What Price Fidelity?

The late Max Warren once said that God does not require us to be “successful” in Christian mission, but that we are obliged to be faithful. Such fidelity has always been costly, no less in the twentieth century than in the first.

In “Evangelization from the Inside: Reflections from a Prison Cell,” Mortimer Arias testifies to the price he and millions of our fellow Christians must be prepared to pay for faithful discipleship in today’s world of increasingly repressive governments.

Yet fidelity is not merely a readiness to suffer if need be. It is also a willingness to undergo the rigorous discipline of learning to communicate our faith effectively. Eugene A. Nida warns here that today’s missionaries, even more than their predecessors, are being accused of theological imperialism and cultural blindness. Nida says that most cross-cultural verbal communication is still ineffective and often seriously misleading.

Responding to questions raised during a recent interview in Ventnor, New Jersey, Emilio Castro, director of the World Council of Churches Commission on World Mission and Evangelism, probes some contemporary issues of fidelity in mission: the challenge of the poor, the gospel and social ethics, the goal of evangelism, dialogue with people of other faiths, the church-growth debate, and the role of North Americans in the missionary enterprise.

In “Christian Conversion in Rwanda: The Motivations,” G. Jan van Butselaar maintains that histories of African Christianity will necessarily depend more on the creative utilization of living oral sources than on the inadequate available written sources.

Continuing our series on the legacy of outstanding figures of the recent past, we are pleased to present two articles representing missionary fidelity. F. W. Dillistone sketches the life of Max Warren, longtime general secretary of the Church Missionary Society (CMS) and one of the most insightful and prophetic missiologists of modern times. Hugo H. Culpepper evaluates the scholarly contribution of William Owen Carver, a Southern Baptist professor who established the oldest continuing seminary department of missions in America.

Robert Shuster and Josef Metzler describe the development, purpose, and scholarly resources of their respective centers for missionary research and documentation: the Billy Graham Center, in Wheaton, Illinois, and the Sacred Congregation for the Evangelization of Peoples, in Rome.

On Page

98 Evangelization from the Inside: Reflections from a Prison Cell
Mortimer Arias

102 “Why Are Foreigners So Queer?” A Socioanthropological Approach to Cultural Pluralism
Eugene A. Nida

108 Mission Today and Tomorrow: A Conversation with Emilio Castro

111 Christian Conversion in Rwanda: The Motivations
G. Jan van Butselaar

114 The Legacy of Max Warren
F. W. Dillistone

119 The Legacy of William Owen Carver
Hugo H. Culpepper

123 Ecumenical Sharing of Resources: A Message to the Churches
Central Committee, World Council of Churches

124 Library and Archival Resources of the Billy Graham Center
Robert Shuster

127 The Sacred Congregation for the Evangelization of Peoples or the Propagation of the Faith: The Mission Center of the Catholic Church in Rome
Josef Metzler, O.M.I.

130 Book Reviews

144 Book Notes
Evangelization from the Inside: Reflections from a Prison Cell

Mortimer Arias

The military coup in Bolivia on July 17, 1980 initiated a bloody and repressive situation in that country. It brought about the arrest and imprisonment in late August of former Methodist Bishop Mortimer Arias in Cochabamba, Bolivia—along with many other Protestant and Roman Catholic leaders, as well as countless lesser-known individuals. After thirty-seven days—during which time little was known by his family, friends, and church of his whereabouts and condition—Dr. Arias was suddenly released by the Bolivian authorities on condition that he leave the country immediately.

Born in Uruguay, Mortimer Arias served as bishop of the Evangelical Methodist Church in Bolivia, and as executive secretary of the Council of Methodist Churches in Latin America, with offices in La Paz, Bolivia. Widely respected for his leadership in the ecumenical movement, Dr. Arias gave a memorable plenary address at the Fifth Assembly of the World Council of Churches (Nairobi, 1975) in which he called for a renewed recognition of evangelism as "an essential priority." Renewal of the church, he said on that occasion, "does not come before mission but in mission." He has served on previous occasions as visiting professor of evangelism both at Boston University School of Theology and at Perkins School of Theology, Southern Methodist University, Dallas, Texas. In January 1981 Dr. Arias was appointed Professor of Mission and Evangelism at the School of Theology in Claremont, California. Upon his arrival in the United States, the International Bulletin invited Dr. Arias to share with our readers an account of his experience while in prison.

For some time now many of us have been talking about the contextualization of the gospel. It is becoming more and more clear that evangelization has to be contextual. John Stott has been very strong in suggesting "the incarnational principle" in evangelization. And I am convinced that we need to discover an incarnational style in our communication of the gospel today.

All these generalizations became flesh during my recent experience in prison. I was held incommunicado for five days inside an ambulance, then seventeen days in the improvised cells of the Ministry of Interior in the city of La Paz, sharing with seven fellow prisoners a packed room of six-by-six feet; and then fifteen more days in the cells of the Department of Political and Social Order (DOPS) in the same city, in intimate relationship, first, with a group of ten inmates and later on with a group of about fifty in a wider multiple cell. This experience gave me the unique opportunity to see in practice what might be called "evangelization from the inside." Kenneth Strachan invented the expression and the program "evangelism in depth," and Gerhard Hoffman has suggested an "out-of-the-depths" style of evangelism. Might we also speak of "in-the-depths evangelization"?

A Short and Mild Experience

Mine was a very short and mild kind of experience in prison of only thirty-seven days, compared with those who spend years of their lives in a cell. Yet I shared the uncertainty of the "political prisoners" in Bolivia after the last military coup in July 17, 1980, not knowing what the charges were, what the evidence was against us, who were the originators of denunciations and accusations, what the purpose of our imprisonment was, where we would be taken from there, how we would be treated at the interrogation chamber, what was happening in the world outside (both in the country and in our homes), how long this situation would last, and how it would eventually end (freedom in the country, controlled release, house arrest, confinement in the jungle concentration camps, exile?). But I did not suffer torture, as thousands of others have suffered in the long Latin American nightmare of the last twelve years, and still are suffering today. I was not submitted to hunger and thirst; in fact, I was well fed during all the time of my detention. I had only two interrogations with my head and face hooded, not being able to see my interrogators, and a total of twelve to thirteen hours of interrogation, but I was not submitted to the beating, the fist-blows, the kicking, the clubbing, the scourging, and the electric-shock treatment that some of my fellow prisoners had to endure. True, I shared also the contamination, the germ-contagious environment, and I contracted a bronchitis condition for one month while inside, which lasted another two months after my release (in fact, a recent X ray revealed traces of former pneumonia). But we were allowed to receive medicines and the visit of a doctor and a nurse now and then.

However, these thirty-seven days inside prison were an inspiration and a revelation to me at the human and pastoral levels. In particular, they helped to confirm my basic intuitions about "evangelization from the inside" or "evangelization incarnational style."

To Live the Gospel Intensively

To communicate the gospel you have to live the gospel. A confined situation, like the one in prison, forces you to live the gospel intensively, in the depths. You have to resort to the deepest resources of your Christian faith. Nothing is certain except your faith. You have to live by faith, by hope. As I put it in a poem I wrote during those days as a prisoner:

The hours pass slowly
In our dark prison
Built by human beings
But used by God.

Whether in the company of others
Or in oppressive solitude
Hope is incubated.

And friendships are affirmed.

The spirit reaches out
Projecting another day,
Both in fear and in hope
Of the long-awaited freedom.

This is life, between parentheses,
Eschatological faith,
In the tense expectation
Of the future of the Lord.

The prison is a desert
Where God is encountered
By the human soul, fugitive
In our human confusion.

Our daily Christian faith,
Worn out in comings and goings,
Purified by this test,
Takes on new life and vitality.

I am grateful to God who gave me, during all the time of my imprisonment, peace and a serene confidence in his purposes and a sure feeling of being in his hands. Although the future was un-
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July, 1981

Witnessing to the Powers

In the context of political repression, so common today all over Latin America, the so-called political prisoner, or prisoner of conscience, has the opportunity not only to defend himself/herself but also to witness before the powers and to the powers. Interrogation in that situation is not an investigation for facts and truth by a regular tribunal; it is a real confrontation—a spiritual confrontation—in the midst of an ideological warfare. To witness in those circumstances is to give account of your deeds, your ideas, your convictions, your faith—and your Lord.

I had to give account of what I had said or written or done in the last ten years as a minister and as a bishop of the church. I was submitted to an examination on the “Manifesto of the Nation” prepared by the Methodist Church in Bolivia and written and signed by me in 1970 when it became autonomous. I had to give account of what my church had done all these years in its attempt to incarnate the gospel through a holistic concern and commitment to the Bolivian people in its search for justice, freedom, and human dignity. I had to give account of what other Methodist churches in Latin America and the ecumenical movements and groups are doing in our countries and throughout the world. Why is the church participating in the defense of human rights? Did I believe that terrorists and delinquents also have human rights? Why is the church “meddling in politics”? Why is the church denouncing governments and systems? Where do its funds come from? What is the purpose and mission of the church? What is its particular role in society: conciliatory, subversive, or just ecclesiastical? (A good ecclesiological question that theologians could not formulate any better!)

And through all these questions one has the opportunity to witness to a gospel that is concerned with all of human life, in a way that is not merely political or ideological, and to account for “the love of Christ that constrains us” (2 Cor. 5:14). The point is not to defend yourself or the church with its fallible options but “to defend the gospel of Jesus Christ,” as Paul did (Acts 22-26; Phil. 1:7, 16).

In our evangelistic strategy we rightly insist on the essential role of witnessing. But this word has become a stereotypes of a certain form of retelling our religious experience. Have we realized that what is said about witnessing in the New Testament is always related to the questioning and the confrontation that comes up before tribunals, inquisitors, and hostile communities? And it is to those confronted by the powers that the promise is given: “Behold, I send you out as sheep in the midst of wolves . . . they will deliver...
you up to councils, and flog you ... and you will be dragged before gov­
ernors and kings for my sake, to bear testimony before them. ... do not be
anxious how you are to speak ... for it is not you who speak, but the Spirit of your Father speaking through you” (Mt. 10:16–20). “You shall receive power when the Holy Spirit has come upon
you; and you shall be my witnesses . . .” (Acts 1:8). “Always be prepared to make a defense to any one who calls you to account for the
hope that is in you . . .” (1 Pet. 3:15). And when this happens the promise is fulfilled. Has this anything to say to our contemporary
way of witnessing to the gospel of hope in our world today?

Prophetic and Pastoral Witnessing

But I learned something else in the process. In witnessing to the
powers, we are witnessing before and to people. The representa­tives of the powers (political, ideological, economic, or other) are persons. There is a confrontation with the powers but there is also
an encounter with persons. There is both a prophetic and a pas­
toral dimension in this witnessing. I thank God, again, that he gave
me peace, inner poise, and helped me not to be seized by fear, im­
patience, or resentment. I am aware that I was not submitted to
physical violence and in general I was treated with some respect
and consideration. I don’t know what I would do under suffering
and torture and I cannot presume of my strength and faithfulness.
But in this case I must say that I was enabled to see my military
interrogators as persons and to be open at any moment to the pas­
toral dimension of our encounter. Sometimes I felt as though I
were up against a wall of impersonal powers, untouched in their
ideological consistency, suspiciousness, and disbelief. But many
other times their own anxieties, concerns, and inner bleeding
would come to the fore in a very human way. I tried my best to
be sensitive and responsive to this dimension. I cannot give names,
but I have evidence that some of them were receiving the message
implicit in my witness, and, though I was classified in their official
papers as an “international extremist,” more than one of my cap­tors and custodians expressed their spiritual needs and their desire
to have a Bible with my signature in it.

Only God knows where and when the seed will sprout, but
we can trust that “[his word] shall not return . . . empty” (Is.
55:11). The fact is that the most crucial Christian witnessing in
Latin America today (the natural locus for evangelization) is taking
place at the tribunals and interrogation chambers of our repressive
countries. This evangelization is done “in the hidden places,” but
they eventually will become public in the uncovering process of
our God through history, according to Jesus’ own prophecy (Mk.
4:22).

Incarnational Style

But surely where this “evangelization from the inside” is more in
force is in the incarnated witnessing through sharing all experiences
with one’s fellow prisoners. A very powerful aspect of the
common prison life is the new sense of community that emerges.
As I tried to summarize it:

Like a tiger in its cage
The prisoner paces his cell
And becomes restless from rest
Forced by obligatory inaction.
When space becomes crowded,
He must know how to alternate
His standing, sitting, lying down,
And so learn to live together.

The prison is a school
Where one learns to live.
The barriers of selfishness fall
And one lives in community.

As I said, I did not start preaching at my fellow prisoners; I
was not proselytizing them. But they knew who I was, and I was
one of them. Most of them had a Catholic background, some were
active Christians, some were not. Only two of them had an evan­
gelical background. When you live twenty-four hours a day to­
gether and share everything, literally everything, you know what
you are. And it is what you are, and what you have in common
that counts. The evangelistic situation comes up naturally.

From the very beginning I would spend a good part of my
time reading the Bible. I said to myself that this was my great
opportunity to read it—and study it—in stridies, without haste or in­
terruptions. But soon my fellow prisoners began to ask me about
my reading, why I was reading, what was in the Bible, why I was
marking some lines, and so forth. So I had the opportunity to wit­
ness and to teach individually according to the questions that were
posed and the person asking them. Several times I had to summa­
rize in a few sentences the content and the meaning of the whole
Bible, or of a whole book, or comment on a passage I was reading.
Then the Bible (there was only my personal copy during the first
weeks) began to circulate; several wanted to read it by themselves.
I myself had to take turns to do my own reading! Spontaneously
new questions and enthusiastic comments were emerging from
them and giving place to new conversations. They were making
some amazing discoveries in their reading of Scripture! And when
the reading with the whole group started naturally, some of them
wanted to share what they had found.

Contextual Bible Study

It was a very contextual reading of the Bible, rooted in our situ­
aton. The first night together a fellow came back from interroga­tions sobbing, physically and spiritually broken. We tried to
support and to reassure him. I gave him a sedative pill and offered
to read him a psalm. The few of us sharing the cell at that time
met around his bed, read the Bible, and prayed with him. He, on
his own, was repeating my prayer. It was a very moving moment,
the beginning of many similar occasions in the following days.

Near midnight, when all interrogations were over and we had
spent long hours in talking, joking, or playing cards, all were ready
for the moment of reading and prayer. The psalms were a proper
place to begin. What a richness of human experience brought to
the presence of the Lord is in the Psalter! Even the imprecatory
psalms with which I have always had some difficulties were very
real in our situation! And there was always the word of confi­
dence, and hope and praise. We would choose a choice portion of
the New Testament after that, from Jesus or Paul. But what caused
the group to become really excited and in suspense, as with a good
novel or film, was when we began reading whole chapters of
The transparency of Today’s Spanish Version (Dios Habla Hoy) was
a blessing. The Scripture became not only more contemporary than
the newspapers (which we were not allowed to read) but also
autobiographical. And it easily moved toward a kind of Bible
study with wide participation of the members of the group, much
more so than in our ordinary Bible studies in a church building.
The words of Jesus in the Sermon on the Mount fell into our
hearts like water on dry soil. We were called to accept God’s love
and to love our enemies. We were challenged not to leave any root
of bitterness in our souls; to commit ourselves to reconciliation and
not to give up hope in the task of human liberation. It is amazing
how God can speak to and through people who are not condi-
ed by theological jargon or dogmatic hangups. It is here where the evangelizer is evangelized in the process of evangelizing (Acts 10, Peter and Cornelius).

Unusual Congregation

To make a long story short, gradually I found myself with the most unusual congregation I had ever had in my thirty-three years in the ministry. We used The Upper Room devotional guide (Spanish edition), which eventually made its way into our cell, as a guide for our morning meditations together, after breakfast and the cleaning up of the place. Nobody was late and no one was in a hurry to leave the service! We had no offerings but we shared everything and, quite literally, we had “all things in common” (cf. Acts 2:42–47). Everything that happened during the day was part of our sharing and praying together: the newcomers, the sick, the released, the brief family visits, the hopes and frustrations, the people of the country and the authorities, as well as our custodians.

A big-sized young man, trained in the arts of karate, came back one night in shambles, because of what he saw and heard of other people being tortured, saying, “I am ashamed of being a human, not even animals treat other animals as we treat human beings!” At this moment it was natural, after the personal support to release his tension, to remind him of the One who was not ashamed of becoming like one of us and who faced all the cruelty and the evil of other human beings. Prayer that night was surrounded by a deep and heavy silence of participation not common in many prayer meetings. When we were finally able to get pages with copies of some selected hymns, songs, and prayers, the group was able to sing with all their hearts, though most of them had never done it before.

I became their pastor without any formal appointment or installation. I had more pastoral interviews during those intensive days than in months of pastoral work in a congregation. There were spontaneous confessions, both private and public, as well as Christian commitments for the future (I have heard since I was exiled that some of them looked for the church I belong to, and one professor after his release even wanted to study theology to become a pastor!) My family got the idea of sending to me, at the end of the first week in prison, my clerical shirt and collar, which I very seldom have used. I decided to use them in this situation everyday, as a symbol, even though I had to wash and dry them during the night. In other circumstances it would have been a symbol of separation. Not so in this case: I was one of them.

One of Them

This was precisely the meaning of their testimonies the night before I was released. “We have had the privilege of having our own pastor among us.” “A truly ecumenical pastor who made no differences between Catholics and Protestants.” “A pastor who shared our jokes and games, who cleaned up the toilets like us, who distributed medicines among us, and attended those with pains and suffering, one who could use our own language....” Surely they were aware of my limitations and shortcomings much better than many who know only my name, my function, and my public image. But they were receiving my witness because it had meaning for them, coming from one of them.

No wonder the Bible became the best-seller in prison. When I was able to get Bibles from my colleagues in the church, with the permission of the prison authorities, not only my fellow prisoners wanted to have their own individual copies, but even the guards would take copies for themselves before the package reached our cell.

This is not intended to be a triumphalistic story. The incarnate word can be rejected, as our Incarnate Lord himself was rejected. Much more can our stumbling human witness be rejected. “A disciple is not above his teacher, nor a servant above his master;... If they have called the master of the house Beelzebul, how much more will they malign those of his household” (Mt. 10:24–25). But to this warning Jesus added his promise: “If they persecuted me, they will persecute you; if they kept my word, they will keep yours also” (Jn. 15:20).

Evangelization incarnational style is not infallible, but it is fruitful because it is authentic and it is from the inside. The poor in spirit will recognize it and will receive it. There is no true evangelization without incarnation. My poem from prison remains unfinished:

“At some time in life,”
A friend reflected,
“Everyone should know
What it is like to be in prison.”

How can the church today “know what it is like to be in prison”? How can the church become a prisoner with the prisoner, poor with the poor, oppressed with the oppressed, repressed with the repressed, marginalized with the marginalized, ill with the ill, black with the black, lonely with the lonely? Or, to use one of our evangelistic slogans, “how to reach the unreached”? Jesus had an answer to this: to serve him with the hungry, the thirsty, the naked, the sick, and the stranger (cf. Mt. 25:41–46) because that is where he is and where he waits for us. The question, however, is not to minister to them from the outside but with them from the inside. Paul perceived this challenge and made it his own strategy for mission:

For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law.... To those outside the law I became as one outside the law.... To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some (1 Cor. 9:19–22).

How can this be done in the ongoing life of the church today and specifically in our evangelistic task? This, I believe, is the evangelistic question par excellence.

Notes


July, 1981
"Why Are Foreigners So Queer?" A Socioanthropological Approach to Cultural Pluralism

Eugene A. Nida

A Totonac Indian from the vanilla-producing lowlands of Mexico's east coast found it hard to understand why American tourists wore such gaudy sport shirts, draped themselves with such large camera bags, bought so many useless trinkets, and always talked so loud. "Why are foreigners so queer?" he exclaimed, as he pointed to a group of tourists crowding onto a bus headed for the pyramids just north of Mexico City. This Indian's reaction was easily understandable, but what was not so evident was a comment from a Mexican schoolteacher who asked me one time about a number of Protestant missionaries he had known. "Why are all the men like women and all the women like men?"—an insightful comment about the strong personalities of so many of the women missionaries and about the lack of dynamic in so many of the men. Why are we, the foreigners, so queer?

Cultural pluralism is an increasingly important fact of life in our rapidly shrinking world, and its significance is nowhere more relevant than in the case of Christian missions, which are being more and more accused of theological and ideological imperialism and blindness.

Two Perspectives on Cultural Pluralism

From the standpoint of the missionary outreach of the church, the issues of cultural pluralism must be viewed primarily from two perspectives: (1) the way in which the Western world in-group views the cultural differences of the Third World out-group, and (2) the way in which members of Christian in-groups view the cultural differences of Christian out-groups. The in-group is understood as any group to which a person acknowledges some degree of belonging, ranging all the way from a nuclear family to a nation, and the out-group is any group of persons outside a particular in-group.

Though these two perspectives are in many respects complementary, there are some important differences, and it is therefore preferable to treat them separately. First, they should be treated in terms of the problems posed by the way in which expatriates (especially those from the Western world) recognize, understand, and accept the cultural differences of those among whom they work. Second, they should be treated in terms of the acute difficulties that arise from the cultural or subcultural differences existing within or between Christian congregations and denominations.

Cultural Pluralism and Third World Out-groups

In my youthful idealism I at first assumed that the truth of the gospel, if communicated verbally in an accurate form, would be so convincing that the results would be assured. I also assumed that those who espoused the good news would find it so vital for abundant living that they would inevitably want to share it. Furthermore, it seemed to me that such sharing should not be unduly difficult, since what all peoples have in common is far greater than what distinguishes them one from another. Therefore, in terms of common humanity there should not be serious barriers to either communication or identification. In addition, since the outreach of the church through missions had always been painted in glowing colors, I had naively thought that as far as verbal communication, social relations, and intellectual orientation were concerned, cultural pluralism should pose only minor problems for evangelistic outreach. However, it took only one extended field trip to explode the balloon of my initial optimism. I soon began to see that cultural pluralism does pose some major obstacles to evangelistic outreach, and the experiences of intervening years have strengthened this early conviction that cultural pluralism is one of the main causes of some of the conspicuous failures in the missions carried on in the Third World by Christian churches of the Western world. In saying this, I do not wish to minimize any of the very important successes that these missions have had. But when one compares what could and should have happened if the obstacles posed by cultural pluralism had not existed, one soon realizes not only the significance of cultural pluralism but also its increasingly acute importance.

Verbal Communication

Despite the valiant efforts of numerous missionaries to master strange unwritten languages and the considerable success that a few persons have had in doing so, verbal communication for the most part has been poor and often seriously misleading. Almost all early Bible translations in so-called new languages have been found to be seriously deficient. Many of them are so literal that people have found them difficult to understand. In Africa, for example, many persons have had to read the Scriptures in English, French, or Portuguese first, in order to know what they meant in their own native languages. Also, the insensitivity of some translators to linguistic and cultural differences led to a number of serious mistakes. In one language in central Africa a translator thought he was speaking of "this cup of blessing" (1 Cor. 10:16), but the people read the phrase as "this cup of poison"—an interpretation that fitted in perfectly with their own notion of drinking a poison cup in order to prove one's innocence. In a number of languages the rendering of "Holy Spirit" has meant little more than "a clean ghost," and in some languages it has actually meant "a tabooing spirit." Quite naturally people have been reluctant to accept into their lives a spirit that would make them taboo.

In comparison with the level of linguistic inadequacy of the Scriptures, the level of missionaries' proficiency in oral use of Third World languages has been even worse. Despite the fact that most of the languages in Africa south of the Sahara have tonal distinctions that are extremely important, not only in distinguishing words but in marking grammatical relationships, very few missionaries have ever learned to use the tones correctly. This has been particularly serious in languages in which the only difference between "he" and "you" is simply a distinction in tone. It is in fact...
a tribute to the linguistic ability of so many Africans that they learned to accommodate themselves to the inadequate linguistic abilities of missionaries. Sometimes they were simply amused by the mistakes, but more often they have felt the way one person did who said of one missionary, "He has hurt our ears for twenty-five years."

Though for the most part missionaries were often conscious of their linguistic handicaps and desired more time and help in learning local languages, the mission boards that sent them to the field have usually been far less sensitive to the problems of verbal communication. It is tragic that boards have often assumed that, especially for nonwritten languages, missionaries could simply "pick them up on the run." On numerous occasions I have pleaded with missionary leaders to take more seriously the problems of verbal communication, but only rarely have I experienced a positive response. Evidently they consider an adequate language-learning program to be a luxury they can afford to forgo, even though by means of it the quality of the missionary service might be greatly enhanced. Erecting church buildings has too often appeared to be a more practical and urgent object for the investment of available funds. As one missionary described it, "Our board has a cement psychosis."

In a sense the missionary work has gone forward despite inadequate language competence, for as long as a person is running the show, he or she can get by. Others will of necessity adjust to that person's level of language. But inadequacy in verbal communication never makes it possible for a person to "lead from the middle," and this is precisely what the present-day missionary should and must be doing. If a missionary is not able to enter fully into the rapid-fire of back-and-forth conversation or to joke or laugh at plays on words, he or she will almost inevitably tend to avoid those interpersonal contacts that involve higher levels of language competence. Not being fully at home in a foreign language means, also, not feeling completely at home with people who speak that language. Not being equipped to associate fully with members of the "out-group" or being unable to communicate on an ideological level in the language of that group means that one almost inevitably tends to withdraw from that group psychologically, and psychological withdrawal usually results in subtle forms of social withdrawal. The result of all this is that missionaries in a particular community often tend to form a social "in-group," a kind of "holy ghetto."

Social Contacts

Fortunately the "mission compound" as an institution has largely disappeared, but in-group belonging among missionaries seems to be almost as strong as ever. There are, in fact, very few missionaries whose closest personal friends are members of the local culture. The common practice of sending missionary children to special schools tends to encourage separation, even though increasingly such schools are admitting children from the local population. I have been on mission stations where missionaries threatened their children by saying, "If you don't behave, the black man will get you!" It is not surprising that on some of the same stations black children are warned, "You'd better behave, or the missionary will get you!" Unmarried missionaries are usually warned against marrying anyone from the local population, and traditionally the ethos of missionary work has been "what one does for people" rather than "what one does together with people." This orientation takes a particularly crucial form in the psychological testing that is generally given to missionaries to determine whether they are likely to fit into a mission program. Most of this testing, unfortunately, is based upon the conception that individuals need to be able to adjust adequately to the in-group of their own missionary colleagues. In other words, they must be tested for what is essentially a cooperative team spirit. It is highly doubtful whether any of the so-called great missionary pioneers (for example, Livingstone, Moffat, Morrison, and Judson) would have been able to pass such tests. Yet the missionary's real problem is identification with the out-group and not identification with the in-group. My personal observation has been that some of the most satisfactory and effective missionaries are precisely those who are not especially interested in identification with the in-group but who do find great social and spiritual satisfaction in their meaningful relations with the local population.

I was once discussing the issue of social identification with a professor of philosophy in a university in Latin America. This highly perceptive and devout Roman Catholic remarked quite frankly that he was not at all concerned about the possible inroads of Protestant missionaries in his country. In fact, he thought that their social activities might actually be helpful to the people, especially to the Indians. But he saw no danger at all for the traditional way of life, for, as he said, "These good people are simply not capable of taking either us or our ideas seriously."

**Intellectual Outlook**

The missionary enterprise by and large has included relatively few persons who might be called "intellectuals." In general, such persons have not been attracted to the missionary enterprise, and in some instances individuals with intellectual gifts have been emphatically discouraged from considering such a ministry. In fact, the leader of one large organization whose avowed aim is to evangelize the entire world within the next twenty years declared to me that he would not have an intellectual on his staff.

Most of the schools that prepare persons for missionary service abroad aim at arming them with information concerning established truths. They do not concentrate essentially on methods of inquiry, the use of multiple hypotheses, and training in critical judgment. Obviously, such a program of education does not prepare a person to take other people's ideas seriously. And, as has often been said, it is impossible to convince a person that he or she is wrong unless one's error is taken seriously.

More important, however, than their formal education is the informal education that most missionaries receive. Perhaps the most significant aspect of this informal education is the conviction that the Western world is significantly superior to the so-called Third World, since in some way or other material progress has been equated with corresponding degrees of human happiness. The so-called success syndrome is also a fundamental feature of informal education. This means that a person's view of personal advancement in the hierarchy of any organization is a symbol of accomplishment—rather different, indeed, from Jesus' statement that the one who would be first must be servant of all. Part of the success syndrome is related to quantitative measurements, a way of viewing success merely in terms of some kind of statistical increase. As a result, annual reports of mission activities often do not differ fundamentally in outlook from the annual reports of commercial corporations, reflecting as they do what might be called "the gross national product neurosis."

A third aspect of this informal education is the unspoken, and often denied, principle that "programs are more important than people." Such a procedure is necessary and good in some instances, but that is not always the case, and the rest of the world does not always function in such a manner. What is far more important is to find outstanding creative people and then to build a program around them. This is exactly what has happened at the most creative periods in the history of Christendom. But, as has so often
realism. Being only easily substitutable parts in a large impersonal attitudes, pressure for success, mobility, and secularization. The fact that when we travel abroad we must carry a numbered, book containing our photograph demonstrates clearly that we are pluralism in our world, certain features of our Western culture for identification than one's name has an inevitable effect upon us. Of any other society or culture. We classify and categorize such organization almost inevitably leads us to treat others in this same manner, and so we tend to think quantitatively about the members culture of the Western world can perhaps be described as the most rewards for success and such severe penalties for failure that we have had exactly the opposite result, but apparently courses in The Aberrant Nature of Western Culture

Of the more or less two thousand cultures in the world (anthropologists differ in their classifications of degrees of diversity), the culture of the Western world can perhaps be described as the most "aberrant" of all. The highly specialized nature of the culture, based on its technology, urbanization, and industrial development, has resulted in a way of life that is perplexing to many people in the Third World. It is this aberrant cultural development that makes us, as representatives of that culture, so difficult to understand and to appreciate. For those who must deal with cultural pluralism in our world, certain features of our Western culture stand out as most likely to create problems; these are impersonal attitudes, pressure for success, mobility, and secularization.

The fact that a social security number is often more important for identification than one's name has an inevitable effect upon us. The fact that when we travel abroad we must carry a numbered book containing our photograph demonstrates clearly that we are no longer a part of a face-to-face society, and shows indirectly that we have lost many of the traits that belong to face-to-face social realism. Being only easily substitutable parts in a large impersonal organization almost inevitably leads us to treat others in this same manner, and so we tend to think quantitatively about the members of any other society or culture. We classify and categorize such groups of people and never seem to realize that the differences between persons within any one culture are generally far greater than the average differences between cultures.

Perhaps an even more significant factor that causes us difficulty in dealing with cultural pluralism is the intense pressure that we feel for success. Our own society has created such enormous rewards for success and such severe penalties for failure that we tend to be caught up in a mad rush for quantitative success. Strange enough, we seem to be almost completely unaware of the fact that this severe pressure results in a discouragingly large number of social discards—whether cop-outs on skid rows or habitues of country clubs, to say nothing of the increasing number of persons institutionalized because they cannot take the pressures of modern life. And even though we at times become aware of these problems, we tend to become calloused to the failure of others.

Our social and physical mobility also adds to our problems in dealing with pluralism. One would think that since this mobility brings us into contact with a great diversity of peoples, it ought to train us to deal with pluralism. But such is not the case, for such mobility normally means that we know many people slightly but only a very few people really well. As a result, we often feel socially insecure and are unwilling to expose ourselves to others. In fact, this personal insecurity is probably at the heart of our problem of being poorly prepared to cope with pluralism. And when one adds to this personal insecurity a growing cynicism about our own institutions in the Western world, it is not difficult to see why many people shun increasing pluralism in our kaleidoscopic world.

A fourth and perhaps crucial feature of our aberrant culture is our secularism. In contrast with most people in the Third World, who are still sensitive to certain spiritual dimensions, we are ill-prepared either to understand or to sympathize with a culture in which spiritual realities are so dominant. It is too easy for us to analyze demon possession as forms of psychoneurosis or psychosis. It is equally easy for us to think of prayer as psychological conditioning and to regard faith as a kind of psychic power enabling one to be successful in trying circumstances. One reason that Pentecostals seem to be so much more effective in the Third World than representatives of main-line churches is that they take spiritual experiences seriously. For those who have seemingly rational explanations for divine healing and exorcism, it is not easy to identify in a relevant way with many people of the Third World.

Insecurity in the Missionary Movement

Forty years ago there were only a few voices crying in the wilderness about some of the basic problems that the missionary movement was facing as it tried to communicate and minister effectively in a pluralistic world. But since World War II an increasing number of perceptive missionaries have been raising serious questions, and many missionaries have doubts about certain aspects of their roles, doubts that they generally do not care to mention to their colleagues.

The fact that a number of countries are closing to missionary activity or are placing restrictive resident requirements on missionaries cannot be overlooked. Pleas for a moratorium on missionary activity likewise cannot go unnoticed even by those missionaries who are not directly affected. But more fundamental than these elements is the fact that an increasing number of missionaries find that they are actually competing with nationals for certain roles and positions. They often find that nationals are equally, if not better, prepared to carry on many aspects of church life and training, and with the problems of mere existence getting more and more difficult in some areas of the Third World (due to disruption in government services and the breakdown of the infrastructure), more and more missionaries begin to ask seriously how long they should remain on the field.

Perhaps, however, the most disturbing element is the fact that the church is growing primarily as the result of leadership that is not related directly to missionary work. These are the independent churches of Africa, Latin America, and Southeast Asia, churches which in terms of leadership are one or two spiritual generations
Existing Illusions

Despite an increased realism on the part of numerous persons who are in direct contact with our pluralistic world, there still exists, particularly in the United States, a number of serious illusions about missionary activity. First among these illusions is the notion that if a flood of young people could be sent out, it would win the world for Christ almost overnight. This unfortunate notion has many parallels with the medieval “Children’s Crusade” promoted as a sure means of rescuing Jerusalem from the Saracens. And just as those children of the thirteenth century were exploited, so a great many young people today are being seriously misled.

The idea that the wealth of American churches is God’s great and final resource for evangelizing the world is another serious illusion. A certain amount of economic resource is, of course, necessary for the type of missionary activity in which churches of the Western world have engaged. But pouring in more funds, erecting more churches, constructing more schools, equipping more hospitals, and financing the building of more private houses is not a means of evangelism but only a byproduct of Christian concern.

Perhaps one of the most insidious illusions in certain missionary circles in the United States is the idea that what works in America will be equally successful abroad. Cowboy bands may be attractive features of revival meetings in Texas, but when they are made a central promotion piece of evangelistic rallies in Japan, their negative impact is enormous, and the positive results are trivial.

Despite the illusions there are encouraging signs. Many persons involved in the training of missionaries have begun to see some of the fundamental problems involved in cultural pluralism and to understand the relevance of courses in anthropology as a means of exposing missionaries to those problems and to show them how they may more effectively adjust to diversities in culture. Unfortunately, however, for the most part such courses are based upon traditional functionalism and often become downright manipulative in orientation. Relatively little attention is paid to cognitive anthropology and practically none to communication within a semiotic framework.

Cultural Pluralism and Christian In-groups

The cultural differences between two out-groups are much easier for people to recognize, understand, and accept than the pluralism within an actual or potential in-group. We expect other peoples to be different, but we find it difficult to accept the fact that people within our own Christian group or those of other Christian groups can be or should be different from us. We usually find it easy to account for and to justify the characteristics that define our own Christian in-group, but we are usually at a loss to explain why other Christian groups ought to be so different from us. Surely, we feel, since they are Christians (or if they really are Christians), they ought to be like us, and so all of us together would constitute a much larger and stronger in-group. This anomaly lies at the heart of the paradox in Christian unity.

Cultural pluralism is a rapidly increasing feature of modern society. Technological advances in communication are radically contracting psychological space, and urbanization is drastically reducing physical space between people who in former times could and did live quite different kinds of lives. In the view of some persons, whose fear of the future only increases their nostalgia for the past, that earlier state was surely a time of “glorious isolation.”

For the most part, however, cultural pluralism is readily accepted in secular life. People generally accept and excuse differences of ethnic backgrounds, diverse levels of educational advantages, and distinctions in occupational interests and skills. But to accept differences in religious practice and belief is something quite different. People argue that, after all, truth must be unitary, not multiple; and though multiple hypotheses may be all right for scientific inquiry, they cannot be accepted as a basis for religious instruction or thought. Few of us have ever taken the time to consider how much of our religious practice and how many of our beliefs are, in reality, “extrabiblical.” We are all so much a part of our own culture that we take for granted that we should worship God in beautiful buildings with stained-glass windows and elegant altars—a far cry from the manner in which the crowds listened to Jesus on the hillside or beside the lake or in the thronging courtyard of the temple. When the leadership of one denomination in North America became so aware of the cultural increments in their church life that they decided to eliminate from their manual of church principles and practice everything that was extrabiblical, the final result was that they dispensed with fully two-thirds of their official ecclesiastical traditions.

Relatively few Christians in the Western world are able or willing to accept fully the differences in other Christian groups, especially those nearby. The fervor of charismatics is often regarded as mere group hysteria; the noise of Pentecostals is scorned as nothing but spiritual bedlam; and the ritual of liturgical churches is condemned as little more than a religious narcotic. And if these Christians of the Western world knew much about some of the churches in the Third World, they would very likely be even less tolerant. Bizarre names such as “Seraphim and Cherubim Church” or “Holy Castor Oil Church” no doubt would appear to them to be sacrilegious, and the local prophets of such churches might be regarded as forerunners of the Antichrist. Dancing during church worship would seem to be far more pagan than Christian, and the explanation given by one worshiper, “When the Spirit of the Lord grabs me, he grabs me all over, including my feet,” would in all likelihood be regarded as sheer exhibitionism. And yet in the history of Western Christendom the names of the Quakers and the Shakers did not arise because of their calmness!
The fact that many indigenous churches accept polygamists into their membership is regarded by many outside Christians as almost equivalent to blasphemy. And yet one of the important church leaders of East Africa confided to me that he was very thankful that his father, though a devout follower of Jesus, refused to put away his second wife at the price of becoming a church member. This church leader was the son of that second wife, and without his father’s love and care he never would have been able to obtain an education and become the person he is today.

One group of missionaries in West Africa felt quite secure in their attitudes toward polygamists. They insisted that no polygamist would ever speak in tongues as evidence of the infilling of the Holy Spirit. But one day some of the polygamist adherents (though not members) of the church did indeed begin to speak in tongues—and the crises of the Acts of the Apostles had to be relived!

In view of the fact that the impact of cultural pluralism is increasingly acute throughout the world, one would expect greater acceptance of differences, but quite the contrary seems to be happening. When people become insecure and uncertain under the impact of pluralism, they normally retreat to a conservative position and demand greater and greater conformity by all those whom they regard as belonging to the same in-group. Such conservatism is increasingly apparent in numerous societies. It is found in the dictatorships of Latin America, in the revival of Islamic sects, in the resurgence of orthodox Hinduism, in the nationalistic movements of Africa, and in political parties of both the right and the left in Europe and North America. Intolerance of cultural differences is on the increase in the secular world, and a similar phenomenon is present in Christendom, despite all that is written and said about “dialogue” and “ecumenicity.”

Reluctance to accept cultural pluralism within Christian churches is particularly acute among the numerous missionaries who come from conservative groups. Insistence upon doctrinal purity and conformity to legalistic standards is on the increase, even in many of the indigenous churches of the Third World. Such tendencies are primarily an expression of insecurity, and they are particularly acute within groups that have stopped growing or are actually declining in membership. The natural defense of a threatened society is to withdraw into itself.

Despite these broader tendencies in response to cultural pluralism, a number of persons and groups have developed new and creative ways to face squarely the issues of the diversities encountered within different Christian groups. In fact, some highly significant work by persons from the Western world has been going on within some of the indigenous churches in Africa and Latin America. Those engaged in such work have no intent to proselytize or to capture such churches for the sake of their own denominational structures. They only seek to serve in ways which are determined by the indigenous church itself and which give promise of being helpful to that church.

Cultural Pluralism and the Future of Missions

In view of the essentially aberrant nature of Western culture in comparison with the numerous cultures of the Third World, it is perhaps expecting too much to think that the average person who is sent by an American or a European church to proclaim the message of good news to a face-to-face culture of the Third World will be able to succeed in establishing meaningful contacts, in developing a relevant role, and in communicating an understandable message concerning the redeeming and reconciling love of God revealed in Jesus Christ. Fortunately, however, there are always those rare persons who, as the result of unusual natural gifts and a deep and abiding experience with God as revealed in Jesus Christ, are able to be empathetic with members of an out-group. These persons simply do not need the typical material and intellectual baggage of the Western world in order to live meaningfully. Their love of God manifested by their dedication to justice and selfless living make them sufficiently secure and enable them to love those whose way of life is so different from their own. It is precisely these types of persons that the Spirit of God has always used and will continue to use in highly creative and uncharted ways. I strongly suspect, however, that such persons will come increasingly from the Third World and not from the Western world. The institutions and peoples of the latter seem increasingly less capable of dealing with pluralism, either within or outside their own national boundaries.

The underlying ideological and emotional insecurity that characterizes many of the institutions in the Western world will no doubt have an increasing influence on Christian institutions, resulting in conservative withdrawal and ultimately in a kind of ecclesiastical morbidity in which more and more effort will be required just to keep the machinery turning over. Personally, however, I am not worried, for though certain ecclesiastical institutions may die—and some of them should die—God is not dead. Nor is Christ any less able to transform the lives of those who are willing to deny themselves, take up their cross, and follow in the footsteps of the Galilean.
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Mission Today and Tomorrow: A Conversation with Emilio Castro

Emilio Castro is Director of the Commission on World Mission and Evangelism of the World Council of Churches. Born in Uruguay fifty-three years ago to a Chilean father and a Spanish mother, Castro graduated from Union Theological Seminary in Buenos Aires, Argentina, and studied for one year under Karl Barth in Basel, Switzerland. He began his pastoral ministry in Bolivia with the Methodist Church in the 1950s, arriving soon after a revolution that had totally shaken the nation. This was a period of great upheaval and growth in the life of the Methodist Church, which until 1952 numbered only five hundred members after fifty years of work in Bolivia, but suddenly—due to various factors—grew to more than four thousand members. In this context the young pastor witnessed the power of the gospel of the kingdom to provide the basis for living in society with meaning, justice, and responsibility. In 1957 Castro took up a pastorate in Montevideo, Uruguay, where he developed a popular—and controversial—TV program dealing with these themes of the gospel. Before coming to Geneva and the World Council of Churches in 1973, Castro worked for seven years in the continental ministry of UNILAM, an ecumenical agency concerned with the development of Protestant unity in Latin America.

Today Emilio Castro is one of the most influential—and still controversial—leaders in the world mission of the church. While teaching a seminar at the Overseas Ministries Study Center, Venator, New Jersey, in January 1981, he shared some of his thoughts on recent developments and directions in world mission with Editor Gerald H. Anderson, Associate Editor Norman A. Horner, and Research Assistant Robert T. Cote of the International Bulletin.

What is your assessment of the Conference on World Mission and Evangelism at Melbourne in May 1980 on the theme “Your Kingdom Come”? Was there any new breakthrough in terms of the understanding of mission for our time?

Conferences are not the best instruments to be prophetic. The prophetic breakthroughs come through individuals and small communities. But conferences are a time of harvest, where delegates coming from many different churches put on the agenda their problems, their anxieties, their visions, their perceptions. In the end you come to a certain common denominator that is a little less than the prophets would like to have, but let us believe that it is a little more than the average state of the missionary enterprise.

So “breakthrough” is perhaps too strong a word, though there were some affirmations of certain common convictions that I think will make a difference. For example, the emphasis that the kingdom is promised to the poor, is announced to the poor as a manifestation of the will of God. That is, the poor are seen, not simply as the object of our social/political/ethical consideration, but as the designated ones who have the right to the gospel of Jesus Christ. They are the ones who are entitled to the gospel that I may be keeping selfishly to myself. Melbourne looked at the world and discovered that the majority of the population that has not been reached with the gospel are the poor of the earth, those who have been sinned against, who have been deprived of the richness of the earth. Melbourne helped us to see that the masses are not only oppressed but are also deprived of the richness of the gospel of Jesus Christ. So this is perhaps a new appeal in our missionary calling; to face the challenge of the poor of the earth as the priority in our missionary vocation.

A second challenge from Melbourne is to discern the kingdom in the middle of the struggles of history, to think in terms of making the link to Jesus Christ while we are participating with many others in the cultural task, in the political task, in the attempt to change history. We need to discover a natural kind of evangelism in the middle of the conflicts of humankind. Melbourne affirmed that a Christian’s participation in development, in social justice, in any human struggle, is not complete if it doesn’t bring along the testimonial reference to God in Jesus Christ. I cannot be just another secular participant in history. I bring to the situation whatever expertise I might have as a person, but I bring also the experience of Jesus Christ. I think if we follow that vision, we may be at the moment in which we overcome the distinction between the gospel and social ethics, between the gospel and the fruit of the gospel.

Third, I think that Melbourne brought in some fascinating contributions from the Orthodox community on the missionary dimension or missionary significance of the Eucharist, of the Holy Communion. The Orthodox genius is to bring mission to the inner core of the life of the church or to discover that the inner core is precisely in itself a missionary expression, even as it is the source of our missionary engagement. One does not participate in Christian worship to “charge up” spiritually, in order that later on one can participate in mission. We need to remind ourselves that when we celebrate the Holy Communion, we are announcing the death of the Lord and the promise of his coming—that is, we are witness to the gospel.

As you have studied the reactions and responses to the Melbourne conference, have you sensed any consensus as to the strengths and weaknesses of the Melbourne experience?

In one sense we are not too interested in knowing what are the reactions to Melbourne, because Melbourne is just a stepping stone, a moment of reflection. However, I shall mention two criticisms which I think oblige us to go beyond Melbourne in our reflection and understanding of mission today. One is that the Christology of Melbourne was the Christology of incarnation, of kenosis, of following the road of Jesus Christ who being rich, became poor, in order that we all could be made rich through his poverty—and Melbourne stressed the invitation to the churches to follow this mission path. But was there, in Melbourne, enough reference to the atonement, to the expiation of human sin through Jesus’ death on the cross? I think this is a valid criticism, and there is a theological challenge here. How do we relate the expiation of human sins by the Lamb of God, Jesus of Nazareth, to our historical struggles? And I would go on to suggest that the idea of the Jubilee in the Old Testament—the proclamation of “the year agreeable to the Lord,” in which debts were forgiven and a new beginning was possible—is the model that we can follow. Jubilee illustrates the two dimensions of God’s grace: forgiveness and new birth, of a new beginning in history. I think that is what the apostle Paul has in mind when he speaks of “justification.” It is the justice of Jubilee, it is forgiveness that allows us to enter into new life, no longer bounded and controlled by yesterday, free to become creative, to be new creatures in history. In any case, this needs to be spelled out in order to provide a clear linkage with one of the main concerns and affirmations of the churches—the forgiveness of sin through Jesus’ expiatory death.

The second critical remark that I think is valid is that Mel-
Evangelism is the attempt to link the human situation to the story of Jesus Christ. But it must link the real human situation—that means the deep problem of guilt, the meaning of life and death—to God’s will, as manifested in the historical person of Jesus Christ, and to witness to the risen presence of the Lord Christ here and now as he addresses concrete human beings, concrete circumstances, concrete moments.

Evangelism relates to the kingdom of God. That was the main topic of Jesus’ proclamations. So the goal of evangelism is to recruit people for the kingdom of God. That has a very personal dimension, which traditionally we call “conversion”—inviting people so to relate themselves to Jesus Christ that the Lordship of Christ becomes a reality in every aspect of their lives. But also evangelism involves announcing to the wider community and to the whole cosmos ("powers and principalities" in the language of the Bible) that God in Christ has entered dramatically and drastically into our history, so as to change our course and call us to the promised goal of the kingdom, which he is bringing in his mercy. So in our evangelization, we are calling people not simply to find a solution to their personal problem, but we are calling them to forget about themselves and to enter into the glorious purpose of God to transform the whole of the created order.

What is your answer to the charge—which was heard at the Consultation on World Evangelization of the Lausanne Committee in Pattaya, Thailand, in June 1980—that the World Council of Churches isn’t sufficiently concerned about reaching the lost?

Concerning the World Council and evangelism, the World Council is a meeting place. Churches are coming with their own agendas, with their own concerns. And the churches of the Third World that came with the International Missionary Council into the World Council of Churches are coming to this window on the outer world to protest their pain, their suffering, their hopes, their need for help. They are already doing evangelism; they are growing churches. Who in Geneva or New York or London is going to teach the Indonesian church what it means to do evangelism? Who is going to teach evangelism to the Korean churches? But these churches have their pressing concerns, and as a world body we need to pay attention to what they are saying.

My observation is that the same phenomenon is taking place inside the Lausanne Continuation Committee. The fact that at Pattaya more than two hundred and fifty people signed the request asking for consideration of social-justice issues and demanded a World Congress on Evangelism and Social Responsibility, is a clear indication that even there—where the specificity of the Lausanne Continuation Committee is for world evangelization (whereas the specificity of the World Council is for the unity of the church)—even there the social dimension is coming very powerfully and cannot be stopped because it belongs to the cry of the human soul vis-à-vis the problematic of the world today.

What are the basic issues in mission that divide so-called evangelicals and ecumenicals today?

The issues that were dividing evangelicals at Pattaya were the same that were dividing Christians at Melbourne. The contention that there is an evangelical line and that there is an ecumenical line is simply not true. There are Christians and churches who believe more in an oral proclamation and others who believe more in a kind of action testimony; there are some who believe that here or there you should concentrate more in human rights’ struggles, and others who will say, “Let us preserve the purity of the proclamation of the gospel,” and so forth. But you have those debates inside the evangelical family just as clearly and as strongly as you have them in any corridor of the World Council of Churches.

What has been the response and reaction of Roman Catholics to the Melbourne conference?

Quite a natural and constructive one. As you know, a good delegation of Catholics participated in Melbourne. They participated also in the preparation for Melbourne. They had a preparatory meeting in Rome and a post-Melbourne meeting for analysis and study of the documents. The documents have been published in many Roman Catholic journals. Some analysis of Melbourne done by religious orders is very sympathetic, raising the criticism or questions that would be raised by any other participant. I think that in missionary concerns we are coming to a natural participation of all branches of the Christian church, and this is a unique moment in the history of mission.

What are going to be the major areas of concern in the Commission on World Mission and Evangelism for the next few years?

Our work is relational—that is, we keep in touch with churches, missionary groups, and the like and respond to their needs. We do not develop a study in order to come to conclusions that later on we transmit to others. It is true that once every seven years a major conference provides for some collective studies and collective intellectual work. But most of our attention is given to local situations to see how we can help, not with resources that we may have in Geneva (which are very limited), but with resources that exist in the church universal. We try to match the needs with the resources.

From Melbourne, of course, has come this concern with the...
relating to this concern of God for the poor of the earth. Then we poor, and so the Central Committee of the World Council has developed a questionnaire, which we hope will help every church to face the challenge of the poor—to see in every locality how we are relating to this concern of God for the poor of the earth. Then we need, as I mentioned earlier, to follow the challenge of Melbourne to concentrate some theological work on the concepts of expiation, atonement, and kenosis, trying to bring these Christological biblical concepts to some more helpful articulation for those who are engaged in missionary work. We also need to explore more substantially the relation with people of other faiths in terms of our missionary engagement. Of course we shall continue to support and encourage the so-called Urban Rural Mission communities that are engaged in a particular frontier, especially in the struggle for trade unions, the struggle for justice, and so on. These are models of holistic mission because they are proclaiming the name of Jesus Christ in the process of helping people to overcome difficult historical situations.

What is your view on the role and function of dialogue with people of other faiths, and how does it relate to mission and evangelism?

Dialogue—an attitude of respect, consideration, listening to one's neighbor—is the only way to carry on missionary work. God respects human beings, never imposing his will. He is always appealing. Perhaps the best manifestation of that attitude of openness is Jesus on the cross, at the total disposal of others, without being able to impose anything on others. If dialogue is lacking in the way we relate to others, there will be lacking a fundamental element of the gospel of God's attitude in relation to human life.

Mission involves the conveying of one's Christian convictions to one's neighbor. I, for instance, cannot withhold that witness without giving up my being Christian. To claim to have dialogue in which the missionary dimension is not present is to be false to myself and dishonest to my neighbor. By being Christian, I am committed to share my faith. By being Christian I am committed to be in an attitude of listening, of respect, of human consideration for my neighbor. So mission and dialogue belong together, because they belong together in God's attitude toward humankind.

I don't know why some Christians are afraid of the word "dialogue." Could it betray some lack of faith in the power of the gospel? I must remember that I don't have the power to convince anybody. I am only a servant of the Holy Spirit. I give my testimony and the Holy Spirit will do the work. So when I meet my neighbor in dialogical attitude, and I listen to his or her conviction, and give testimony to my conviction, I shall be praying that the miracle of faith could become present in that situation—that is the trust of the Christians who carry on in daily encounters with neighbors of other convictions.

There is a theological trend in much Roman Catholic and World Council of Churches-related thinking concerning the church and the Jewish people which suggests that the Jewish people do not need the gospel of Jesus Christ, that they have their own adequate covenant with God and therefore are exempt from the Christian mission. What are your personal views on this?

* I would answer personally without entering into theological debate. The apostle Paul went first to the synagogue because he was trying to share Jesus Christ with his people. To know Jesus Christ has been such a transforming experience in my life, that a prior I cannot leave anybody outside the possibility of that experience. I think that my Jewish neighbor, like me, will profit enormously from a living relation with Jesus Christ. So I cannot—I

In his first encyclical, "Redemptor Hominis," John Paul II said that "... every person without exception has been redeemed by Christ; because Christ is in a way united to the human person—every person without exception—even if the individual may not realize this fact." Do you have any problems with that?

I suppose that this quotation is a reference to the great Christian truth that the sacrifice of Jesus Christ on the cross has cosmological significance. It was not just a private affair in a little province of the Roman empire, and it does not affect my particular soul alone. Rather, in that moment in history the God of creation shared the human fate and shook all human expectation. By the sacrifice of Jesus Christ the life of every human being is conditioned.

We are working after Jesus Christ with a certain advantage. Jesus has taken humanness with him to the presence of the Father and he is interceding there for us. That intercession, that taking human flesh upon himself, has consequences for everybody. So in that sense I think the pope is trying to express a beautiful spiritual reality.

On the other hand, if the implication is that the problem of judgment is eliminated, or if this is thought to eliminate the need for my personal faith in Jesus Christ, then I would say that the pope is going too far. But I rather think that the phrase of the pope is paying tribute to the glory of Jesus' cross, having consequence for the life of the whole creation, and we Christian preachers are called to build upon that reality.

Are church planting and church growth valid criteria of missionary effectiveness? Are they the basic criteria?

If you said, "Are church planting and church growth normal, essential components of our missionary vocation, of our missionary obedience?" I would say Yes. But to make the results the criteria to judge missionary effectiveness involves a commercial concept of effectiveness. By that measure Jesus Christ was a great failure. He was alone on the cross. How many preachers of the gospel are spending years and years without any so-called effectiveness? But what do I know of the spiritual "traffic" between them and God and the spiritual radiance of what they are doing? I realize that we are all pragmatacists today and we want to see results. As a local pastor, I want to have more people in church next Sunday than this Sunday. But fundamentally the test of the missionary engagement is radiance of love. If love is manifested, the love that did shine in the cross of Jesus Christ, that is the greatest efficiency that we could expect.

In closing, do you have any thoughts you would like to share about the role of North Americans in the future of the missionary enterprise? What do you think are the special implications of the Melbourne conference for North American churches and mission agencies?

Well, there is the question of the gospel and the poor. Of course, practically all our missionary agencies demonstrate a concern for relief, and some have been moving into development. But the question now should become more serious concerning the style of our mission. When we see the exhibition of airplanes, of sophisticated material of communications, and so on and on, in one sense we say, "Well, through that we can be more efficient." But in another sense, we have to realize that we alienate ourselves from the reality of the local situation. So a thorough, painful appraisal of
our style of operations is demanded by the consideration of Melbourne.

Second, there is the continuing need for a prophetic ministry in the United States. So much of what goes on in the Third World is linked to what is going on in the centers of power in one's own society, that it is a fundamental dimension of missionary obedience to make sure that a prophetic voice concerning these international problems be heard inside the United States.

Third, I think we need to reconsider once again our solidarity with the poor and the priority of the poor in terms of our worldwide missionary involvement. There are several tens of thousands of American missionaries working in different parts of the earth. What is their lifestyle? It would be very interesting to know where they are working, to see how many of them really are serving the poor of the earth and how many of them are really in cross-cultural, cross-religious situations. How much of our missionary endeavor is put at the service of the outcasts of the earth or, on the contrary, are we just getting the credit of their existence in our missionary promotion?

There is another dimension that comes from Melbourne, the dimension of common witness. In the early years of the missionary enterprise, it was possible to have comity agreements that put some order into our missionary expansion. Today an almost total chaos prevails. The impression is given that fifty different versions of the gospel are being sent from North America all over the world, to the dismay of the local national churches and to the amusement of the secular or religious societies that observe this garbled witness. If we are really concerned with the mission of the church, we must be concerned with the unity of the church. That comes from the prayer of our Lord—a prayer that we have not yet answered after twenty centuries because that answer depends on us.

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**Christian Conversion in Rwanda: The Motivations**

**G. Jan van Butselaar**

The methods of studying African church history have changed markedly during the last ten years. The older method was based primarily on available written sources: letters and reports from missionaries to mission agencies in the West, the missionary journals published by those organizations, and a few letters written by African Christians. The latter, often under the guidance of the missionaries, wrote to their "parents" in Europe and North America. Thus the student of history had access to much useful material about the development of the church in Africa from its origins to the present, but there was a major difficulty: nearly all such sources originated with, or were composed under the direction of, foreign missionaries, and were sometimes expurgated by the European or American mission agencies. Many mission journals have been oriented to fund raising, a fact that certainly influenced the kinds of material published in them. Moreover, these materials for the most part lacked a description of the African experience and contribution as such. Too little attention was given to the work of African preachers of the gospel (usually called evangelists or catechists) who, in many cases, performed the major part of the missionary task. The reports also revealed little about the ways in which Africans themselves experienced the missionary impact on their environment and how they understood the gospel, communicated to them as it was by foreigners of a seemingly very powerful culture, whose knowledge of their language was at best superficial.

The limitations of this older research method are now generally recognized. Church historians today try increasingly, by more thoroughgoing research in Africa itself, to provide a more complete picture of what happened in the African church. For several reasons, however, the new procedure cannot be accomplished merely by consulting other written sources. First, a great deal of the material that should be in African archives is still to be found only on other continents, and the archives that are in Africa are not readily accessible, since many of the churches there give low priority to organizing old papers. Moreover, climatic conditions in sub-Saharan Africa adversely affect archives. Paper does not last as long as in cooler and less humid areas of the world. Most important of all, however, is the fact that written sources are only a small part of the historical material available in Africa. Consulting people is more rewarding than reading papers. The people in Africa have lived their history, and the history and traditions of their lands are passed down from parents to children. These living oral sources have high reliability because they have been a basic part of African culture through the ages. Today's researchers involve them in their studies more and more—sometimes using them only to complement the written, European sources, but oral sources will probably become the basic material for African church history in the near future.

Interviews, with the use of questionnaires, have been employed as one means of tapping these oral sources. A prospective informant is asked to answer specific questions. In many cases the informant will be one of the first—that is, oldest—Christians in the region, a person considered by the members of his or her society to be an authority in oral history. The weakness of this method is that the informant may be confronted with questions that do not relate to his or her own information structure and will therefore be misunderstood. A conscientious interviewer will, of course, try to formulate the questions in ways relevant to the thought process of the informant, but that requires some training. The advantage of the questionnaire, on the other hand, is that the material gathered can be easily classified and made readily accessible to posterity. It is this method that was used in a workshop of the Theological College of Butare, Rwanda, to develop a new description of church history in Rwanda. This college, where four confessional groups cooperate in the education of their ministers, provides a good opportunity for the use of this new method of research for two reasons: (1) the students engaged in the research are a real part of the local culture and speak the national language well; hence they are trustworthy partners in discussions with the informants; (2) the interconfessional character of the college gives

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July, 1981
some guarantee that no hagiography is produced on a particular church or individual.

Some first steps were taken during the academic year 1977–78 to describe the history of the Protestant churches of Rwanda, using information from questionnaires. A questionnaire of fifteen items was developed, eight of the questions directed at "objective" information about the informants, and seven related to substantive matters of church history. The responses were first written in Kirinya, and later translated into French. After this first phase of the research, results were collated at the college and a further research program was developed, involving an examination of written sources available in the country as well as interviews with people who were obviously key informants. I shall here deal more fully with one aspect of this experimental research project: What motives prompted Rwandans in the earliest years of their church history to become Christians?

Questions about motivation have long been raised in missionary circles. Attention was first given to the motives of foreign missionaries in leaving their respective countries to live in what were to them unknown, sometimes hostile and, in fact, dangerous regions. But the focus then shifted to the recipients of missionary activity, the inhabitants of the host countries, and their response. Why did they become Christians? Many older missionary reports leave the impression that love for the Lord was the sole motive. In modern times, however, that has been so widely questioned, especially by critics of the missionary enterprise, that, as in Asia, for example, some new church members are pejoratively designated "rice Christians" to indicate that less-than-spiritual motivations also played a role in the conversion process. On this particular issue, the results of our research in Rwanda are interesting.

To understand their motives, it is important to know something about the Rwandan men and women who became Christians. The inhabitants of Rwanda come from two ethnic groups, the Hutu and the Tutsi. At the beginning of this century the Hutu, about 85 percent of the total population, found themselves in an inferior position to the Tutsi. The latter were cattle owners who bound their clients to subservience by giving them lifetime rights over some cows. The Hutu were thus obliged to fulfill all the onerous duties of clientship, resulting not only in great injustice but in draining the country's economic potential away from the majority to the ruling minority. Rwanda was part of German East Africa from 1899, but after World War I it became a mandated territory under Belgian rule, the colonial power that also governed the neighboring Congo (now Zaire). Neither of those European powers, however, changed the social and political structure of the country, symbolized in the person of the Tutsi king. It was not until the end of the 1950s, when a process of decolonization gained full strength, that the Belgians seemed willing to listen to those within the country who asked for a radical change in the power structure.

The first missionaries to enter Rwanda were the Roman Catholic White Fathers. The king, warned not to kill these strangers immediately because that might lead to a clash with the powerful white soldiers, authorized them to settle in Save. At the beginning of this century the Hutu, about 85 percent of the total population, found themselves in an inferior position to the Tutsi. The latter were cattle owners who bound their clients to subservience by giving them lifetime rights over some cows. The Hutu were thus obliged to fulfill all the onerous duties of clientship, resulting not only in great injustice but in draining the country's economic potential away from the majority to the ruling minority. Rwanda was part of German East Africa from 1899, but after World War I it became a mandated territory under Belgian rule, the colonial power that also governed the neighboring Congo (now Zaire). Neither of those European powers, however, changed the social and political structure of the country, symbolized in the person of the Tutsi king. It was not until the end of the 1950s, when a process of decolonization gained full strength, that the Belgians seemed willing to listen to those within the country who asked for a radical change in the power structure.

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Why Did the Rwandans Become Christians?

Our experiment was conducted primarily among the Presbyterians, Anglicans, and Free Methodists, as well as the Union of Baptist Churches, because first-generation Christians of all those churches are still living. From a total of nineteen interviews with informants (average age sixty-five), answers to the questions were arranged in four categories: spiritual, social, material, and personal motives. It should be noted at the outset that a given informant's answer was sometimes relevant to more than one of those categories. Moreover, it was impossible to conclude that a particular motive existed in isolation from the others.

a) Spiritual motives, those that have traditionally been called the "true" motives for conversion, were indicated in answers given by eleven of the nineteen informants.

One pastor reported that, under the guidance of the Holy Spirit, he had undergone a gradual change. Another stated that he thought God would be "useful" to him, that he needed God's protection. The winning power of hymns had touched the hearts of several, who also wanted to be saved and attain eternal life—or, at least, to escape judgment. Although motives of this kind evidently played an important role, it seemed difficult for the informants to describe them in a precise manner. More often they were seen as a process: "From the moment I started reading the Bible, I understood more and more clearly the meaning of the Christian faith." Perhaps the difficulty in explaining exactly what happened spiritually was best expressed by a sixty-three-year-old Anglican trader: "I don't know. The love of God reached me without my really noticing it."

In this category of replies, the danger of hineinterrorinterpretieren is not to be ignored: describing motives most likely to make a positive impression on the interviewer. Nevertheless the reality of spiritual motives cannot be denied, and the remarkable fact that so many of the Anglican informants referred to them is certainly a result of the East African Revival that had such marked influence on their church. We can in any case conclude, as John V. Taylor does concerning the church in Buganda, that despite the cultural barriers between preachers and hearers of the gospel—a barrier of which the former were often only vaguely aware—somewhere in the speaking/hearing process the Holy Spirit took the words and made them into words of salvation.

b) Social motives are those related to the functioning of the individual within his or her social group. Again, eleven of the nineteen informants included these among the reasons for their conversion to Christianity. It is clear that the previous social structure of Rwanda, as summarized above, played an important role. It was a matter of seeking protection against one powerful group through alliance with those who were more powerful. The Hutu could not of themselves challenge the arbitrary decisions of their Tutsi chiefs but, as Christians, they could count on protection from the powerful white people and their African evangelists. Many wished to escape from the heavy burden of ubuhake (clientship), and those who began classes at the mission station were automatically exempted from forced labor demanded by either the African chiefs or the white colonial power. Moreover, the missionaries and their African colleagues often served as a kind of court...
of appeal over any unjust decisions made by the chiefs. In cases where the chief himself was a Christian, his subjects could develop a better relationship with him if they were also Christians.

Peer-group dynamics help to account for the fact that a large number of young people joined the church during the 1930s especially. More open than their elders to modern things for modern times, they willingly followed the example of their peers.

Thus the response to the proclamation of the gospel in Rwanda was facilitated by the ability of early missionaries to be helpers of the helpless. Offering such help was a concrete example of nineteen informants as having played a role in their conversion. This clearly attracted many to attend religious classes and to join the church. People found it easier as Christians to secure work, or at least to gain a good education in one of the mission schools. But in criticizing this as a motive for conversion, we should not forget that many a new church member first attracted by material gain later developed real Christian maturity through the teaching and preaching of the young Christian community. Moreover, as I have already indicated, motives appropriate to any of the four classifications were never in isolation but always in combination with one or more of the others.

d) **Personal motives** were the outgrowth of interpersonal relationships with the missionaries and their African associates. Three of the nineteen informants recognized such relationships as the primary element in their conversion. I have already noted the role of these early Christian leaders in defending the Hutu against exploitation by their overlords. In addition, however, the preaching, the evangelical warmth, and the lifestyle of the missionaries and African church leaders were a powerful inducement to the Rwandans. Even recreational and social contacts were important. A well-known and much beloved Rwandan pastor of today declared that his introduction to Christianity came by way of a tennis ball! He couldn't keep from watching the English missionaries who brought that game to Rwanda, and his earliest associations with the Christian community began in that way. Missionaries, no less than other foreigners, are the object of jokes about their misinterpretation of local customs. But the quality of the missionaries' lifestyle overcame those deficiencies and formed a bridge of communication for the Christian gospel they preached.

Our research, of which I have here described only one aspect, was of course too limited to justify any generalized conclusions. Comparable studies in other parts of Africa will be necessary to complement it. On the basis of our own findings we can, however, make the following statements: (1) Conversion to Christianity in Africa is motivated by a mixture of spiritual, social, material, and personal factors. (2) Motivations that at first sight appear to have little relationship to the spiritual may, on closer examination, prove to have had a thoroughly biblical and Christian background. (3) Generally speaking, conversion is a process rather than a sudden experience. Even those related to the so-called East African Revival indicated that their conversion experience during the revival was part of a process that began earlier and continued long afterward. (4) The social structure in a country plays an important role in conditioning the motives of conversion to Christianity.

Despite the limited scope of this research, however, it remains unquestionable that the Holy Spirit is the creative force in drawing people to salvation in Christ. The Holy Spirit continues to do so in Africa, sometimes through missionary activity and sometimes in spite of it.

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**Notes**

1. An American missionary recently told me that it would be impossible for him to deal critically with the church and mission in Africa in reports to his sending constituency.


4. For reasons beyond our control this research has been temporarily interrupted. It may be resumed in the near future.

5. Other results of this experiment have been published by the *École de Théologie de Butare* in a booklet, *L'Esprit et le Sel* (1978).


7. J. Boel, in *Christian Mission in India: A Sociological Analysis*, a thesis submitted to the Free University, Amsterdam (Amsterdam: Academische Pers, 1975), insists that the term "rice Christian" does not have a merely negative connotation.


12. Recent information given to the writer by the White Fathers in Save.


17. I now understand why the students at Butare Theological College did not seem surprised by the early history of Scottish missions in Malawi where the missionaries sometimes administered corporal punishment to offenders. After all, those missionaries also protected the people from their chiefs when necessary!
The Legacy of Max Warren

F. W. Dillistone

Max Warren (August 13, 1904–August 22, 1977) was the outstanding missionary leader in Britain in the mid-twentieth century. He became general secretary of the Church Missionary Society in 1942 and served in that position for twenty-one years. During the last fourteen years of his life he continued to remain in close touch with overseas missionaries and to think and write and speak about many aspects of the missionary cause. As leader in the theology of mission, as well as in the policies and organization of a great missionary society, he occupies an unparalleled position in the history of overseas missions from Britain in the twentieth century.

I

Max was of Irish parentage. Father and mother had each responded to the missionary challenge and were on furlough when Max was born. He went out with them to India and during most of the first eight years of his life absorbed the sounds and sights of a great Eastern civilization. A sister had died of bubonic plague and his two brothers were at school in the homeland. In consequence, he was in many ways a lonely child but maintained in his autobiography that the effect of this on his imagination and love of reading had been altogether beneficial. At length it was necessary for him to take up school life in England. This brought him eventually to one of the famous English public schools, Marlborough, where he showed promise on the hockey field and gained a love of the study of history through the influence of an enthusiastic master.

This love of history never faded from schooldays onward. He won highest honors at Cambridge in this discipline and could have taken up an academic career. But he had already been seized by a more intense devotion—a devotion to Jesus Christ and his service. This meant that the study of history was to be dominantly focused upon 
God's activity in history and in particular in the Christ-event and the succeeding history of the Christian church. The sending of the Son, and the consequent sending of his disciples to continue his mission, became to Max the theme of supreme interest, though this did not prevent him from stretching out through books in all directions in order to learn about the customs and histories and cultures of people the world over. He read voraciously, and constantly did his utmost to pass on to others the insights gained thereby.

The dedication to discipleship was made within the context of evangelical Christianity. The Church Missionary Society (CMS) drew its support from the evangelical wing of Anglicanism in the British Isles and in some of the Dominions: Max took a share in the leadership that he was chosen to fill the post.

It is hard now to imagine a more daunting task in Christian leadership for any man to have been called to undertake at that particular time. There were more than a thousand CMS missionaries scattered over Africa and the East, some in prison camps, some prevented from returning to England for furlough, many cut off from any regular communication with headquarters, many uncertain regarding the possibilities of war in their own territory. In addition there was widespread disruption among those parishes in England that supported the CMS, and the financial outlook was therefore precarious. Finally, the air raids on London were making work in the city, where CMS headquarters was situated, dangerous and exhausting for the society's staff. Yet Max had little hesitation in responding to the call to responsibility for the society whose members had been a supportive community for him since childhood and in whose particular function in the calling of God he most firmly believed.
He set to work at once to renew the vision and energies of the home staff by establishing personal relationships with them and by recalling in his writings the history of the CMS in the purpose of God. The work of mission had never been easy. Heroic men and women had labored in the nineteenth century, often against fearful odds. However difficult the present situation might be through the shaking of the nations, the call to evangelize still sounded insistently in the ears of all who honored Christ as Lord. Max tried to build up a dedicated team in Britain of those willing to consecrate their varying gifts to the one task of communicating the gospel.

Only once during his first five years as secretary was he able to travel abroad, though to visit overseas and see mission stations at firsthand was his ambition as soon as conditions allowed. In 1943 he faced the hazards of a transatlantic crossing in order to attend the Jubilee meeting of the Foreign Missions Conference of North America in Chicago in January 1944. By so doing he began to establish the links with American missionary leaders that were to prove so valuable in days to come. He saw, as few others in Britain did at that time, how vitally important the contribution of America within the total missionary enterprise was going to be in the postwar world. The old concept of empire was on its way out, and yet that was the context within which so much of Anglican missionary activity had been carried on. Within the new world order, it was supremely desirable that cooperation among the missionary societies—and many of those were American-based—should be fostered in every possible way. Questions of denomination were secondary. The all-important matter was to promote intelligent interchange within the common task of world evangelization.

Such an attitude would have gained general approval within the Church of England but there was still too strong a tradition of seeking to plant Anglicanism within the countries united within the British Commonwealth. Max was a keen patriot and a loyal Anglican, but he knew that transcending all particular loyalties was the universal obligation to be faithful to the Lord of the gospel. So he rejoiced whenever an opportunity occurred to make friends with those who owed their primary obedience to Him and to His commission. From 1947 onward Max visited America frequently, and friendships, for example, made at one of the great Meadville conferences, remained with him to the end of his life.

III

By 1947 the way was open for Max to begin his long series of visits (I use this term because they were much more than casual or even merely friendly visits) to different parts of the world. On each of his journeys he kept a careful and yet lively travel diary. However exhausted he might be at the end of a day, he still found strength to write down his impressions, his memories of significant interviews, his comments on important issues raised. When he returned to London, the whole diary for the particular trip was typed and circulated to his fellow secretaries for information, and ultimately all the diaries were bound into separate volumes. There are nearly forty of these volumes in existence and in some respects they constitute Max’s most distinctive legacy. I do not know of any comparable record of developments international, political, eclesiastical, and missiological between the years 1944 and 1970.

Max had a deep concern for accuracy of reporting and believed that one way to achieve this was to accept the discipline of a daily recall of events. He possessed an unusual command of language, which enabled him to transmit vivid impressions of social intercourse, lively descriptions of scenery, and pen-portraits of those whom he met on his journeys. He knew well the value of such records to a trained historian and he was determined to do everything in his power to make the future historian’s task easier. But this was not the only use to which the diaries could be put. Not long before Max assumed his responsibilities at CMS the general secretary had launched a monthly News-Letter as a way of keeping home members of the society in touch with significant developments on the field. Max quickly saw the potentialities of this medium and decided to make it a major instrument in his strategy of communication. He was convinced that it was necessary for people at large to become aware of the realities of the world situation. It was not enough for the News-Letter to record statistics of conversions or stories of the successful establishment of new Christian institutions. Rather, it was of the first importance that those concerned with the missionary enterprise should come to realize what great changes were taking place in the world, the emergent problems of race, the burgeoning of nationalistic aspirations, the decline of European influence, the resurgence of non-Christian faiths, in short, the wholly new context within which the missionary enterprise must be carried on.

Gradually, not only CMS supporters but also a wider body of missionary sympathizers recognized that here was a balanced, informed, farsighted commentary on what was happening in the world, based on careful reading of up-to-date books and on a constant flow of letters coming in from different parts of the mission field. There was nothing quite like it. Every issue was carefully planned, sometimes months ahead, and every issue dealt with an important feature affecting the spread of the gospel. Often events proved that Max’s insights regarding likely developments were better informed than those of many politicians or journalists. Yet he had no desire to establish himself as an authority on world affairs. He wanted, rather, to discern the signs of the times and to summon those obeying the Great Commission to face the realities of the movements of peoples and to work out appropriate policies accordingly.

For Max was convinced that no individual can survive in a closed shop, secular or sacred. We are all subject to the influences that surround us, social, economic, cultural, and religious. The gospel must be proclaimed to the individual in his particular setting and that means in his language, in his social context, in his aspirations, in his fears. To help readers grasp the nature of these varying settings, Max spared no pains. He engaged research assistants, but still never recommended a book that he had not read himself. He kept the CMS News-Letter as his own personal medium and in twenty-one years produced an invaluable series reflecting world events and what he believed to be the courageous Christian reaction to them.

In addition he found time to write an impressive array of relatively small books and pamphlets and articles, dealing with such subjects as the missionary imperative, partnership, and the pastoral care of missionaries. A special interest, to which he devoted time and attention, was that of the recruitment and training of missionaries; his insights he freely shared with American leaders, and much thought has been given to the subject in the past twenty-five years. It was only after his retirement from the general secretariat that he could attempt to write larger books, and not until the last three years of his life did two major volumes appear: his autobiography, entitled Crowded Canvass, and his apologia for his missionary calling, I Believe in the Great Commission. In and through these two books he gathered up his life experiences and his understanding of the Christian mission. They can be regarded as a major part of his legacy to the future.

IV

If there was one issue in missionary policy about which Max felt more deeply and expressed himself more forcefully than about any
other, it was that to which he constantly referred as the “voluntary principle.” In some respects it has a particular relevance, historical and organizational, to the situation within the Church of England, but he was convinced that other churches and denominations needed to remind themselves of its importance. In the laudable desire of many Christians to view the missionary calling as addressed to the whole church, there was ever the danger that missions would become just one among many other interests and would cease to be the major, even consuming, interest for a particular band of devoted disciples. He did not dispute the fact that every church in its corporate life must make provision for worship, for relief work, for care of the aged and sick, for youth organizations, and so on. But he was ever jealous for priority to be given to the commission from the One who had said, “As my Father hath sent me, even so send I you.” And he believed that this sense of priority could be preserved only if there were bands of volunteers, dedicated specifically to this task, on behalf of and as a continuing example to, the whole church. A task force, a band of pioneers, a renaissance team was, he believed, essential if the missionary response to the divine calling were to receive its rightful expression.

This insistence on the voluntary principle involved him in two famous encounters. In the Church of England, since the end of World War I, there had been a strong movement toward a fuller independence of the church in relation to the state. In consequence the Church Assembly, the church’s “parliament,” was set up with its sectional committees. Not unnaturally a Missionary Council of the Assembly was established to keep in touch with the varying activities of the missionary societies within the Church of England. By the time Max assumed his responsibilities as general secretary, questions were arising: Could not all the societies be integrated and become a single department of the Church Assembly under its control? Was not the missionary call a challenge to the whole church? Would there not be significant economies and increased efficiency if all could work together under one strategic control? An authoritative book was written, surveying all the overseas commitments of the Church of England, and a commission was appointed to consider how these might be brought under more unified control.

But Max saw immediately that the voluntary principle, on which he set so much store, was at stake. He sensed the dangers of standardization and remote control. In a brilliant pamphlet entitled *Iona or Rome?,* he looked back on the history of Christianity in England and drew attention to the two strands that had characterized it from the beginning. There was the Celtic strand, the result of heroic efforts by bands of monastic missionaries from Ireland, held together within their order by a common loyalty; there was the Roman strand, the result of the extension of Roman Christianity by more authoritarian means. Max did not deny that there was a place for both concepts of mission but deplored the possibility of the first being nullified by being swallowed up in the second.

Few men, I suspect, have ever glowed in the history and character of the Church Missionary Society in the way that Max did. He wanted it to make a major contribution to the establishment of the church in other lands but also, at the same time, to be ever pressing forward into the regions beyond. He was convinced that a voluntary society, whose members shared one dominant purpose, and who were linked together by one common loyalty, constituted an essential element within the strategy of world evangelization. So far as the Church of England was concerned, the commission to which I have referred reported in favor of the continuance of missionary societies, and the CMS (though smaller today in its number of overseas workers) survives as a vital part of the life of the Church of England.

The second encounter took place in Ghana on the occasion of the meeting of the International Missionary Council (IMC) in December 1957-January 1958. Here the issue at stake was the possibility of the IMC becoming a division or department of the World Council of Churches (WCC). At first sight this seemed an eminently desirable development. Since 1948 the WCC had fostered ecumenical relationships and coordinated Christian witness in various spheres. The IMC had a long and distinguished history in the field of mission. Could it not become even more effective if it acted under the umbrella of the WCC? And could not its representatives at Geneva ensure a proper place for mission within the many and varied activities of the WCC?

Max, however, was not convinced. Again he saw the danger of the damping down, if not of the extinguishing, of the voluntary principle. It was not the case for a moment that he was cool on ecumenism. He had crusaded in favor of the united Church of South India being recognized in England, and the CMS had continued to give it full support. Moreover, he had rejoiced in his links with members of other denominations and had welcomed possibilities of cooperation with other missionary societies. But again he feared that the great and free fellowship of missionary societies within the IMC could easily lose its drive and enthusiasm if regarded simply as a department of the WCC. He was too well aware of the history of officialdom and institutionalism and believed that the proposal as presented at Ghana was premature and could lead to the withdrawal of certain valued societies that had hitherto been glad to be associated with the IMC.

On this occasion Max’s protest, though treated with respect, did not prevent the proposed integration taking place at New Delhi in 1961. One of the last essays he wrote was a contribution to the Festschrift for Professor Dr. J. Verkuyl (happily reprinted in the *Occasional Bulletin of Missionary Research* for July 1979). In this he looked back on the decade and a half that had passed since the fusion. It is a fair, careful, and wide-ranging survey, which does not seek simply to justify his own doubts and apprehensions. Nevertheless, it is impossible not to feel the throbbing of his never-ceasing concern for world mission and his conviction that this could best be implemented by voluntary societies fostering that “spiritual energy” to which he alludes and directing their efforts toward that goal of world evangelization that was so near to his own heart.

V

Bearing all the responsibilities of administration, correspondence, personal counseling, travel, authorship of books and news-letters, Max might surely have been justified in concluding that he could give little time to wide reading and deep thinking. On the contrary, however, this was the part of his ministry that he regarded as so important that only by paying constant attention to it could he adequately fulfill his other duties. In spite of all that there was to be proud of in the history of evangelical missionary activity, it could not be claimed that the *theology* of mission had received the attention it deserved.

He determined, therefore, to spare no effort in working at the subject himself and in encouraging young scholars in particular to devote themselves to it. Missionaries had always responded to the call to bear witness to the good news of God’s saving activity through Christ. But it is not sufficient, he held, simply to utter a form of words, however orthodox the form may seem to be. It is necessary, rather, to relate the gospel to all that we can discern of God’s activity in history both before and after the Christ-event. Ever since the earliest years of his own Christian discipleship, he had been fascinated by the prophetic books of the Old Testament. Here were the utterances of men who looked out toward the horizon of their world scene and discerned signs of God’s working, not only in the experiences of the covenant people, but also in the movements of other nations. His favorite was the prophet Habakkuk, a noble watchman, who faced the reality of events in the
But this was not enough. What had been happening in the world since the great events of the first century? What had God been doing through his servants in the church? What had God been doing, what was God still doing, outside the obvious borders of Christian communities? These were questions that pressed in upon Max with increasing insistence. In part they could be tackled academically, but he himself was deeply involved in the actual missionary enterprise, and these questions were intimately related to it.

While trying in every way possible to watch world developments and to discern signs of God’s providence, he read, in the late 1950s, a book that made a profound impression upon him. It was Kenneth Cragg’s The Call of the Minaret. Can we with all honesty affirm that God is at work in the world of Islam as well as within the Christian community? If so, what does this mean for the task of communicating the gospel? In the history of Christian missions there have been shining examples of men and women who have become exceedingly proficient in Arabic and thereby able to bear witness to their faith among Muslims. But has there been a sufficient willingness to enter into the actual world-view of the Muslim, his outlook on God, humankind, and the world, and to discern signs of the divine presence in areas hitherto regarded as pagan?

Max resigned his post as general secretary in 1963 but this did not imply any relaxing of his concern for missiology. During the last period of his life the new emphases in his theology, which began to find expression around 1960, occupied his thinking and writing more and more. He edited The Christian Presence series of books. These were written by men who had labored as missionaries among Muslims, Hindus, Buddhists, and devotees of primitive religions. In these books they attempted to understand how God was at work in the hearts of those committed to other faiths. In addition, Max sought to explore more comprehensively the doctrine of the Holy Spirit, trying to discern evidences of the Spirit operating within non-Christian cultures. At the same time he tried to penetrate more deeply into the central Christian affirmation concerning the uniqueness of Jesus Christ and into the meaning of the cross as the power of God unto salvation for all people.

Nothing, however, brought him greater joy and satisfaction than the opportunity in the last twelve years of his life to enter vicariously into the actual work of mission in India. In the course of her training for missionary service, his daughter met Roger Hooker, himself in training for work in north India. They were married and went out to work, first in theological training, and then in a pioneering adventure in evangelism in the city of Varanasi. Roger entered the university as a student and gained proficiency in Hindi and Sanskrit languages and literature. Meanwhile he and his wife were seeking to carry on their evangelistic mission through dialogue, a word that has gained increasing attention in missionary circles in recent years.

In his characteristically imaginative way, Max allied himself enthusiastically with this new venture. Whatever other demands there might be on his energies (and often toward the end of his life his bodily energy was severely limited), the weekly letter went out, conveying news and comments and responding to the equally regular letters coming from the field. The exchange of correspondence became, as it were, a primal dialogue giving continuing inspiration to Roger in his dialogues with Hindus and Muslims, and to Max in his dialogues through personal conversation and correspondence and writing. "Dialogue" was no mere gimmick or catchword. It described a process of establishing real friendship and of obtaining, through that process, a deepening understanding of the faith by which each other lived.

All this, Max believed, could be theologically grounded in the nature of God’s activity through his prophets, through his Son, and through his Holy Spirit. The gospel could not be forced upon human consciousnesses. Nor could it be broadcast as a mere item of information. God’s way had always been the way of self-involvement in a situation leading to understanding, sacrifice, and love. “As my Father hath sent me, even so send I you.”

In the year of his seventieth birthday, Max, in his autobiography, looked back on his experiences of divine goodness and guidance, and two years later gave his final extended testimony in the book I Believe in the Great Commission. He never ceased to be an evangelist. He believed that the supremely important method of evangelism was through friendship. He and his wife opened their home and maintained a program of boundless hospitality to make friendships possible. And behind all outward engagements there was the firm discipline of disciplined intercession which, as one of his closest friends wrote, “embraced the world.”

Let me conclude with words of his written in a News-Letter in 1962. They reveal the nature of the “dialogue” with God that inspired and undergirded all his self-giving in “dialogue” to his fellow men and women.

If we are to pray “without ceasing” to pray: if we are to pray expecting the answer which we know to be God’s will: then we need all the time to be deepening our understanding of those for whom we pray. Only through understanding, itself nourished by the exercise of imagination which places us within the spiritual circumstance of those for whom we are praying, can we know the full meaning of intercession, its discipline, its pain, its joy.

Bibliography

An extensive collection of Max Warren’s letters, articles, and books is now housed in the CMS Archives at 157 Waterloo Road, London SE 1. The CMS News-Letters (1942-63) constitute his chief legacy in the field of missionary literature. Though written to deal with issues of importance at the time of writing, they set forth insights and principles of abiding value.

Max Warren’s major books are:


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The Legacy of William Owen Carver

Hugo H. Culpepper

The oldest continuing department of missions in America was established at the Southern Baptist Theological Seminary in Louisville, Kentucky by W. O. Carver in 1899. He had begun his theological education at this institution in October 1891. After two years of study, he taught in a college for one and a half years. In January 1895 Carver resumed his seminary studies and was graduated in the spring of 1896 with both the Th.M. and Th.D. degrees. His doctorate was in New Testament. During his final year as a seminary student he was also tutor in New Testament.

Carver began teaching missions in the spring of 1897. Two years earlier, H. H. Harris had come to the faculty from Richmond College where he was a longtime professor. He also had been president of the Foreign Mission Board of the Southern Baptist Convention for thirty years. Although Harris was professor of Biblical Introduction and Polemics, he offered a voluntary class in the history and practice of missions. This prepared the way with faculty and students for what was to come in a few years. During Harris's terminal illness, Carver took over the class and completed the spring semester. He continued to teach the course as an elective for two more years. In 1899 the Department of Comparative Religion and Missions was established. It was approved by trustee vote in 1900.

During Carver's long tenure as a faculty member (1898–1943), he made a unique contribution to his students by sharing with them his understanding of "missions in the plan of the ages." Many would agree with the writer that the most profound and life-shaping conviction gained in the seminary was that there is "a purpose of the ages which God made in Christ Jesus" (Eph. 3:11), as interpreted and applied by W. O. Carver. This was his supreme legacy. As a result of his lifelong teaching, writing, and speaking, he strengthened the foundations for missions in his denomination and beyond. He developed a theology of mission that is still determinative for those who will work carefully through his thought as recorded in his extensive writings.

Carver's Roots

William Owen Carver (April 10, 1868–May 24, 1954) was reared on a fifty-seven-acre farm between Nashville and Lebanon, Tennessee. His father was a Confederate veteran who had been wounded while serving at Shiloh. His mother, a devoted student who made the most of her opportunity for learning from books and teachers. He regarded Dr. H. H. Harris as one of the greatest teachers of his generation and the greatest teacher he ever had. The larger setting of his seminary education was indicated in the first paragraph of this article. He had no easy time financially. Pastorates in small churches provided opportunities for service in ministry, experience in preaching, and some financial support. Probably his favorite seminary professor was Dr. W. H. Whitsett, the one man on the faculty at that time who had formal studies in Germany (two years in Berlin and Leipzig).

The Scholar

From early in his life Carver had manifested an aptitude for scholarship. After long years of study his scholarship was to be characterized by originality of insight, breadth of interests, and depth of understanding. One of the writer's colleagues on the faculty remarked recently that he considered Dr. Carver to be the greatest scholar this institution has produced. He is remembered as the faculty member most able to walk into any classroom on a moment's notice and do a creditable job of teaching any discipline in the curriculum. However, he had a far more modest self-image:

While I had from 1895, when I began as a tutor, been nominally associated with only the two departments, New Testament and Homiletics, then with Comparative Religion and Missions, as a matter of fact I was from time to time asked to undertake work in other departments. I really became a sort of handy-man, teaching for longer or shorter periods in Theology, Biblical Introduction, Ecclesiology, indeed in the whole range of the curriculum except for Hebrew in which I even met classes now and then. Through the years I continued to share emergency demands, especially during the period of the first World War when I had to share with others almost all of
Dr. Mullins' teaching load [in Theology]. Scattering my energies over such wide range, I was able to maintain a rather comprehensive interest along with a limited knowledge of the entire theological field. But the price of this was that I never was able to become an actual expert and authority even in my own chosen field. While I made real progress here I never felt that I deserved the tribute which was too often paid to me by Southern Baptists as "the best informed man in Missions in America" or "in the world." I knew that these gracious brethren were very little acquainted with the actual authorities in the field of missions and especially in the field of comparative religion.

The Writer

Carver was the author of twenty-one published books, as well as a steady stream of articles in denominational magazines and scholarly journals. For twelve years he wrote a column in The Commission, the monthly publication of the Foreign Mission Board of the Southern Baptist Convention. As a teacher he did not have a popular style and was not interested in seeking popularity, just as he "never was nor desired to be a popular preacher," although "all through the years opportunities to enter the pastoral ministry continued to come to me and reassure me." As both teacher and writer, Carver's thought was too complex to permit, at least for him, ease of expression in a simple style. His sentences were long and involved. He lost most students along the way in the course of an hour's lecture. For those who followed his thinking, it was often brilliant and even scintillating. In the spring of 1939 the writer was a student speaker for a prayer meeting for a time while parked under the maple trees. Since the faculty was having some trouble with his eyes at the time, he asked the writer to drive his car for him that night. When we returned to the seminary campus, we continued our conversation for a time while parked under the maple trees. Since the faculty was having a periodic curriculum restudy, he asked what was the most difficult course I had during the three years about to be completed. The reply was that if by "difficult" was meant sheer mental exertion (rather than time-consuming—which would have indicated the second year of Hebrew), then "that missions course" was the most difficult; "by the time one untangles the long sentences, organizes the material, and masters it, he is exhausted." The author of the book The Course of Christian Missions cleared his throat and said, "I think I know what you mean."

Much of Carver's publishing was situational in the sense that material, prepared for lectures in and also out of classes, was published on request. He wrote a total of eight books on missions. The most important and most influential of all his books, in respect to his life contribution and reputation, was Missions in the Plan of the Ages. It was published for forty years, beginning in 1909, by Fleming H. Revell Company. When it was dropped without warning or notice, the Broadman Press took over the publication and sales increased to the highest level (in 1955) since the book was first published. In 1908, after the book had been written from class notes while the author was in Switzerland on a sabbatical leave, the final copy was wrapped for mailing in London on Carver's way back to the United States. On the way to the post office, Dr. and Mrs. Carver got to the Baptist Sunday School Board, said this was the best of Carver's publications. After having recognized the merits of the books mentioned above, and all the others not included, the writer considers Carver's magnum opus to be The Glory of God in the Christian Calling (Broadman Press, 1949), written when the author was eighty-one! This is a study of the Ephesian epistle, which Carver had studied exhaustively from the time he began his work in the seminary. It expounds the biblical base in terms of theological understanding of the missionary movement. Carver saw the church as essentially the body of Christ in the world on mission through the churches. Both church and Christians were continuations of the incarnation of Jesus Christ through whom God is being glorified (i.e., manifested as he is in the full character of his being). Carver wrote, "I came to recognize this Epistle as the climax of the interpretation and understanding of God's revelation of himself in Jesus Christ and therefore of God's purpose in Christianity and in all history."

The Theologian

In a graduate seminar in the philosophy of religion during the 1939-40 session, Carver said his daughter characterized him as being a theological liberal and a social conservative. He did not differ with the description, nor did he indicate which of three daughters had said this. This writer asked his daughter Dorothy in 1978 if she had said this. She said, "No, I have an idea that it was probably Alice." On another occasion in a seminar, Carver said that Wilhelm Herrmann was the theologian who had most influenced his thinking. During most of Carver's career as a teacher, missions was a required course with three semester hours of credit. The first month of each semester in this course was given to the biblical basis of missions. The last three months was a study of the history of missions. The student had a choice between the two other courses that Carver taught, each for two semester hours: comparative religion, and Christianity and current thought. (In addition, he offered graduate seminars in all three areas: missions, comparative religion, and philosophy of religion.) The most influential books on his thinking, judging by his emphasis in requiring his graduate students to study them in the philosophy of religion seminar were A. M. Fairbairn, The Philosophy of the Christian Religion; John Oman, The Natural and the Supernatural; Eugene William Lyman, The Meaning and Truth of Religion; John Baillie, The Interpretation of Religion; William Temple, Nature, Man and God; John Macmurray, The Clue to History; C. H. Dodd, The Bible Today (for its view of revelation). It is not surprising that he was not enthusiastic about neo-orthodox thought.
since it was the earlier theologians who had most influenced his thinking. He regarded philosophical idealism as more congenial with religious values than any other philosophy, although Temple’s dialectical realism influenced him greatly. All his theological and philosophical understanding was subjected to his convictions gained from the independent study of the Bible.

Comparative Religion

Early in his career Carver revealed a spirit of openness toward values reflected in other religious traditions. “Religion is man’s God-consciousness, together with the theories and practices by which man gives expression to his God-consciousness. . . . If we should define religion as we conceive it in ideal it would be the participation by the creature in the life of the Creator, however one might define the terms creature and Creator.” However, he held to what would today be called the fulfillment view as to the relation of Christianity to other religions. But his spirit of openness kept him on the left edge of the fulfillment view. “Christianity does not, and has no need to, deny all revelation and divine guidance in the origination and the development of other religions. Rather does it assert this, and rests its own hope of a successful evangelism upon the fact. . . . The Bible recognizes revelation outside that of its own prophets. . . . One must refrain from the universal negation of God’s revealing presence in the ‘heathen’ religions. It is because God is in them, and more fully in Christianity, that Christianity has a mission to the other religions.”

Carver’s translation continued as he critically evaluated such books as Hocking’s Commission of Appraisal, Re-thinking Missions; Baker’s Christian Missions and a New World Culture; Buck’s Christianity Tested; Kraemer’s The Christian Message in a Non-Christian World; White’s A Working Faith for the World; Hocking’s Living Religions and a World Faith. He saw clearly “that a friendly appraisal of all religions as ways in which men seek their deepest satisfactions in worshipful relation to the Highest Powers has become the accepted view and is a necessary condition for progress in world community.” At this point, the reader is reminded of the later views of Wilfred Cantwell Smith. However, Carver continued, “That there are dangers here for superficial thinking and for shallow and ineffective syncretism should be obvious. The danger of cultivating religious indifference is even more serious.” He apparently had the Kraemer/Hocking debate in mind when he wrote, “Already there is a strong movement toward rethinking the principles to be followed in the interpretation of the history and the relations of religions.” While Carver considered Kraemer’s work classical, he was inclined to agree with Hocking’s view of “reconception.” “Reconception is Hocking’s term for what must be the process by which Christianity will become the religion of humanity.” Both Hocking and Carver expected that Christian conversions would result from reconception. Carver wrote:

The sympathetic reconstruction of their Christianity by the missionaries will help Christians to reconceive the elements of other religions. Thereby there will be mutual help in reconceiving religion as such. Thus it becomes a process of finding God’s full and expanding revelation and redemption. If in Christ Jesus we have “manifested all the fullness of redeeming Deity in bodily form,” then in Christianity will be found the resources for redeeming humanity unto a true world community. Christianity will not then compete with other religions, it will enable their followers to transcend them. And this it will do as actual Christianity itself is cleansed and made comprehensive of the grace and the righteousness of God.

The writer always shall regret that Carver is not with us today to react to the increasing volume of literature concerning religious pluralism. His honest mind would have made a contribution. In the spring of 1940 the writer confronted the question of universalism, as a soteriological and eschatological doctrine, for the first time while reading in the library William Temple’s Nature, Man and God. On the way to lunch, in the hall he met up with Carver, who was then his professor in a graduate seminar on the philosophy of religion. The student asked the professor what he thought about universalism. As they walked down the hall, paused at length in the professor’s office, and continued the conversation on campus at the point their path separated, Carver talked for more than an hour giving his student a private lecture on the pros and cons of the question. He concluded by saying, “I shall have to wait until I am on the other side of the veil [of death] to know the answer to your question.” The student’s reaction was a growth experience: uncertainty as to universalism did not cut the nerve of mission motivation for Carver, whose life had been devoted to missions (he was then seventy-two years old); for him, the glory of God was the motive—the imperative was to make God known as he is!

Missiologist

Carver’s legacy as a missiologist may be summed up in what he considered to be Paul’s God-given insight as best expressed in Ephesians: the Christian’s calling is to be God’s heritage for God’s glory (cf. Eph. 4:1). There are numerous verses in Ephesians in which the King James Version mistakenly translates “inheritance” as being “our inheritance.” W. O. Carver’s translation, when compared with the King James, corrects this and rightly makes the point that “we are God’s heritage.”

<table>
<thead>
<tr>
<th>Carver’s translation</th>
<th>King James translation</th>
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<tbody>
<tr>
<td>1:11 in him in whom we were made a heritage</td>
<td>in whom also we have obtained an inheritance</td>
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<tr>
<td>1:14 who is [thereby] a pledge of our being [God’s] heritage</td>
<td>which is the earnest of our inheritance</td>
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<tr>
<td>1:18 what is his [God’s] hope [in the people and plan] of his calling</td>
<td>what is the hope of his calling</td>
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<tr>
<td>4:4 you were called in [God’s] one hope of your calling</td>
<td>Ye are called in one hope of your calling</td>
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The classic example of Carver’s understanding of Paul’s thought at this point is Colossians 1:27, which he translated “Christ in you, the hope of [God’s] glory.” Carver said in his classes that he was hesitant to express this interpretation for many years after it first came to him. Finally, he dared to express it boldly: “The calling of the Christian and the Church is to be the continuation of the incarnation of Jesus Christ!” The writer will never forget the dramatic effect these words had upon his understanding of what Christianity is—and is not. In his judgment, this understanding is the greatest contribution W. O. Carver made to missiology in a long and productive life. It is not too much to say that the words “the continuation of the incarnation of Jesus Christ” were branded upon the minds and hearts of many student generations in the course of Carver’s fifty-odd years of teaching. His exposition of Ephesians 3:1–13 gives the clearest statement of his understanding at this point.

God has a mission in our world. It is his mission. He has entrusted it to the church, which is his heritage, for his purpose. The mission of the church is to glorify God by leading persons to come to know him experientially through faith in Jesus Christ. In turn, these persons become his heritage and serve as his agents to make himself known. In the words of William Temple:
The true aim of the soul is not its own salvation; to make that the chief aim is to insure its perditio (cf. Matt. 16:25); for it is to fix the soul on itself as central. The true aim of the soul is to glorify God; in pursuing that aim it will attain to salvation unawares. No one who is convinced of his own salvation is as yet even safe, let alone "saved." Salvation is the state of him who has ceased to be interested whether he is saved or not, provided that what takes the place of that supreme self-interest is not a lower form of self-interest but the glory of God. 

It was the conviction of W. O. Carver that "the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14, NASB; italics added).

Notes
1. Olav Guttorm Myklebust, The Study of Missions in Theological Education, 2 vols. (Oslo: Forlaget Land og Kirke, 1955), 1: 376f. Cf. W. O. Carver, "Recollections and Information from Other Sources concerning the Southern Baptist Theological Seminary." (Louisville, Ky.; an unpublished typed monograph of 137 pages, in the noncirculating manuscripts shelves of the seminary library, prepared between 1952 and 1954, during the last two years of his long life, by W. O. Carver at the request of the faculty as background material for a centennial history of the seminary to be published in 1959), p. 61. The first chair of missions was founded at Cumberland University in 1884 by Claiborne H. Bell but was dropped in 1909 when he died. Cf. Myklebust, The Study of Missions, 1:375. Apparently Carver was not aware of this, although it was in his home state. In his book The Course of Christian Missions (New York: Fleming H. Revell Company, 1932, p. 312), he wrote, "The Southern Baptist Theological Seminary established such a professorship in 1899, the first in America, but followed by others." 1
3. Ibid., p. 132.
6. Ibid.
7. Ibid.
8. Ibid., pp. 13f.
9. Ibid., p. 132.
10. Ibid., p. 129.

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Works about W. O. Carver
Ecumenical Sharing of Resources: A Message to the Churches

The scandal of our time is that the rich are devouring the poor, day by day. Rich nations grow richer as poor nations grow poorer. Secular analysts tell us that we are facing disaster if humanity is not to be saved. But the scandal is not only at the level of international economic relations. It is seen in an even more dangerous manifestation within our national communities. In poor nations, a rich elite lives among masses of the desperately poor. In comparatively rich nations, pockets of the poor are voiceless and powerless. In both rich and poor nations, minorities control the centres of decision which oppress many.

Sadly, this disorder of the world too often has a mirror reflection in the churches, from the life of our congregations to the highest levels of our institutions. Too often the churches' voice only echoes the self-interest of the controlling class. They fail to see Lazarus at their own doorstep. To their own condemnation, a great gulf exists between themselves and the poor. While claiming to share, they hold back the best for themselves, by attempting to deceive God, they but bring a curse on themselves.

It is little wonder that we now see those who are breaking out of the institutional churches into new kinds of Christian communities. They often are rejected by the churches because they contest the disorder in the world and will not conform to the traditional mould offered by the churches.

For the poor and the powerless, there is resentment of the oppressive structures in both society and the churches. Thus their ears often are stopped from hearing the word of the Christ who came to announce good news to the poor. Likewise, the complicity of the churches in the scandal of the world prevents the rich from hearing the cry for justice which is inherent in the Gospel.

It is this very scandal of the present world which demands a penitent willingness to hear the word of God, in order to be set free to move in new directions in the sharing of the resources of the oikoumene.

The History of Sharing

“The world and all that is in it belong to the Lord” (Ps. 24:1). The history of sharing was begun as God gave himself as a partner to his people, with whom He shared both his power and his creation. He put the earth and all that is in it into the hands of humankind. He took the risk of sharing.

But all humankind has abused its partnership with God. We have made ourselves gods over our fellows, refusing the sharing to which we were invited by God. Our appetite for the fruit of the earth has been contorted into a desperate greed for power and consumption. We have initiated our own history of exploitation and oppression, leading to death.

Yet God has not abandoned his purpose of sharing. In Jesus Christ, He went to the ultimate depths, sharing the death of his people, even death on the cross. By renouncing all earthly power, Christ has made room again for the poor and powerless and calls back the rich to God's purpose from which they have gone astray, so that now in the broken body and shed blood of the crucified Christ we see the power of God and the wisdom of God.

The Call to the Church

Today God calls his Church to be an instrument and a symbol of his sharing with his people. In the eucharist, as we celebrate the ultimate act of God's sharing with us, we are called to take the risk of abandoning power, even of dying so that his people may have life and have it abundantly.

With repentant hearts we confess that there are many places where the Church continues to use its power and influence in a way parallel to those institutions of society which exploit and oppress. Yet we thank God for those places where the Church is rediscovering its true vocation, to be the servant of the world, standing with the powerless and finding again its true power.

Too often the churches allow themselves to be conformed to the world with all its divisions and dominations—economic, political, cultural.

Some parts of the Church consider themselves to be poor, while others think of themselves as rich, perpetuating the blockages which prevent true sharing.

“I know your troubles: I know that you are poor—but really you are rich!” (Rev. 2:9). These words must be remembered by every church thinking of itself as poor. “You say, 'I am rich and well off, I have all I need.' But you do not know how miserable and pitiful you are! You are poor, naked and blind” (Rev. 3:17). These words in turn must be remembered by every church thinking of itself as rich. Every church must struggle against the temptation to measure its resources according to the values of this world. Every church must recognize both its poverty and its wealth according to the intention of God and his purpose of sharing.

Our wealth takes many forms. Every church, rich or poor, needs to recognize the greatness of its wealth in being the people of God. In the sharing of people, of our ways of proclaiming the Gospel, our forms of worship, our insights into being human, we mutually enrich one another and build up one another in the fullness of Christ. It is in our “poverty” that we are open to receive from one another.

Also, every church must re-evaluate those other resources entrusted to it—its financial resources, its lands, its buildings, its investments—according to the criteria of the purpose of God's sharing. Both churches considering themselves rich and those considering themselves poor must face the fact that their fundamental sharing must be not simply with each other but with the world in all its need and agony.

“Do not be conformed to this world, but be transformed by the renewal of your mind” (Rom. 12:2). What will be the shape of a worldwide Church transformed in its pattern of sharing according to the values of the Kingdom of God? We are only beginning to discover God's intent for us in this regard. Yet we have certain...
intimations of what that shape will be:

—It will be a Church which affirms the mutual interdependence of all its parts, as each enters into the lives and needs of all the others, sharing their rejoicing and their suffering.

—It will be a Church which rises above its various national identities and gratefully affirms its universality in Christ, employing the richness of its God-given resources to engage those basic problems confronting humankind.

—It will be a Church in which decision-making is shared across the world’s divisions, and decision-making centres are diversified, from the level of the parish to the highest councils.

—It will be a Church which dares to confront the powers of this world, be they political, economic or cultural, and in the name of the crucified Christ call for justice for the poor and oppressed.

The manner in which the Church in Christ’s name is willing to share, yes, to risk its resources, by God’s grace, can be a parable for global sharing. In a world in which the language of faith has lost meaning for lack of translation into life, the acting out of God’s kind of sharing announces as no words can the good news of Christ to humankind.

Luke’s Gospel captures the irony of the disciples disputing over who was greatest, immediately after Jesus had broken bread and given it to them saying: “This is my body.” To the Church living in the midst of a power-hungry world, today Jesus says: “Do this”—be broken for the world.

Library and Archival Resources of the Billy Graham Center

Robert Shuster

In September 1980 Wheaton College in Wheaton, Illinois dedicated its newest building, the Billy Graham Center. Within it are housed programs designed to benefit the school, the church, and the general public. On the first floor is a museum with exhibits on the history of Protestant evangelism in America and on the work of the Billy Graham Evangelistic Association (BGEA) as well as a simple, graphic presentation of the gospel message. The second floor contains the graduate school of the college with its major departments of theological studies, Christian ministries, psychological studies, and communications. Other space for the communications department will be available later in the building’s east wing. The third floor houses the Graham Center’s library: a collection of books, periodicals, dissertations, microforms, and other published information on the history of missions and evangelism. On the fourth floor, near the Graham Center’s administrative offices, is the archives. This article will attempt to outline the types of material included in the archives—research material of special value to the missiologist, the church historian, and the mission executive.

The entire Graham Center had its beginnings when Billy Graham and his associates began to consider ways of responding to the requests that had been made to him several times over the years by scholars that his historically valuable personal papers and BGEA’s records be preserved. By the time that Wheaton College offered to serve as the repository of these materials in 1973, various persons in the college and the BGEA saw the opportunity of beginning not only an archives but a combination historical society/training center/research institute, which would serve the evangelical churches by deepening the sense of what had been accomplished in the past and analyzing the trends and needs of the present and the future.

The concept of the archives, like that of the Graham Center, also continued to evolve. Originally, as already indicated, the intention had been to preserve the documents of Billy Graham and the BGEA. Of course, the materials received from the BGEA form some of the earliest and most important collections, but the collecting policy has become much broader for two reasons. One, Graham’s career has been as central as any person’s to the evangelical Protestant church in America for so long that it is necessary to understand his and the BGEA’s work to understand the work of numerous other Christian institutions in the twentieth century. Therefore the records and papers of these interdependent persons and organizations should ideally be preserved together. Two, the founding of the Billy Graham Center offered an opportunity to preserve many interesting bodies of material that seemed fated otherwise for destruction. The Roman Catholic Church and nearly all major Protestant denominations have developed archival-preservation programs of varying levels of complexity to save the evidences of their past and make them available to scholars. However, the same is not true for the overwhelming majority of present-day Protestant interdenominational and nondenominational evangelical organizations. Most independent evangelical associations and mission boards are interested in spreading the gospel and nurturing churches. Preserving old records not immediately useful in their work or studying their own more distant histories are decidedly very low-priority goals. Yet one of the most remarkable and important features of American Christianity has been the development of these independent organizations, which are apart from denominational control. They also contain some of the country’s most vigorous and charismatic ministers and Christian workers. By gathering the documents of these organizations, which would otherwise fall into the gap between denominational-archives acquisition policies and the more secular interests of federal, state, and local historical societies, the Graham Center archives will be maintaining a collection of materials critical to understanding the work of American evangelicals in the United States and around the world.

Similarly, the records of numerous significant evangelical meetings, congresses, and conferences are often not preserved after the gathering is over, or the records are fragmented as the participants take the pieces to widely scattered locations. The Graham Center’s archives can keep the materials of large meetings such as the 1974 International Congress on World Evangelization at Lausanne or small ones such as the 1977 Chicago Call together where they can be studied as a unit. We can also acquire the papers of important individual evangelists, missionaries, and other Christian workers or even create documents through taped oral-history interviews or written questionnaires. Thus another source of primary material, which might otherwise be lost, will be protected.

In brief, then, the archives collects the records of interdenomi-
national, Protestant evangelical movements in America. They are the records of evangelistic and foreign mission activities including the materials of organizations, individuals, and meetings. Some of the physical mediums on which the data are contained are paper, audio tape, video tape, photographs, phonograph records, and film. The generic types include correspondence, minutes of meetings, reports, posters, interviews, scrapbooks, financial records, sermon notes, maps, radio and television programs, and diaries. Geographically, the concentration is on North American individuals, reports, posters, interviews, scrapbooks, financial records, sermon notes, maps, radio and television programs, and diaries. The generic types include correspondence, minutes of meeting formats.

Of people, places, and events. There are also several thousand im-

What is actually in the archives now, after some six years of planning and the beginning of collecting, are approximately 650 boxes of paper records processed and ready for use, 5000 audio tapes, 400 films, and 90 boxes of photographs, slides, and negatives of people, places, and events. There are also several thousand images on microforms and 250 boxes of unprocessed new acquisitions. A full-time staff of four and a part-time staff of two are at work acquiring the documents, processing them by doing the physical work necessary for the materials' longer preservation, and storing them in archival containers. The staff prepares the guides to collections, which contain historical background, a narrative overview, chronologies, lists of box and folder titles, and a roster of topics on which the collection has information, thus helping researchers to use our holdings. The holdings themselves form a quality nucleus for what we hope will be a major research collection, formed according to the principles described above. The present holdings, some 250 collections, range in size from one folder to eighty boxes and cover a time span from the latter decades of the eighteenth century to the latter part of the twentieth. There are small quantities of materials from such well-known figures as David Livingstone, William Booth, John Wesley, Dwight L. Moody, and Sherwood Eddy. But a better idea of the real strengths of our holdings will be gained by brief descriptions of some of our major collections. Anyone desiring more detailed descriptions should write to the Archives of the Billy Graham Center, Wheaton College, Wheaton, Illinois 60187, for copies of our archival checklists.

Mission History

One of our recent additions is the records of the American Branch of the Africa Inland Mission (AIM). The story of AIM's work in east-central Africa, from its beginnings in 1895 to the present, is told in correspondence, reports, minutes, photographs, and tapes. The changing needs and desires of African Christians are described, as well as the evolving administration and policies of the mission. Also amply documented is the political and social climate in which AIM worked in both the United States and Africa. Another collection contains surveys, monographs, letters, lists, curricula, and statistics on the educational institutions established by United States missions around the world. These are the records of CAMEO (Committee to Assist Ministry Education Overseas), a joint endeavor of the Interdenominational Foreign Mission Association and the Evangelical Foreign Missions Association. The data CAMEO gathered (and which are contained in the archives) not only compare and contrast the activities of hundreds of seminaries, colleges, Bible schools, and secondary schools on six continents, but also contain descriptions of the attempts of CAMEO to find out and meet their many needs. Other collections of great interest are the records of the Evangelical Foreign Missions Association, the Lausanne Committee for World Evangelization, and the Mission Aviation Fellowship. In cooperation with Wheaton's History and Political Science Department and its Alumni Association, interviews have been taped for the Graham Center with missionaries who served in Africa, the Middle East, Asia, and Europe. They were questioned about their training, experiences, methods, results, and perceptions. This compilation of materials is called the Missionary Sources Collection. Complementing the interviews are the collection's personal papers, such as the correspondence of Belle Sherwood Hawkes, who was a missionary in Persia in the 1880s and 1890s, or those of Andrew and Martha Ruch, who worked in Kenya in the 1920s and 1930s. The correspondence and tapes of Gospel Recordings, Inc. in Collection 36 are concerned with the spoken translation of the Christian message into over fifteen hundred different languages and dialects from Yoabou spoken in Dahomey to Hopi spoken in the United States. The documents of the 1966 Congress on the Church's Worldwide Mission contain situation reports of mission activities around the world as well as discussions of strategy and resources. Also valuable are the microform collections we have purchased, which include reports of the Society for the Propagation of the Gospel and the voluminous data gathered by the Council for World Mission Archives.

Evangelism History

The extremely rich files of the BGEA include documentation on meetings held by Graham and associate evangelists in communities ranging in size from Crabil (Illinois) to London, Tokyo, and Singapore. These files describe the religious and social makeup of the communities as well as the mechanics of crusade preparation, administration, and follow-up. Also in these files is much of the history of the beginnings and development of the BGEA. There are restrictions, however, on the use of this material. Evangelism of another era is illustrated in the documents we have on the career of Billy Sunday. In 1978 those of Sunday's personal papers that are in the care of Grace Schools were processed, described, and microfilmed under the direction of a Graham Center staff member. Besides the 30 rolls of microfilm and 2000 photographs resulting from this project, 3 boxes of correspondence, tapes, film, and ephemera by and about the baseball evangelist were collected from several other sources. The materials describe his conversion, training,
methods, beliefs, and impact. Equally important in these papers is the career of Helen Amelia Sunday—his wife, closest adviser, business manager, and chief of staff. She is also mentioned in several items in Collection 48, the records of Youth for Christ International. The YFC files contain information on the organization's dramatic beginnings in mass rallies held toward the end of World War II and its changing goals and methods. Its worldwide evangelism and youth-work activities are covered in manuals, correspondence, press releases, newspaper clippings, and thousands of photographs. Other collections document the specialized careers of persons such as rescue mission founder Mel Trotter, radio evangelist Paul Rader, hymn writer Fanny Crosby, evangelism professor Judson Conant, preacher and educator William Bell Riley, and Inter-Varsity and Latin America Mission leader Charles Troutman. In addition, microfilm editions of the papers of leading evangelists such as Charles Finney, J. Franklyn Norris, and J. Wilbur Chapman have been purchased.

Many collections do not fit easily into anyone category. Herbert J. Taylor was a wealthy Christian layman of Chicago who helped found numerous evangelical institutions. His papers throw light on the origins of the National Association of Evangelicals, Fuller Theological Seminary, Inter-Varsity Christian Fellowship—USA, Youth for Christ, Child Evangelism, and Young Life, among others. Collection 8, the records of Christianity Today, contains much material on the impact of this evangelical journal as well as on its participation in such projects as the 1966 World Congress on Evangelism held in Berlin and the nationwide effort, Key '73. The varied reactions of evangelicals to the religious, political, social, and economic events of the last two decades are documented in both this and other collections, such as Collection 37, which contain materials from some of the founders of Evangelicals for Social Action. The archives also has records of professional organizations of evangelicals such as that of the Conference of Faith and History, an association for historians.

Researchers who come to use our holdings will find the archives reading room open from 8:30 A.M. to 4:30 P.M. Monday through Friday. It is a great help to the staff if such people call or write ahead on the details of their projects. After filling out a registration form, they will be able to discuss their projects with the staff for suggestions about the collections most likely to be of interest and for information concerning any restrictions on the use of those collections. Some collections are completely closed for a period of years, some include a few folders that are restricted, some for a certain time period can be used only with the donor’s permission. Most of the collections are unrestricted, and can be brought to researchers from the archival storage area, a space on the fourth floor with temperature and humidity control where the collections are kept in protective containers. Nearby, in the archival processing area, a limited number of conservation operations can be used to repair and restore damaged documents. The materials desired by researchers will be brought down to the reading room for their use. Tapes and phonograph records can be listened to in the reading room on earphones, and there is another room for the viewing of films and videotapes. Unrestricted materials, including materials such as photographs, can be copied for a service fee.

On the third floor with the archives reading room is the Graham Center's library, a department equal to the archives in interest and value to researchers in mission and evangelism studies. The library's holdings are best described by quoting from a statement by acquisitions librarian Dan Bowell:

The Graham Center Library, like the Archives, has as its focus the acquisition of materials relating to Christian missions and evangelism but does include within its scope resources from those subject areas that facilitate and complement study and research in missions and evangelism. Although the library is still in the formative stages, the present holdings number nearly 60,000 volumes with an additional several thousand microform items. Clearly the present strength of the collection centers upon 19th and 20th century Anglo-American evangelism and revival resources, the quantity of such material constituting roughly one-fifth of the total items held at present. Among the microform collections already acquired are the Early American Imprint Series and the Joint IMC/CBMS Missionary Archives. Currently the library receives about four hundred periodicals and hopes to selectively expand this number to create a significant collection of mission and evangelism related serials. A substantial number of "in-house" mission organs are being gathered as well. Some microfilming of selected publications has been done with more anticipated in the future. Efforts are being made to representatively collect Christian publications world-wide, particularly from the Third World. Through computerized storage and retrieval of bibliographic data, the library hopes to provide both immediate and broad dissemination of its bibliographic records. Several elements within each entry have been indexed for greater accessibility. We hope to expand the automation capabilities to serve the express needs of patrons.

The work of the Graham Center's archives and library is just beginning, and our collecting policies and other services in the future will continue to be shaped by the wants of the missiologists, Christian workers, church historians, graduate and undergraduate students, and others who use our holdings. We welcome visitation and patronage by International Bulletin readers and will appreciate suggestions regarding resources to be included and services to be rendered.
The Sacred Congregation for the Evangelization of Peoples or the Propagation of the Faith: The Mission Center of the Catholic Church in Rome

Josef Metzler, O.M.I.

The Congregation "Propaganda Fide"—known since Vatican Council II as the Sacred Congregation for the Evangelization of Peoples or the Propagation of the Faith—was founded by Pope Gregory XV on January 6, 1622, though its charter is dated June 22, 1622. Already in the second half of the sixteenth century and at the turn of the century, the popes attempted to name a commission of cardinals to direct the worldwide missionary activity of the Catholic Church, but their efforts floundered against the opposition of the colonial powers. The new Congregation was given three tasks to accomplish: the propagation of the faith, the preservation of the faith (that is to say, the organization and provision of pastoral care for the Catholic families of the diaspora), and finally, dialogue with other Christian churches for the purpose of reestablishing Christian unity. Today these latter two functions are the responsibility of two other curial dicasteries and the Bishops' Conferences.

According to the documents of 1622, the following mission program was set up for the new Congregation: the separation of missionary work from colonial politics; the exclusion of every form of interference by the temporal powers in missionary concerns; the sending out of well-qualified and trained missionaries; the formation of indigenous priests; the consecration of native bishops; adaptation to the customs and practices of the peoples. With regard to the latter point, the Sacred Congregation in an Instruction written in 1659 to its apostolic vicars, said: "Beware of forcing the people to change their way of life, their customs and traditions as long as these are not in open contradiction to religion and good morals. Is there anything more foolish than to transplant France, Spain, Italy or any other European country [i.e., its customs and practices] to China! That is not what you should bring them, but the Faith which neither despises nor rejects the life style of any people or their customs as long as they are not evil in themselves but rather desires their preservation and promotion." It was not the Congregation's fault that, in spite of these clear directives, the disastrous "Chinese Rites Controversy" developed.

The history of the founding of the Congregation and of its activities in the 350 years of its existence was recently published by Herder of Freiburg in three volumes (five half-volumes) under the title Sacrae Congregationis de Propaganda Fide Memoria Rerum: 350 Years in the Service of the Missions 1622–1972. It is the work of sixty-five authors from all parts of the world.

Vatican Council II defined or described the tasks of the Congregation as follows: "to direct and coordinate missionary work and missionary cooperation throughout the world."

The present staff of the Congregation is composed of the prefect, Cardinal Agnelo Rossi (since 1970); the secretary, Archbishop D. Simon Lourdusamy (assistant secretary in 1971 and secretary since 1973); members: some forty cardinals, seventeen bishops (among them twelve missionary bishops), four national directors of the Pontifical Mission Societies, four superiors general of mission-sending orders. In addition there are about thirty senior officials (minutanti, archivists, stenographers, and other clerks) for the management of the daily business of the Congregation. The Congregation also has a section for the administration of the properties still controlled by it (most of its properties were confiscated by the state in 1870) from the gifts and donations of past centuries, which wealthy families and popes had given for the support of the missions.

For the examination of special questions and the preparation of position papers, the Congregation has at its disposition a staff of about forty consultors. From these and its own specialists, the Congregation has formed four commissions, namely, the Theological Commission, the Pastoral Commission, the Catechist Commission, and the Legal Commission, which can be called to assemble at any time for the examination and study of mission problems.

In 1626 the Congregation set up its own Polyglot Press to print and distribute books in as many native languages as possible. Ingoli, the first secretary of the Congregation, had surprisingly modern ideas about the apostolate of the press. The contribution this press has made to the development of languages and cultures can hardly be overestimated.

Announcing

The joint annual meeting of the Eastern Fellowship of Professors of Missions and the Eastern Section of the American Society of Missiology will be November 6 and 7, 1981—the place and theme to be announced. Please save the dates. For further information regarding membership and the meeting, contact: Dr. Norman A. Horner, Secretary, P.O. Box 2057, Ventnor, NJ 08406.

In 1627, at the suggestion of the Congregation, Pope Urban VIII founded a college (Collegio Urbano) and a university (Pontificia Universitas Urbaniana) for the formation of native priests. Today the latter has Faculties of Theology and Philosophy, a Mission Science Institute with a Department of Jurisprudence and one of Mission Science, an Institute of Atheism, a Newman Center, and a Linguistics Department. Recently Cardinal Rossi and Archbishop Lourdusamy established an Institute for Catechists and an Institute for Sisters, which specialize in the training of native catechists and native Sisters, and a Center for Missionary Animation.

The Mission Archives of the Congregation (Archivio Storico della Sacra Congregazione per l’Evangelizzazione dei Popoli, Vatican City), with their rich collection of missionary, cultural, linguistic, and similar documents, are open to researchers and students. On January 2, 1979 Cardinal Rossi and Archbishop Lour-
As of August 1, 1980 the following were subject to the direction and care of the Congregation: 870 ecclesiastical circumscriptions, consisting of 130 archdioceses, 612 dioceses, 3 abbeys nullius, 63 apostolic vicariates, 60 apostolic prefectures, 1 mission sui juris, and 1 apostolic adminicracy.

**The Ecclesiastical Circumscriptions**

At present the missions under the jurisdiction of the Sacred Congregation for the Evangelization of Peoples are 870 (6 more than in 1979), existing in all five continents, as shown in the following statistics, as of August 1, 1980.

<table>
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<tr>
<th>Continent</th>
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<th>AP</th>
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<td><strong>Totals</strong></td>
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Of these 870 ecclesiastical circumscriptions, 159 are located in regions that today are called “Churches of Silence”; the following are the data:

<table>
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<tr>
<th>Country</th>
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<th>AP</th>
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<tr>
<td><strong>Totals</strong></td>
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<td><strong>2</strong></td>
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<td><strong>32</strong></td>
<td><strong>1</strong></td>
<td><strong>1</strong></td>
<td><strong>159</strong></td>
</tr>
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</table>

Abbreviations: AA = Apostolic Administracies; AD = Archdioceses; AN = Abbeys Nullius; AP = Apostolic Prefectures; AV = Apostolic Vicariates; D = Dioceses; M = Mission sui juris.
Religious pluralism, if we understand its theological implications, is a challenge to Christian self-righteousness. It confronts us with the unavoidable problem of how to confess Christ’s lordship in a religiously plural world. The list of contributors represents rich theological orientations. The reader is invited to consider diverse, well thought out views. I welcome the publication and strongly recommend it as a stimulating theological book written for both lay people and theological students.’

Kosuke Koyama,
Union Theological Seminary, N.Y.

“It will be difficult to find a more relevant problem for the missiological discussion today than ‘Christ’s Lordship and Religious Pluralism.’ It is not only the traditional problem of Christian missionary outreach among people of other religious persuasions. It is the reality of those people coming to live now in so called ‘Western Christian nations.’ Religious pluralism is becoming a fact of life for all Christians. Clarity in our witness to Jesus Christ in daily normal human relations is becoming the issue and the responsibility of every Christian. This is not a missiological debate for experts; this is an attempt to clarify our style of Christian living among neighbors of all persuasions. Fundamental reading for all concerned with pastoral care of the Christian community.’

Emilio Castro, World Council of Churches, Geneva.

“This book is itself a very informative mirror of theological pluralism. It shows in a provocative way how far Christian theology can go today in interpreting a problem which is relevant not only for people of other faiths—two-thirds of humanity—but also for our own Christian self-understanding.’

Walbert Buhlmann, author of The Coming of the Third Church.
An Evangelical Agenda, 1984 and Beyond.


Basically, it’s a good idea. The conference that produced this book was the second of a “continuing consultation,” sponsored by the Billy Graham Center of Wheaton College, to probe “future evangelical concerns.” It began with an overview by Don Hoke and Ted Howard, then two secular views of the future—one utopian and one “dystopian” (a new word for me!).

Born of Presbyterian missionary parents, W. Dayton Roberts was raised in Korea and educated at Wheaton College and Princeton Theological Seminary. Since 1941 he has served with the Latin America Mission in Costa Rica and Colombia.

The central core of the conference was a series of four studies on the “Future of the Church,” emphasizing aspects that ranged from the Christian family to evangelism. Each lecture was accorded a prepared response. Finally, seven small study groups each prepared its own scenario of the future on the basis of its reaction to the formal program. The composite report is well worth reading.

As a complete and authoritative forecast, Agenda lacks historical depth, ecological orientation, and theological development. In this area one would do better to read Jeremy Rifkin and Ted Howard, The Emerging Order, God in an Age of Scarcity (G. P. Putnam, 1979). However, within its more moderate objectives Agenda has many valuable and perceptive insights.

How can one fail to say “Amen,” for example, when Ralph Winter eloquently affirms: “Unless and until, in faith, the future of the world becomes more important than the future of the church, the church has no future” (p. 137)? Or when he says, “There is no question that in America today missions is at the margin. There must be a way forward so that world evangelization can become central to the evangelical movement” (p. 162)?

But the overpowering residual impact of this book is the fright that must grip every thinking Christian who listens to what psychiatrist Armand M. Nicholi, Jr., of Harvard Medical School, has to say about the deteriorating family in America. The cumulative impact upon the younger generation of missing or inaccessible fathers, quick and easy divorces, mothers preferring outside work to the home, frequent family moves, and a gluttony of television will produce—he says—loss of impulse.

W. Stanley Mooneyham is President of World Vision International, Monrovia, California.
control, sexual abnormalities, battered children, resentment, hostility, violence, suicides, and mental illness.

"Ninety-five percent of our hospital beds will be taken up by mentally ill patients," Nicholi predicts. "The nature of this illness will be characterized primarily by a lack of impulse control. In this impulse-ridden society of tomorrow we can expect the assassination of people in authority to be an every-day occurrence. All crimes of violence will increase, even those within the family" (p. 101).

The evangelical church’s responses, thus far, to the ravages of divorce and to the other forces that threaten Christian home life have not been very impressive. If the family goes, will there be an evangelical church to face the future? Howard Hendricks, in his response, hit the nail on the head. "If the Billy Graham Center decides to have another consultation, maybe we really need a consultation on the future of the family!"

—W. Dayton Roberts

Missionstheologie.


For contemporary missiologists, Horst Bürkle, professor of missiology at the University of Munich, needs little introduction. Those who have found his many articles and books over the past two decades to be always insightful and challenging will not be disappointed with this latest work.

Missionstheologie collects the leitmotifs of Bürkle’s understanding of mission under five major foci: (1) After candidly summarizing the tensions and problems that are part of missionary consciousness today, Bürkle offers a critical review of historical models of mission, from Jesus to the colonial period. He then moves into a very enlightening study of the creative tension between the "relative" and the "universal," which characterizes all missionary work. This is followed by a reflection on three "theological themes" of missionary activity: mission as communication, mission in context, and mission as service. The final section, perhaps the most exciting, summarizes the necessary and promising contributions that mission can make to theology in general.

Bürkle’s basic approach to mission, expressed throughout the book, can best be summarized under two concepts: "beyond" and "historical." Mission is essentially Grenzsüberschreitung—the expression of Christianity’s natural thrust to move beyond its present boundaries and self-understanding; yet such a view is mere "theory" unless it is understood and lived in the concrete "praxis" of history, namely through a careful, ever-ready responsiveness to the changing contexts of history.

One such context, demanding particular responsiveness today, is that of other religions. While one might fault

Paul Knitter is Professor of Theology at Xavier University, Cincinnati, Ohio.
Burkle for too facilely falling into the usual Western view of Eastern religions as essentially world-denying, his approach to other religions and his enumeration of what Christianity can learn from them are refreshingly positive.

Another contextual issue treated throughout the book is the thorny question of mission and political/social involvement. Burkle is clearly critical of views that reduce mission to "responsibility for the world" (he mentions J. C. Hoekendijk). He seeks a more balanced approach, which bases social change on the primary task of providing a framework of meaning and community. One of the most serious criticisms of the book is that he does this with scarcely a mention of the mission/liberation theologies coming from Latin America.

Yet the book's flaws are few and do not prevent it from standing as one of the more significant attempts at an updated theology of mission during the past decade. One hopes it will soon be available in English translation.

—Paul Knitter

Good News to the Poor: The Challenge of the Poor in the History of the Church.


Religious Life and the Poor: Liberation Theology Perspectives.


Not surprisingly these days, a Protestant and a Roman Catholic wind up at the same place, and with the same theology, in their books calling for Christian response to the challenge of the poor.

Santa Ana, a Uruguayan Methodist, is now a development commission staffer at the World Council of Churches in Geneva. Cussianovich is a priest of the Salesian Order, popular throughout his native Peru as a retreat leader with laity and the religious. (Protestants be mindful, "religious" in this book means "religious orders").

The Santa Ana volume is the first of three planned by the WCC on "The Church and the Poor." Conscientizing pedagogy is its aim, to be used in congregations for "ecumenical reflection ... as a tool for development education and as resource material for social action for justice." A teaching book that is far from textbookish, it begins with three chapters of biblical data. The next two are on early church history. Constantine and his consequences are detailed in chapter 6. Chapter 7 selects medieval responses to poverty, with the Waldensians nosing out the Franciscans and the Dominicans as a promising model for our time, "renouncing any type of accommodation with authoritarian power ... a minority community which presents to the world the true scandal of the cross." The final chapter summarizes and builds additional bridges to the challenge of the poor in the history of the church today.

Cussianovich's work has itself already made church history. When it first appeared in Lima (1975), the author's own Salesian provincial condemned it as a "heretical ... distortion of Christian doctrine worked out by a Marxist mentality" (see Latinamerica Press, Feb. 24, 1977).

Edward H. Schroeder is Professor of Systematic and Historical Theology at Christ Seminary—Seminex in St. Louis, Missouri.
That very fact, a Salesian at loggersheads with his provincial, is a paradigm of the author’s agony. He is caught between the cry (perceived as Christ’s own voice) coming “From the Poor of the Earth” (a literal translation of the book’s Spanish title) and the vow of obedience fundamental to religious life.

What his book finally calls for is a reordering of the religious orders, from the ground up, namely, from the poor of the earth. His bottom-line rubric is that vows of poverty, celibate chastity, and obedience are empty, yea antichrist, “if they are not linked with the liberating process on behalf of the oppressed.” That means not merely sharing poverty in the favillas or in the Amazon tribal communities, but actually making the “historical project of the poor” (namely, radical structural change) “the project of the Religious Life.” And that, of course, means partisan politics, even class conflicts. Little wonder that some raise the Marxist red herring. Cussianovich, like Santa Ana, finds it all documented in the New Testament.

To this reviewer’s Lutheran ears, this all sounds vaguely familiar. Didn’t another monk say that once before—leaving the monastery in favor of worldly vocations, assuming the godly work that needs doing in the conflictive routines of “regular” daily life? Except for the celibacy vow, which Cussianovich retains (and his curious requirement of “a Marian dimension”), what is left here of the monastic tradition? Obedience to superiors is countermanded by Christ’s voice directly perceived from the poor. Flight from the world is replaced by partisan political identification with one class. Poverty is rewritten to mean that “we religious must live by our own labor.”

The Latin American base communities give Cussianovich pause. As a palpable new “ordering” of Christian life together, they leave him torn. They seem to be what he is calling for. Are they possibly God’s evangelical replacement for monasticism? He thinks not. But yet he wonders.

Might it not be God’s message from the base communities that marriage, family, secular life in the world constitute the very structures (the “orders” ordained by God) where each baptized has religious vocations aplenty? And if so, is that Catholic? Protestant? or just plain Christian?

—Edward H. Schroeder

Gij Die Eertijds Verre Waart... Een Inleiding tot de Gereformeerd Zendingsschetschap.


“Who Once Were Far Off... An Introduction to Reformed Missiology” is the title of this collection of nine essays dealing with history and tasks of mission from a Reformed point of view. For the reader who is not familiar with ecclesiastical distinctions and relations in The Netherlands, it should be made clear that the word “Reformed” here refers to the strictly Calvinist tradition as it is maintained in the right wing of The Netherlands Reformed Church and two smaller Reformed churches. (The “Reformed Churches in The Netherlands” are not represented among the authors, probably because they produced distinguished missiologists of their own, notably Bavinck and Verkuyl.) The nine essays deal with biblical foundations, theological perspectives, history of missions, Israel, recent developments, the relation between word and action, the problem of language and culture, medical work, development issues and education. They are explicitly presented as an alternative to much missiological material which, according to the authors, is biblically and confessionally unsound.

In the tradition that comes to word here, notions like election, conversion, certainty of faith, and sanctification are the central emphases, as in eighteenth-century American Puritanism. In view of the present discussions it is significant that the missiological implications of these notions are elaborated explicitly. In this way, the consistent attention to the inscrutability of God’s deal-

“As a collection of statements by Christian thinkers, fairly representing all major attitudes to other religions, this book could hardly be bettered.”

—Downside Review

Christianity and Other Religions

Selected Readings

Edited by JOHN HICK and BRIAN HEBBLETHWAITE

CONTENTS:

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2. Karl Barth: The Revelation of God as the Abolition of Religion
3. Karl Rahner: Christianity and the Non-Christian Religions
4. Vatican II: Declaration on the Relation of the Church to Non-Christian Religions
5. Wilfred Cantwell Smith: The Christian in a Religiously Plural World
6. Paul Tillich: Christianity Judging Itself in the Light of its Encounter with the World Religions
7. Raymond Panikkar: The Unknown Christ of Hinduism
8. Stanley Samartha: Dialogue as a Continuing Christian Concern
9. John Hick: ‘Whatever Path Men Choose is Mine’
10. Jürgen Moltmann: Christianity and the World Religions

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July, 1981 133
ings with humanity, which characterizes this tradition, becomes a systematic framework in which the problems of mission can be fruitfully discussed and in which many other missiological approaches can be unmasked as superficial: the approach which merely advocates service to the world on the basis of inspiration by the gospel, the deontological emphasis on mission as commandment, the Catholic tendency to equate mission with what the church does in the world, and the Evangelical narrowing of missions to proclamation and conversion.

One of the points at which the search for a responsible biblical position over against these "superficial" alternatives becomes evident in the book is the concern for the right balance between word and action. Almost all essays either presuppose or search for a conception that is theocratic enough to avoid the subordination of activity for visible justice and wholeness under the proclamation of the word, and that is at the same time theologically sensitive enough to avoid the linking of such activity to all kinds of lesser political and ideological goals instead of to the fundamental drama of divine calling and human conversion.

Marx and Teilhard: Two Ways to a New Humanity.


The stated purpose of this book is "to contribute to a clearer theological understanding of man" by comparing "the achievements and shortcomings of Marx and Teilhard" with each other (p. 3). In fact, little attention is given to those achievements and none at all to any standard by which they might be singled out and evaluated. The book's actual, if perhaps unconscious, purpose is to argue for the incompatibility of Marx and Teilhard with the Christian view of humankind as held by Lischer, a Ph.D. in theology from King's College, London, and an assistant professor of homiletics at the Divinity School of Duke University.

A study of achievements as well as shortcomings would seem to have merited a more sympathetic treatment of both Marx and Teilhard than we have here. Nonetheless, Lischer certainly is justified in contending that Teilhard's optimistic progression amounts to a reinterpretation of Christian tradition that is at odds with the orthodox tradition on original sin, individual responsibility, and redemption. Many others have said much the same thing, however, and Lischer adds little to this previous criticism.

More questionable is Lischer's penchant for treating Marx as the author of a rival and heterodox theology of humankind. If one insists on combining Marx and Engels's unsystematic comments about God, religion, and individual consciousness with their general aversion to discussion of such matters into an implied theology of the human condition, then certainly they will be found incompatible by Christians. This also is a familiar theme, however (one thinks immediately of Reinhold Niebuhr), but Lischer does not acknowledge the similarities.

Lischer does offer some interesting insights into parallels at certain places between Marx and Luther's views of avarice. Entirely missing in this work, however, is any sustained attempt, in the manner of the Christian-Marxist dialogue, to uncover and build on those elements in Marx that could lead to a philosophical anthropology more compatible with Christianity and perhaps even illuminative of it. Furthermore, important scholars like Avineri and Ollman, to name just two, who hold very different views about the role of violence and the relationship of consciousness to economic production in Marx, are ignored by Lischer. Indeed, one must confess dismay at finding a publisher who in other respects has done so much for better understanding between Christians and Marxists responsible for a work so uninformed about recent scholarship on the humanist dimension of Marx's thought and practice.

—Bert Hoedemaker

Marx against the Marxists.


José Miranda is one of the ablest and most mind-changing of liberation theologians. His earlier book, Marx and the Bible, did not have a title that attracted biblical scholars but it raised issues that they too much neglect. This new book puts together criticisms of the usual stereotypes of Marx. Miranda marshals massive evidence from Marx's writings from all periods—from major books and from letters and other occasional writings—instead of depending on the early philosophical manuscripts, as many humanistic Marxists do. He treats Marx and Engels as almost interchangeable.
He shows that economic factors were not the primary source of motives for revolution but, rather, revulsion against the degradation of the human under capitalism, that persons are subjects and not only objects, that the usual understanding of determinism is wrong in excluding the effectiveness of human decisions, that Marx was deeply humanist in his concern for the role of the working class as the liberator of humanity as a whole, that he was a moralist committed to universal values as seen in his goals and in his furious moral indignation against injustice and inhumanity, that for Marx conscience was basic in his own life and the "pricks of conscience" are important factors in history. Miranda is pushing further and perhaps on a broader front what others have often claimed, for example, in the case of the relation between determining factors and human freedom, and he has produced an amazingly different and convincing portrait of Marx.

He notes such blind spots as Marx's idea of Europe as the only location of civilization and his frequently expressed bias against "the idiocy of rural life," which he associates with Asia. (Compare Jefferson!) There are pretentious Germanic claims and curious traces of anti-Semitism.

I think that Miranda carries much too far his contention that Marx was consciously continuing a Christian witness, though with an atheistic misunderstanding of the Christian God, but he is most interesting on this. He unfortunately identifies the assured "final" goal of revolution with the Christian eschaton, the kingdom of God. This common defect should not overshadow his picture of Marx whose thought overlaps, more than most Christians or Marxists generally realize, with Christian thought. On this issue Gustavo Gutiérrez is sounder, but there are no substitutes for Miranda's books for their daring and greatly needed insights.

—John C. Bennett


Marguerite Kraft has written a nearly flawless work, combining ethnoscience, communication theory, ethnology, and missiology. Specifically, she applies her skills to the study of the Kamwa (Marghi) of northern Nigeria. More generally, she has provided a model useful for anyone interested in the uses of anthropology in mission.

Her model is all the more applicable for her facility in combining erudition with clear expository writing. She has obviously mastered the relevant literature, for not only does she cite the appropriate sources, she cites them correctly and contextually. Kraft, moreover, conveys their meaning in nonjargonistic intelligible English.
lending support to her major argument; namely, that communication must be in terms of the world-view of the audience.

Kraft has been to the Kamwa area of northern Nigeria several times as a missionary. She speaks Kamwa fluently and has an obvious empathy with the people. The examples she gives of Kamwa world-view and its relevance to the biblical world-view support her major argument, spelled out in the sections under “Strategy.”

For Kraft, the particular is never far from the general; each lends meaning to the other. There is always an awareness that her audience is interested in the applicability of her ideas. Empathy with her “subjects” and audience enables her to communicate her message effectively.

In sum, I highly recommend the book to those interested in the Kamwa, the growth of indigenous churches, and the relationship of anthropology to mission. Marguerite Kraft is to be congratulated for giving us such a worthwhile book.

Frank A. Salamone, Director of Public Administration at Dominican College, Blauvelt, New York, has made several trips to northern Nigeria since 1970, in connection with his study of missionary work there.

Venn and Victorian Bishops Abroad—The Missionary Policies of Henry Venn and Their Repercussions upon the Anglican Episcopate of the Colonial Period 1841-1872.


Theories of episcopacy have not played a significant role in missionological thought. Yet it was a serious bone of contention to nineteenth-century Anglicans who agreed on the importance of the episcopate but divided over its meaning. Anglo-Catholics held the episcopate to be the esse of the church, whereas Anglican Evangelicals considered it to be bene esse. Anglo-Catholics, encouraged by the Tractarians, called for a bishop to head every mission from the outset. Evangelicals saw the bishop as the “crown” of an emerging church whose work began only after the missionary evangelists had laid a foundation.

Historians have paid little attention to this problem. Not since Cran's Bishops and Societies, published nearly thirty years ago, have we had a substantial study of this theme. T. E. Yates makes Henry Venn (1796-1873), leading secretary of the Church Missionary Society 1841-72, his case study. In the late 1830s while still a member of the CMS Committee, Venn had helped prepare the way for Anglican bishops as a body finally to become patrons of the CMS, a society that prided itself on being a lay society. As Yates amply demonstrates, Venn as CMS secretary had a major hand in dramatically extending the Anglican Church in the nineteenth century worldwide through the formation of new dioceses over which newly consecrated bishops presided. He did this at a time when neither canon nor civil law had caught up with the new reality. And Venn was ever mindful of the need for proper legal safeguards against arbitrary or unprincipled actions—even by bishops.

As an Evangelical, Venn rejected the Anglo-Catholic view of the episcopate. His arch opponent in this debate was the brilliant Bishop Samuel Wilberforce, an ardent advocate of “church” missions. They carried on...
this contest for more than thirty years in committee room, from the pulpit, and in Parliament.

Yates evaluates key Venn missionary policies in light of experience in New Zealand, Sierra Leone, Nigeria, and Madagascar. He examines carefully the sharp criticism leveled against Venn and his policies by such modern critics as Bishop Stephen Neill and concludes that the critics have not fairly judged the man and his record.

Being an Evangelical, Venn's views of the episcopate were only marginal to his missiological theory. But his commitment to the episcopal form of government meant that he had to concern himself with the immense practical problems involved in providing for the governance of each new church.

Although he strives to present a balanced treatment of Venn, Yates does not conceal his sympathy for Venn's position. No one can gain a rounded picture of Henry Venn and his work without taking into account his views on episcopacy. This Yates provides for us.

—Wilbert R. Shenk

Mission: A Practical Approach to Church Sponsored Mission Work.


The author, presently a professor at Lubbock Christian College (Texas), wrote this originally as a guidebook for local congregations of the Churches of Christ denomination, in their sponsoring of foreign missions programs.

Four philosophies of missions—social reform, Christian presence, church growth, and policy formation—are discussed, with emphasis on the church-growth philosophy. The author discusses personal factors facing missionary candidates, practical problems such as marriage, finances, and adaptability. A Culture Contrast Scale (CCS) is used to compare and contrast environmental variables, such as climate and geography, education, government, language, living standards, race and color, religion, sanitation and health, social mores and moral standards, and technology. This chapter includes excellent illustrations and a brief discussion of the major non-Christian religions. Use of these variables would be a valuable aid in assigning missionaries to fields for which they are best suited.

The final chapter is an excellent treatment of mission goals and methods. Goals include evangelism, indigenous church planting, national church development, and social services. The section dealing with mission methods considers such factors as mission station costs, and mission institutions, with particular emphasis on the latter, giving the pros and cons of institutional work.

A fine bibliography and index are included. This volume should be a valuable asset for local congregations that select and send their own missionaries; it could be useful also for persons considering missionary service with an established agency.

—Helen E. Falls

When Harold W. Turner raised his voice in Missiology he struck an original cord:

"Various voices now tell us that North American white culture will be able to move successfully into the post-industrial era only if it acquires new ecological values, in a reverence for nature, new communal values whereby interdependence and collaboration replace individualism and competition, and new spiritual values emancipating men from enslavement to material affluence. These values some are already seeking from the Indian minority . . ."


The American Society of Missiology, a community of scholars drawn from Conciliar Protestants, Roman Catholics, and Orthodox, and Non-Conciliar Evangelicals, gives itself to missiology as a scientific discipline. They invite you to read along in their quarterly journal, Missiology: An International Review, Arthur F. Glasser, Editor.

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Gospel and Culture.

Edited by John Stott and Robert T. Coote.

Down to Earth: Studies in Christianity and Culture.

Edited by John Stott and Robert T. Coote.

These two volumes are products of the Willowbank Consultation on Gospel and Culture sponsored by the Lau­ sanne Theology and Education Group in January 1978. Gospel and Culture contains the seventeen working papers presented to the study conference. Down to Earth is a carefully edited version of the same papers in which paraphrasing permits reduction or deletion of bibliographies. The Willowbank Report, an excellent synthesis of the conference, was published separately in 1978 and is included in both editions. The editors are known to most readers. John Stott is rector emeritus of All Souls Church in London. Robert Coote, the former managing editor of Eternity, was more recently with Partnership in Mission.

The thirty-three persons who attended Willowbank represented a variety of roles in the church as well as geographical spread. In keeping with the topic of the consultation there was a generous sprinkling of both theologians and social scientists. The monographs reflect this balance.

The format of each edition is the same. After an excellent introduction to the subject of religion and culture by Stephen Neill, the editors have grouped the papers under three subject areas: Culture and the Bible; Culture, Evangelism and Conversion; Culture, Churches and Ethics.

In Part 1, biblical scholars Howard Marshall and Ananda Kumar analyze culture contexts in the New and Old Testaments respectively. Rene Padilla and Charles Taber offer theological and anthropological perspectives on hermeneutics and culture. Bruce Nicholls presents a theology of gospel and culture.

In Part 2 James Packer and Jacob Loewen provide theological and anthropological perspectives of the content and communication of the gospel. Highlighting conversion and culture, Harvie Conn and Donald Jacobs take theological and anthropological perspectives with reference to Korea and East Africa respectively. The complexities of conversion are presented by Orlando Costas and Kenneth Cagg; the first in a personal biography, the latter with two Muslim examples that portray the very delicate nature of convertibility and conversion among Muslims.

Part 3 has Charles Kraft offering the dynamic-equivalent model for relating the church to its cultural context. Alfred Krass argues that mission is a complex intercivilizational process. Alan Tippett and Wayan Mastra, an anthropologist and a church administrator respectively, provide studies in contextualization with historical case studies in Fiji and Bali. Gottfried Osei-Mensah challenges Christians to a simpler lifestyle as a contextualization of the gospel in a world of hunger and poverty.

These books should be a catalyst in relating gospel to culture. The varying perspectives are insightful and need to be woven together into a creative position. Thoughtful readers will be challenged to weigh the variety of insights in their own struggle in the tension of Christ and culture.

—G. Linwood Barney

Understanding the New Religions.


How can the academic community best serve the accelerating public interest in new religions? To address that question twenty-four scholars presented their respective chapters in this book to a conference in June 1977, inaugurating the Program for the Study of New Religious Movements in America at Berkeley’s Graduate Theological Union.

Editor Needleman, the director of the program (with George Baker, his associate), wisely advises readers not to expect answers to the meaning of life from such studies of religion as these (pp. xi-xii). What is promised is help in learning “to think clearly and
well, to examine presuppositions, to criticize and argue” (p. xii), but the contributors’ counsel on these matters turns out to be less than consistent and hardly “impartial” (p. ix).

Walter Capps, in contrast to the editors’ claim to objectivity, argues that the new religions require us to abandon our penchant for objectivity (p. 102), as well as essences, norms, rules, laws, patterns, and structures (p. 103). Religious studies, he claims, must encourage what has not happened before. What might that be? He “cannot yet forecast” (p. 106).

“Our deepest need at present is theological,” Langdon Gilkey finds, a criterion of immediate religious experiences that is not nonreligious, secular, moral, objective, or ideological. Unfortunately, Gilkey confesses, “At the moment I have none to offer” (p. 132). Mark Juergensmeyer claims two apparently unchallengeable sources of authority, “the guru (Radhasoami) and one’s own experience” (p. 196). Similarly, Frederick Bird’s advocacy of “self-validating experiences” (pp. 181, 186) fails to point out that (1) contradictory truth-claims may be made in the name of “self-validating experience,” (2) experiences do not interpret themselves, and (3) once the arena of interpretation is entered, other criteria are indispensable.

As long as religious studies naively assume that anything calling itself religious is authentically so and that there are no “bad trips” religiously speaking, nothing can prevent Emily Culpepper from supporting her radical feminist causes by calling for witchcraft to be “heard, pondered and responded to as evidence of a felt need for a deep and necessary transformation of our consciousness and existence” (p. 221). In witchcraft, she says, quoting McFarland, “women together remember their old ascendency (matriarchal social organization), their art, their magic, their roots” (p. 223). In the name of holism, a “primal level of change,” and “spiritual depths of truth and knowledge” (p. 233), Culpepper has suggested discovering “the Goddess within each woman” (p. 226). Will experiences of witchcraft and self-deification also be found to be “self-authenticating”?

Missionary literature with increasing frequency refers to demonic social powers and ought not overlook the possibility of demonic uses of religion. Such judgmental terms, to be used responsibly, must have clear criteria of applicability. The helpfulness of Robert Ellwood’s appeal to metaphoric images, paradigms, and symbols as “clues” to transcendent meaning do not go far enough (p. 226). Unless we know some nonfigurative truth about religious reality, we do not know which metaphors are closer than others, or in what respects they do and do not apply.

The best contribution of this book is its penetrating analysis of the relativistic social context occasioning the recent rise of religious movements in America. Contributions of Sidney Ahlstrom and Joseph Chinnici emphasize what Dick Anthony and Thomas Robbins expressed throughout their chapter: with relativism in physics, modern art, social science, and managerial capitalism, children have grown up without a concrete plan, standards of right, or answers. Hence families have little meaning, children have little respect for their parents. Idealistic young people are attracted to the Reverend Mr. Moon to fight communism, but most are too corrupted by moral relativism to fulfill that role (p. 89).

With passionate eloquence Theodore Roszak attacks the militant secular humanist consensus, so dominant in American education. It denounces religious oppression with a cry for justice “set adrift and howling in the infinite void of Newton’s universe” (p. 55). The secular consensus, including Darwinianism, Marxism, Freudianism, behaviorism, positivism, existentialism, and socio-biology, is guilty of “an idoltry of cultural fragments—the part

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Martyria/Mission. The Witness of the Orthodox Churches Today.


This beautifully printed book should be of interest to Orthodox and non-Orthodox Christians alike. Its editor is a Romanian Orthodox theologian and secretary for Orthodox studies and relations in the Commission on World Mission and Evangelism of the World Council of Churches.

The book falls into three sections. The first includes studies, articles, and position papers on concerns and challenges of mission in the Orthodox world today. The second is composed of brief introductory essays on the family of Eastern or Greek Orthodox churches as well as the family of Oriental Orthodox churches (non-Chalcedonian). The third part includes "excerpts from recent Orthodox consultations on missiological issues," which indicate how the Orthodox churches participate in realizing "the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship, in common life in Christ" (p. 223). The book closes with a useful glossary of terms and a list of Eastern and Oriental Orthodox member churches of the World Council of Churches.

With the exception of one article, all are between three and eight pages long. The book has no scholarly pretensions and the martyria/mission of the Orthodox is found in the first two sections. But even in these two parts we find no exhaustive treatment of mission theology. One would have expected more specific and less general information. The problem is that the book tries to provide too much information in the confines of very limited space.

Nevertheless, as it stands, the book can serve as a handbook for those theologians, clergy, and laity engaged in ecumenical dialogues, and as a source book for courses in theological schools and seminaries. As a mirror of the mind and as source of Orthodox theological positions, the book is highly recommended.

—Demetrios J. Constantelos


This book is the official report of a consultation on "Dialogue in Community" sponsored by the World Council of Churches, held at Chiang Mai, Thailand, in April 1977.

The consultation sought to face fully the implications of the fact that in the last quarter of the twentieth century the churches live in a context in which the West no longer holds "power over" but must share "power with" the rest of the world. Thus the
churches have been forced to ask afresh, “What is the significance of the life of the wider human community for it’s own life?” and, “What ought the normative relationship of the Christian faith to other faiths be?”

As S. J. Samarttha, the director of the dialogue program of the WCC stated at the outset, “We need a fresh theological framework that can hold together the universality of God’s love for all humanity and the particularity of his revelation in Jesus Christ.”

The tension between these two concerns comes through on almost every page of the report. Yet the consultation held firm to the conviction that in honest and open dialogue there is also opportunity for “authentic witness,” and that such “dialogue in community” and in human service is perhaps the only way ahead for Christian witness in our time.

Like most WCC conferences, Chiang Mai followed the format of presented papers, Bible studies, and group reports, all of which are included here. The quality of these is mixed but faithfully reflects the importance of the issues raised. It will be nothing short of tragic if the insights communicated here do not reach down to the life of the churches at the local level where the witness that matters takes place.

The volume also constitutes excellent material worthy of inclusion in any course on the history of religions.

That the Spirit was at work at Chiang Mai is reflected in the truth and beauty of this quotation from the final report: “As an expression of our love our engagement in dialogue testifies to the love we have experienced in Christ. It is our joyful affirmation of life against chaos, and our participation with all who are allies of life in seeking the provisional goals of a better human community. Thus we soundly reject any idea of dialogue in community as a secret weapon in the armoury of an aggressive Christian militancy. We adopt it rather as a means of living out our faith in Christ in service of community with our neighbors” (p. 144).

—Ernest E. Best

Ernest E. Best is Professor of Religious Studies, Victoria College, University of Toronto. He served as a missionary with the United Church of Christ in Japan at Nagasaki from 1950 to 1955, and is the author of Christian Faith and Cultural Crisis: The Japanese Case.

**Naudé. Prophet to South Africa.**


This study traces the agonized struggle of Beyers Naudé to escape the ideology and religious attitudes of the society in which his consciousness has been molded, and to formulate for himself a more adequate Christian-biblical basis for relationships with members of other races. This internal conversion leads Naudé, at tremendous personal cost, into a lifelong battle with the Dutch Reformed Church, with Afrikaner society, and with the oppressive South African regime and its ide-
ology of apartheid. These struggles comprise the basic substance of the book.

The book is simple and yet difficult. It is brief (the narrative of the book is only 76 pages) and the prose is simple, yet it is difficult in that the narrative does not flow and carry the reader along from one set of events, or from one theme, to another. It is not structured by either time or event or theme, and the reader is constantly forced to ask himself where he is in the current of events. Time and place seem to fall together in kaleidoscopic confusion. (I found it necessary at the first reading to keep a finger in the appendix at “Events in the Life of Beyers Naude” in order to maintain a sense of chronological order.) The reader is not treated to an orderly presentation of either the development of the ideology of apartheid or the history of the massive problems it has given rise to. It is a retelling of parts of a life and parts of a history of the struggle against apartheid in such a way that both tend to lack perspective.

Having obliquely suggested that this book could, perhaps, have been more effectively structured, I wish immediately to affirm its worth and helpfulness. It contains a gold mine of information including a 77-page appendix—half of the book—which lists a chronology of “Events in the Life of Beyers Naude” and “Documents Crucial to the Crises.” It is valuable both as a source of materials relating to the struggle against apartheid and as a record of the protests of Naude and the Christian Institute.

Bryan, largely, allows the raw facts to speak for themselves. Looked at from another point of view, perhaps the book could be regarded as a little shy of both political analysis and commentary. Whatever Bryan’s reasons may be for treating the subject this way, perhaps it is fitting that the readers are forced to wrestle with the tortured and complex situation in South Africa for themselves. At least Bryan cannot be criticized for either over-drawing or minimizing the situation. One is drawn into the struggle in the very attempts one must put forth to see things in perspective, and in so doing one is forced to come to one’s own conclusions.

The materials in this book would seem to lend themselves admirably to the construction of case studies for classroom discussion on such topics as human rights in repressive regimes, nonviolence and social change, the use of violence in bringing about reform, the matter of conscience—divine or civil disobedience, the danger (to the church and the individual) of elevating a political ideology above the Word of God, etc.

Dr. Bryan, professor of religion at Wake Forest University and author of Whither Africa? and In His Likeness, is well qualified to write on Naude and the struggle against apartheid in South Africa. He worked in the country and with Naude off and on over a long period of time in a number of capacities, including the Danforth Foundation, the Rockefeller Theological Fund, Operation Crossroads Africa and on assignment with the State Department. He has given us penetrating insights into the thought and struggles of the most powerful voice of the nonviolent counterforce in South Africa.

—Russell Staples

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The Founding of the Roman Catholic Church in Oceania: 1825 to 1850.


Wiltgen’s study is a labor of love. Every page reflects enormous scholarship, dedication, and attention to detail. The Founding of the Roman Catholic Church in Oceania: 1825 to 1850 is a tale of Homeric proportions set against the vast backdrop of the Pacific islands and Australasia.

How deplorable it is, a seventeenth-century cleric opined, “that in such [an] ... immense part of the world no one has yet heard the most holy name of God mentioned” (p. 175). The story Wiltgen tells is of those men, fallible, heroic, zealous, and ill-starred, who sought to meet that need and bring spiritual salvation to those peoples of Oceania “still immersed in the darkness of idolatry” (p. 82).

Early mission ventures were characterized by profound ignorance, tragic naiveté, and grand vision. Prefect Apostolic de Solages of Bourbon (La Réunion) in the South Indian Ocean, for example, requested jurisdiction over the whole of the Pacific south of the equator. Only slowly did the cardinals who constituted the Evangelisation Congregation, the Roman Catholic Church’s main steering body for mission programs, come to realize that a plan “so colossal in conception” (p. 88) was entirely unworkable. Their principal concern over the next two decades (1829–50) was to demarcate realistic areas of church jurisdiction. Thus by 1850 Oceania contained one archdiocese, eight dioceses, and eight vicariates apostolic. Wiltgen’s research is dedicated to analyzing the decision-making process by which this demarcation came about.

Wiltgen’s greatest strength is his greatest weakness. A Divine Word Missionary with a doctorate from the Pontifical Gregorian University in Rome, he displays a mastery of church documentation that is so commanding that he seems to have become almost mesmerized by his materials. Indeed, his account is, in many ways, a mammoth historiographic exercise; a precise reconstruction based—a little turgidly at times—on voluminous church correspondence. In the process he has lost sight of the other side of the equation, namely, what was happening in the islands. We come away from The Founding . . . knowing really very little about island societies, the conversion process, and the way in which the islanders accepted, rejected, or adapted the imported message. In the author’s defense it could be argued that his Eurocentric and encyclopedic account, beautifully supported by mapwork, notes, and reproductions of key documents, is about the “founding” rather than the church’s work in Oceania. Whatever the case, this reviewer, for one, hopes for and eagerly awaits a companion volume that will examine, in equal detail, the varied nature of Roman Catholic mission labors in the islands themselves.

—James A Boutilier

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