From 1961 to the present, the emphasis has moved to the world as the locus for God's mission, in which the church participates by its witness in word and deed.

An internal struggle for self-understanding characterized the years from 1948 to 1961. Through a process of debate and reflection the ecumenical movement began to fulfill the vision bequeathed to it by the 1910 World Missionary Conference (WMC) held at Edinburgh. That vision involved seeing mission as the task of the whole church, with the churches drawing closer together in unity to share in the work given by God to all Christians, rather than as a geographical undertaking conducted by a small group of people in a foreign land. When mission theology linked together mission and unity as integral and inseparable parts of God's will for the church, the dream that the WMC had given to the future was realized at the Third Assembly of the WCC at New Delhi in 1961. To many the move signified that the WCC "takes the missionary task into the very heart of its life, and also the missionary agencies of the churches place their work in an ecumenical perspective." Integration thus became a symbol linking together the twofold legacy that Edinburgh had given to the ecumenical movement: evangelism must be a constant imperative for all Christians; and the search for unity among Christians must continue for the sake of effective evangelism.

Yet the theological understanding of the mission in which the church occupied a central position as the bearer of God's mission to the world, which had dominated ecumenical thought during most of the previous fifty years, now came under strong attack as a new perception of mission emerged. The world became the focal point in much ecumenical thinking. In the preceding stage, attention had been focused on the church and its struggle to understand how to understand the nature of God's activity beyond the church in the world, and its relation to the mission to which God calls the church. The message of the conference affirmed that Christians must "discover a shape of Christian obedience being written for them by what God is already actively doing in the structures of the city's life outside the church." Because God's action involved the whole world, the conference emphasized that mission is in and to six continents, not three. There is only one mission throughout the world in which all Christians participate. The report recognized that many aspects of modern life were changing, and endorsed the study on "The Missionary Structure of the Congregation" as a way of "discovering the forms of missionary obedience to which Christ is now calling us" in the world.

A concern for dialogue with people beyond the boundaries of the church emerged as a significant emphasis at Mexico City. Mr. M. M. Thomas drew attention to one aspect of this concern when he challenged Christians to consider their relationship to people of other faiths. Delegates responded by calling for a form of dialogue involving a deep concern for both the gospel and the other person.
The most radical movement in ecumenical mission theology in relation to the world occurred in the study on “The Missionary Structure of the Congregation.” The working groups in Western Europe and North America each produced a final report, published as The Church for Others, which stressed that the main task of mission is to discern and participate in God’s activity in the world. Previous patterns of mission viewed the church as the bearer of evangelism and witness by the church as the essential elements as evangelism and witness by the church as the primary means of Christian missionary activity. Evangelicals played an important part in that shift, and have since World War II constituted a rapidly increasing proportion of the total number of missionaries sent from North America. By 1968 the two largest evangelical organizations, the Interdenominational Foreign Mission Association (IFMA) and the Evangelical Foreign Missions Association (EFMA), had between them the majority of evangelical missionaries. However, since 1968 unaffiliated groups, of which the Wycliffe Bible Translators and the Southern Baptists...
Two main stages are discernible in the development of evangelical mission theology. Prior to 1966 evangelicals were largely confined to a number of separate groups and organizations each of which concerned itself primarily with obedience to the Great Commission. Since 1966 many evangelicals have drawn closer to one another through a series of gatherings in which they have shared in a common search to discover new ways of evangelization throughout the world. A variety of viewpoints and methodologies for mission have become evident within different parts of the evangelical community.

Independent evangelical missionary groups have focused on evangelism as their primary task. The best known of the faith missions, the China Inland Mission (which began in 1865 under the leadership of J. Hudson Taylor), organized its operations according to the principle that the widespread verbal proclamation of the gospel constituted the first responsibility of its personnel. The IFMA from its inception in 1917 took as guiding principles for all members the "strict adherence to the evangelical doctrines and standards of historical Christianity and the burden to carry the Gospel to those regions where Christ has not been named." Ob­

Theological debates (in the late nineteenth and early twentieth centuries) concerning the social gospel, biblical criticism, and religion and science resulted in sharp divisions between conservatives and liberals, especially in the United States. This had an important bearing on mission theology when evangelicals became strongly opposed to what they called the liberalism of the mainline denominations, particularly as the churches in the ecumenical movement attempted to relate Christianity to the social conditions of humanity. Evangelicals began to separate themselves from the mainline denominations and to form associations and organizations that reflected their theological viewpoint. The IFMA and the EFMA (as the missionary arm of the National Association of Evangelicals in the USA) grew rapidly in the post-World War II period.

In 1960 the IFMA sponsored the first major meeting of evangelicals at the Congress on World Mission at Chicago. Virtually all participants were related to the IFMA. The congress lifted up anew the old Student Volunteer Movement watchword, "The evangelization of the world in this generation," as a sign of the evangelicals' understanding of themselves as the inheritors of the tradition and impulse of the nineteenth-century Protestant missionary movement. The congress reiterated the basic themes of obedience to the Great Commission and the saving of souls as the motives for mission. Yet the congress also recognized that changing times require different means. The significance of the meeting is that for the first time a large group of evangelicals came together in a formal way seeking insights into the best means by which the missionary task should be undertaken in a changing world. Evangelicals in the post-World War II period grew in self-awareness and identity in a number of organizations and groups, which remained largely separate from one another until the 1960s. Gradually these various bodies began to search for a closer relationship by sharing together in a number of ventures aimed at providing better resources to meet the problems facing those involved in mission and evangelism on every continent.

The decisive year for the second stage in the development of evangelical mission theology occurred in 1966, the year in which two major world conferences were held. The congresses held at Wheaton and Berlin exhibited the growing unity and maturity of evangelicals as they developed a truly global community and began to work toward a constructive and comprehensive view of mission.

The Wheaton Congress on the Church's Worldwide Mission, cosponsored by the IFMA and the EFMA, met to enable evangelicals to define their own distinctive position about mission. Its organizers were convinced that the time had come for "evangelical leadership to make plain to the world their theory, strategy and practice of the church's universal mission." While largely North American in composition, the global focus of the meeting found expression in the variety of issues faced on the agenda, and the contribution of speakers from a number of Third World churches. The Declaration of the Congress attempted to provide a consensus statement concerning the issues discussed by the delegates. While consciously repudiating the ecumenical movement's approach to mission, the congress struggled with many of the same questions being raised in the WCC, namely, the relationship between missionary organizations and indigenous churches, the appropriate balance between evangelism and social involvement in mission, and the way in which spiritual unity should be expressed in some visible form.

The choice of subjects discussed at Wheaton make it obvious that evangelicals wished to respond to the flux and change of events and ideas abroad throughout the church and the world. In its attempt to define a positive evangelical mission theology, the basic understanding of mission in terms of verbal proclamation remained the predominant thrust of the Declaration. The means whereby this goal could best be achieved, delegates thought, was through missionary organizations and churches sharing in a "cooperative partnership in order to fulfill the mission of the church to evangelize the world in this generation."

The congress made a serious attempt to link evangelism and social action, and strongly affirmed the commitment of evangelicals to racial equality, social justice, and religious liberty, marking an important step for a major evangelical gathering. Concerning unity, the congress itself arose out of a desire for closer fellowship among evangelicals. Yet, as Harold Lindsell commented, "it remains for evangelical spokesmen to state more clearly how spiritual unity finds expression in visible organization."

The emergence of evangelicalism as a significant worldwide movement became even clearer in the World Congress on Evangelism held at Berlin in late 1966. Sponsored by Christianity Today, with Billy Graham as honorary chairman, some 1100 evangelical leaders from more than 100 countries discussed the theme "One Race, One Gospel, One Task." By drawing together evangelicals from around the world for a free expression of views and opinions concerning evangelism in the modern world, the congress gave a new sense of identity and strength to the worldwide community of evangelicals. The impetus which Berlin generated resulted in a number of regional gatherings on evangelism in Africa, Asia, Latin America, North America, and Europe in later years.

Berlin deliberately concentrated its attention on evangelism because (as Billy Graham and Carl Henry explained in their opening addresses) this, the primary task of mission, had been neglected, distorted, and even abandoned by other Christians, especially those related to the ecumenical movement. Consequently, while other issues of importance for mission—such as those discussed at Wheaton—were raised, they were not handled at all adequately. In an evaluation of the congress, Christianity Today reported that the most common complaint seemed to be that daily discussion groups opened up great issues without striving to arrive at a consensus. The relation of evangelism to social concern—to cite the major example—was a recurring theme, and many delegates felt there should have been more of an attempt to crystallize thinking on it.22
In his written assessment of Berlin, Carl Henry argued that some significant initial steps had been made toward meeting the theological, evangelistic, social, and ecumenical crises facing evangelicals, but that the congress had made no more than a beginning—the questions and difficulties still remained. Henry's view is essentially correct: in bringing together such a large number of evangelicals for intensive discussions an important step had been taken in the process of developing an adequate and comprehensive understanding of mission, but much more remained to be done before evangelicals could claim to have produced a mature theology of mission. It was not until the next global meeting of evangelicals at Lausanne in 1974 that such an undertaking was attempted.

The International Congress on World Evangelization at Lausanne drew on the work of the earlier meetings at Wheaton and Berlin, but as the agenda demonstrated, it attempted to cover the whole range of concerns embraced by the word "mission." Lausanne showed a spirit of openness to other Christian traditions, demonstrated a wider variety of viewpoints within evangelicism, and presented a depth of analysis and insight into mission that had never before been achieved at an evangelical gathering. The fruits of Lausanne came in the fifteen point Covenant, which most of the 2500 delegates signed. This certainly represents the most authoritative statement of evangelical mission theology available today.

The Covenant, and indeed much of the discussion at the congress, represented a marked development in the understanding of mission espoused by evangelicals. John Stott provided the theological basis for a much broader notion of mission in his paper "The Biblical Basis of Evangelism" when he defined "mission" as the word to be used to include everything the church is sent into the world to do as part of God's work in Christ, and "evangelism" as the term to focus on the gospel message that is to be shared. While never precisely defined, the term "evangelization" pointed to a comprehensive understanding of mission, flowing from the activity and purpose of God, involving both evangelism and social action as authentic expressions of the loving service that Christians are sent into the world to accomplish.

The sections of the Covenant linked together evangelism, social responsibility, Christian discipleship, and a concern for church renewal and unity as integral elements in mission theology. In its totality it may be seen as a sympathetic and critical response to the debates concerning mission in the ecumenical movement.

The depth of analysis of key issues offered at Lausanne certainly pointed to the maturity that evangelicism had developed. The discussion of evangelism is an excellent example. Ralph Winter's paper on the three main types of cross-cultural evangelism in relation to the scope of the evangelistic task still remaining among the three billion people who do not know of Jesus Christ represented a crucial thrust in the total discussion. Orlando Costas's presentation on the types of in-depth evangelism being used in different parts of the world reminded delegates of the wide range of possibilities open to achieve the goal of effective evangelism.

The frequent plea for different types of evangelistic activity to be related to diverse cultural and sociological situations clearly raised the point that anyone involved in evangelism must study seriously the context of the world in which the gospel is to be communicated. The strong emphasis on the need for social action in relation to evangelism, together with the supplementary statement "A Response to Lausanne" contributed by the Radical Discipleship Group, underlined the importance of this issue for many participants, especially for some from the Third World. A concern for and involvement in the social needs of humanity as a necessary part of the witness and responsibility of Christians is clearly part of Lausanne's teaching.

Ecclesiology received significant attention at Lausanne. Two issues seemed of particular importance. Church-mission relations

have become critical in many places with the establishment of indigenous churches in almost every country with national leaders who wish to assume much of the responsibility for the outreach of the church. The question of the nature and form of unity to be sought to fulfill the desire for fellowship and cooperation among evangelicals, and with Christians of other traditions, were raised, but did not find an adequate answer.

The influence of a number of regional thrusts in mission has demonstrated the vitality and diversity of evangelical thought and practice. Based at first in North America, the Church Growth movement under the leadership of Donald McGavran has challenged the theology and practice of mission in many places by drawing attention to church growth—understood in its quantitative, qualitative, and organic dimensions—as an irreplaceable goal of mission. The numerous research projects undertaken by students on a large number of specific areas has illuminated many of the factors that help and hinder such growth. The Church Growth movement has been influential in many quarters, but has been especially influential among evangelicals.

During the 1960s R. Kenneth Strachan developed Evangelism in Depth as an innovative strategy and methodology for evangelism in Latin America. Based on the conviction that evangelism is the task of the whole church through its total membership mobilized and trained for witness in a given area, Evangelism in Depth gained widespread acceptance among evangelicals throughout Latin America as a means of uniting Christians in a planned program of outreach. As the concept developed under the leadership of Ruben Lores and Orlando Costas, it created a new spirit of faith, courage, and optimism among the tiny Protestant churches in Latin America.

The Evangelism in Depth concept provided the inspiration for an African adaptation, New Life for All (NLFA). After learning of the Latin American experiment, a number of churches in northern Nigeria adopted a plan based on the idea that the total membership of the church must be involved in a concerted and continuing evangelistic movement. The NLFA plan has been widely adopted in other parts of Africa, especially following the West African Congress on Evangelism in 1968.

The mature fruit of evangelical mission theology in the Lausanne Congress and Covenant came as the result of discussions involving participants from many parts of the world. The emergence of evangelical leaders from the Third World has brought many new voices and opinions to the debate on how best to fulfill God's Great Commission in the world today.

The Development of Roman Catholic Mission Theology

Recent events in the Roman Catholic Church, and the growing Catholic involvement in the ecumenical movement, make it essential for other Christians to learn how questions of mission theology, especially those relating to evangelism, dialogue, and social involvement, have developed in that tradition. Only the briefest account can be offered here.

The major papal encyclicals on mission in this century prior to Vatican II stressed the preaching of the gospel among all people, particularly in non-Christian countries, and the planting of the church throughout the world as the twin aims of missionary activity. To achieve these goals successive popes sought to encourage an adequate flow of missionaries, to foster the formation of a fully trained indigenous hierarchy and clergy, and to increase the support and involvement of the laity in missionary activities through monetary support and prayers.

The Vatican Council II added some new dimensions to Catholic mission as it struggled to renew the church and its approach to
Concerned with the development of an attitude of pastoral sympathy and openness to the world and other Christians. Dialogue and ecumenism were encouraged as means of creating deep relations between Catholics and others. Such an approach called for close cemed the development of an attitude of pastoral sympathy and openness to the world and other Christians. Dialogue and ecumenism were encouraged as means of creating deep relations between Catholics and others. Such an approach called for close cooperation with all Christians in some aspects of mission and witness. The council recommended working with all people engaged in struggling to build a more just and peaceful world.

The revolutionary impact of these themes for the life of the church soon became obvious through the Second Conference of the Latin American Episcopal Council (CELAM) held at Medellin in 1968. At that time the bishops endorsed the strong pleas for basic reform and renewal throughout the church, and the transformation of society in accordance with the aspirations of the people for greater justice and participation in the political, economic, and social structures of the continent. The distinctive task of the church outlined at Medellin involved the denunciation of all injustice and oppression, and the inspiration of a vision of peace based on justice as the fruit of love.

Medellin provided the main stimulus for the development of liberation theology in Latin America. CELAM recognized the need for structural change in society. Liberation theologians proceeded to sharpen the socioeconomic and political analysis of the situation, and to outline how the church should be involved in the process of conscientization and the struggle for liberation. This involved a comprehensive understanding of human existence in which "political liberation, the liberation of man through history, liberation from sin and admission to communion with God . . . are all part of a single, all-encompassing salvific process." The widespread influence of liberation theology throughout the Third World among both Catholics and Protestants has certainly made this one of the most significant developments in recent Roman Catholic mission theory.

Evangelization has received particular attention in Catholic circles through the Third Synod of Bishops in 1974, which took that subject as its theme. The essence of the synod’s discussions were distilled in Paul VI’s Apostolic Exhortation On Evangelization in the Modern World (Evangelii Nuntiandi). Both the pope and the synod reaffirmed that “the task of evangelizing all people constitutes the essential mission of the church.” They understood this to be a comprehensive and complex process involving the renewal of humanity through liberation movements, the witness of Christian living, explicit proclamation of the gospel, the entry of converts into the church by acceptance of Christ’s message, and sharing in the church’s ministry of evangelism. Pope Paul attempted to summarize all this in stating that

... the church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs.

The stress on the whole church’s responsibility for mission involving the liberation of all people from oppressive forces as an integral part of the salvation that God seeks for all humanity, by a church itself renewed, gave added emphasis to important aspects of Vatican II’s understanding of mission and its subsequent development in Latin America.

The “anonymous Christianity” debate within the Catholic church has some significant implications for mission. By asserting that many people outside the visible church are in fact anonymous Christians because they have experienced and responded to God’s grace, and are thus in some sense related to the church although not juridically, Rahner has argued that

the Church will not so much regard herself today as the exclusive community of those who have a claim to salvation but rather as the historically tangible vanguard and the historically and socially constituted explicit expression of what the Christian hopes is present as a hidden reality even outside the visible Church.

For those holding this view, the church’s mission is to make explicit what is implicit in human experience, and ever to become more fully the universal and sacramental and eschatological sign of salvation for all people.

In contrast with the conception of mission based essentially on conversion and church planting by a small group of missionaries in non-Christian countries, the developments that occurred at Vatican II, in Latin America, in the Synod of Bishops meetings, and in recent theological discussions constitute a revolution in Roman Catholic mission theology. The themes of the involvement of the whole People of God in the transformation and renewal of all people and the total social context for the complete liberation of humanity which already experiences the grace of God will promote a dynamic approach to mission within the Catholic church.

A New Consensus in Mission?

Recent developments in mission theology in the three traditions considered here have brought about a significant convergence on the main issues to be discussed: they now largely share a common agenda. Yet considerable differences remain in the several approaches to the questions under discussion, giving rise to tension both within and among the three streams of the WCC, evangelicalism, and Roman Catholicism.

The most significant point of convergence has been the recognition of the trinitarian basis of the missionary enterprise. The theological importance of this involves the decisive shift from understanding mission as one part of the church’s task involving the sending of special personnel to a particular geographical location, to recognizing that mission is the task of the whole church involving all God’s people through participation in the fulfillment of
God’s purposes throughout the world, as they have been revealed in Christ through the witness of the Holy Spirit. What God purposed in creation is what he will accomplish in his kingdom when his will is done on earth as it is in heaven. The church’s mission is to be a sign of the presence of that kingdom through its words and actions.

Such a perspective takes the world seriously as the arena for mission, a world in which God is still actively involved. The church must follow the example of Jesus Christ by being in the world as God’s creation, but not of the world in its sin and hostility to God, as it shares in God’s work of restoring all things in Christ by the power of the Holy Spirit.

Yet the question of God’s activity in the world raises one of the most acute points of tension in the contemporary discussion of mission. That God is at work in the world is widely accepted: it is far more difficult to answer how and where God is acting, and what is the relationship between his work of salvation in Jesus Christ and his presence and activity in the whole world, including other religions. The Catholic church clearly affirms the possibility of salvation outside the church for those who are moved by grace and respond to God’s will as it is known through the dictates of conscience. The WCC has frequently debated the significance and meaning to be attributed to God’s action in the world, but has never reached a consensus on the point. While evangelicals recognize that all people have some knowledge of God through his general revelation, they deny that this can lead to salvation. This question, which has such broad ramifications for mission theology, remains a key issue in the current debate.

The emergence of the Third World since World War II has brought enormous changes in its wake. Church-mission relations constitute one of the most important subjects for theological and practical discussion. The development of mature churches in many independent countries makes it imperative to search for new structures and forms to encourage the evolution of truly indigenous churches. The aim of developing churches that are deeply rooted in Christ and closely related to the culture in which they are set is widely accepted: the problem is to achieve that goal. The continuing dependence of many churches on foreign personnel, finance, and resources constitutes a serious threat to the development of indigenous churches, especially in relation to such questions as the ministry, Christian education in schools and seminaries, ecumenical relations, and appropriate forms of outreach in urban and rural areas.

It is now widely agreed that evangelism and social action constitute essential elements in the mission of the church. The acrimonious debate between evangelicals and those in the ecumenical movement over this point has now largely passed. Yet tensions remain about what is meant by each term, and the priority which should be given to each in the total mission of God’s people. The WCC generally supports an integral approach in which the preaching of the gospel and the meeting of human needs are considered equally authentic and essential parts of mission in which the word illuminates the deed, and the deed authenticates the word, both witnessing to the love of God that motivates each. Evangelicals tend to argue that Christians are bound by two mandates—the cultural and the evangelical. These separate activities are both required by God, although frequently it is maintained (as the Lausanne Covenant asserts) that in the church’s mission of sacrificial service evangelism has the priority.

The question of what constitutes appropriate social action still arouses heated debate in all traditions. The WCC’s Program to Combat Racism has been the subject of intense argument within the ecumenical movement. Participation by Christians in violent revolutionary movements, as seen in the lives of Camilo Torres in Colombia and Nestor Paz in Bolivia, concern many within the Roman Catholic Church. Should the church confine itself to pastoral care of the needy and prophetic statements concerning unjust situations, or should it become directly involved in political and social movements? These are issues about which there is no consensus at the moment.

The search for unity among Christians and churches continues to be one of the most important quests of our era. The ecumenical movement itself, the renewal of relations between Roman Catholics, Protestants, and the Orthodox, and the oft expressed desire for fellowship among evangelicals—all testify to the significance of this search. Frequently unity is sought for the sake of mission, and each tradition recognizes in some way that disunity among Christians “openly contradicts the will of Christ, provides a stumbling block to the world, and inflicts damage on the most holy cause of proclaiming the good news to every creature.”

Yet the question of what kind of unity remains an unresolved point of tension. The WCC has spoken of unity in terms of a visible fellowship of all Christians in each place and the whole Christian fellowship in all places, and most recently a ‘conciliar fellowship’ signifying both the diversity of the church’s life and the unity of all Christians in Christ. Evangelicals frequently speak of ‘spiritual unity’ and ‘unity in truth,’ and then suggest various avenues of cooperation among Christians as the best means to express such unity visibly. Many evangelicals deplore the WCC’s concern for organic unity. The Catholic church has moved from its insistence on a “return to Rome” as the only basis for unity. Vatican II spoke of a movement toward Christ in which all participate—it is in Christ that the unity of the churches and the entire human race will be established. Yet Rome still declares that it is the Catholic church alone in which the fullness of the means of salvation can be found. The variety of approaches concerning unity evident here demonstrates something of the tension that still exists concerning this issue.

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The developments surveyed in this article have occurred as a result of external and internal forces at work in the churches and the world. Changing political circumstances have called for new approaches and different relationships in missionary activity. The social context and the intellectual climate in which the mission of the church takes place have demanded changes in strategy and priorities. The emerging strength and vitality of churches in Africa, parts of Asia, and Latin America have led to different patterns of mission. All these forces are likely to continue, creating a dynamic situation requiring a continuing response in terms of mission theology.

It is now possible to speak of a convergence in ecumenical, evangelical, and Roman Catholic mission theology concerning the importance of several key issues. These relate to a trinitarian basis for mission, the importance of indigenous churches, a comprehensive understanding of mission involving evangelism and social action, and a conviction that unity and mission are closely related in God’s plan for the church. Considerable tension exists regarding each of these points, however, because there is much less agreement concerning the appropriate understanding and meaning of each point. Mission theology has developed a common agenda: the discussion of that agenda among and within the various traditions must now continue. The voices of Christians from Asia, Africa,
and Latin America will be heard more strongly and clearly in the future.

Theology has the task of criticizing and clarifying the church’s witness of faith to help it be faithful to the gospel of Jesus Christ and responsive to the context in which the gospel is to be commun-

Notes


6. Ibid., p. 158.


16. See James DeForest Murch, Cooperation without Compromise: A History of the National Association of Evangelicals (Grand Rapids: Wm. B. Eerdmans, 1956) for detailed information concerning the motivation behind and growth of the NAE.


33. Walbert Bühlmann in his book The Coming of The Third Church (Maryknoll, N.Y.: Orbis Books 1977) surveys these and other related questions.

34. Unitatis Redintegratio, no. 1 in The Documents of Vatican II, cited above.

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