Cross-currents in Mission

The lead article by Bishop Lesslie Newbigin in this issue of the International Bulletin is a fresh examination of some persistent cross-currents in missionary thought and practice. Newbigin deplores the modern tendency to use the adjectives "evangelical" and "ecumenical" as if they represented mutually contradictory positions. He finds valid and helpful understandings of mission in both traditions, and declares that "it is part of our obedience to God that we should be willing to listen to one another and to receive mutual correction." Responses by Paul G. Schrotenboer and C. Peter Wagner, with a rejoinder by Newbigin, sharpen the issues.

Eric J. Sharpe discusses varying ways in which Protestant missionaries have interpreted the Bhagavad Gītā, one of the most beloved and widely read of Hindu Scriptures in the world today. Sharpe's is an important case study, suggesting the thorny problems of interreligious dialogue in India, and thus a very specific cross-current in Christian mission theory.

Today's clearly discernible trend to short-term rather than career missionary service is often at the expense of language learning. E. Thomas Brewster and Elizabeth S. Brewster argue convincingly that a serious effort to use the local language is not merely a means to communication of the gospel, it is of itself an effective communication and ministry.

Few Christian leaders in this century have been more ruthlessly buffeted by cross-currents in both mission and political life than was T. C. Chao (1888-1979). A leading theologian of the Chinese church, an international figure in ecumenical circles, dean at a renowned school of religion, Chao was ultimately driven by patriotic zeal and sympathy with the revolutionary cause in China to renounce even his affiliation with the organized church. Winfried Glieder here evaluates Chao's legacy.

Pastor Charles Cristiano of Central Java writes a moving account of PIPKA, a completely indigenous agency that currently sponsors forty-two missionaries and provides a training program for both Indonesian and foreign candidates. Mission agencies thus based in and supported by Third World churches have now become a strong and promising current in Christian expansion.

Norman A. Horner's checklist of 16mm films is in line with the policy of the International Bulletin to keep its readers abreast of available aids and resources for mission studies. Earlier issues of this journal have included checklists of selected periodicals for the study of missiology and world religions. A periodic updating of all such lists is a service we shall continue to provide.
Cross-currents in Ecumenical and Evangelical Understandings of Mission

Lesslie Newbigin

All seriously committed Christians presumably believe that the gospel is for the whole world. The evangel is for the oikoumene. It is therefore strange and sad that the adjectives “evangelical” and “ecumenical” should have come in our time to stand for two mutually opposed positions. This absurd and irrational dichotomy was given notable publicity in the summer of 1980 by the juxtaposition of two world missionary conferences at Melbourne, Australia, and at Pattaya, Thailand. Several of those who attended both meetings have discussed the issues between them. I have tried to follow this discussion as one who believes that every Christian must be both evangelical and ecumenical. I am sure there is both truth and error in both camps, and I am sure that it is part of our obedience to God that we should be willing to listen to one another and to receive mutual correction. What follows is a small contribution to the discussion, and an invitation to correction.

Let me begin with some brief definitions. In what follows I am using the term “mission” to denote the totality of that for which the church is sent into the world in accordance with the Dominical word: “As the Father sent me, so I send you.” I am using “missions” to denote particular enterprises within the total mission that have the primary intention of bringing into existence a Christian presence in a milieu where there was previously no such presence or where such presence was ineffective. And I am using “evangelism” to denote communication—by written or spoken word—of the good news about Jesus. In this definition there will be no evangelism unless the name of Jesus is named.

Among many issues that could be discussed I have selected three that seem to me to be very important. The first is the question of the primacy of evangelism over against social and political action. The second concerns the relation of missions to churches. The third is the complex of issues that centers around the questions of universalism and religious pluralism.

I. Mission and Evangelism

Quite evidently one of the crucial issues in the debate is about the place of evangelism in mission. The cruciality of this issue is indicated in the words quoted from C. Peter Wagner in the January 1981 issue of Missiology (p. 74):

As long as the LCWE [Lausanne Committee for World Evangelization] is to continue, its position on the nature of evangelism assumes a crucial significance. It is one thing to assert that the singular task of LCWE is world evangelization, but quite another to define with precision just what evangelism means. Such a definition involves deep theological questions. In my opinion COWE [Consultation on World Evangelization at Pattaya, 1980] answered two of these questions in ways that will furnish a basis for more effective evangelism in the years ahead. The first question relates to the primacy of evangelism in the total mission of the Church. . . . From beginning to end, COWE took a clear and distinct stand on this issue. . . . while recognizing that the cultural mandate is indeed part of holistic mission, COWE refused to go the route of the World Council of Churches (WCC) and make it either primary or equal to evangelism.

And after referring to an effort made by some at Pattaya to have social service treated as on an equal level with, or as part of evangelism, the quotation continues:

COWE not only said “No” to the WCC position of the primacy of social service but also to those evangelical [persons] who are attempting to load the word evangelism with meanings it never had. If they had prevailed a new word would have to be invented, but COWE held the line at this point.

As I understand it, no one is saying that evangelism is the whole duty of the church. No one is denying the duty of compassionate service to those in need. But clearly it is held to be essential to insist on the primacy of evangelism above everything else. What is at stake here?

Is it simply a matter of the relative importance of words and deeds? If so, it would be a futile debate. No priorities can be assigned between them, because each without the other is ultimately vain. It is the “Word made flesh” that is the gospel. The deed without the word is dumb, and the word without the deed is empty. As H. Berkhof has said, there are times when words are cheap and deeds are costly and there are times when deeds are cheap and words cost lives. The dichotomy that opens up in our perceptions at this point is part of the deepgoing dualism that we inherit from the pagan (Greek) roots of our culture and which the biblical witness has never been able to eradicate. (It is worth remembering that the same Hebrew word is regularly translated in English Bibles both as “word” and as “act.”)

I do not find this dichotomy between word and deed in the New Testament. In the “mission charge” given to the Twelve according to Matthew, the authority given is for healing and exorcism. The word that they are charged to speak (“the kingdom of heaven is at hand”) is the interpretation of the deeds. The healing and the good news are not two things but one. The good news is that there is healing, and because there is healing there is good news. Words and deeds both point to the same reality—the presence of the reign of God. There is not, and there cannot be any allocation of priority between word and deed. Both are essential. The kingly power of God is present in mighty acts and in words that interpret those acts. Neither can be subordinated in principle to the other.

But to have said that is not yet to have come to the heart of the matter. There is, I am convinced, a real misreading of the New Testament, which lies behind the insistence that evangelism must be given priority over compassionate action. To make clear what I mean I must ask that we look at the New Testament evidence afresh.

Since the time of William Carey it has been customary to take the closing verses of Matthew’s Gospel as the fundamental mandate for mission. This text has often been referred to as the “Great Commission,” and missionary work has been understood essentially as obedience to the “last command” of Jesus. Harry Boer, in

Leslie Newbigin, a contributing editor, retired recently from the faculty of Selly Oak Colleges, Birmingham, England. For many years he was a missionary and bishop of the Church of South India in Madras.
his book *Pentecost and Missions*, has shown why Carey had to make this text so central in his apologia for missions: it was because he had to overthrow the view that it applied only to the first apostles and not to the church in all generations. But Boer demonstrates that this way of understanding the motive of missions is not that of the New Testament. The Great Commission is nowhere cited in the New Testament as the basis of missions. At no point does any of the apostolic writers seek to lay upon the conscience of his readers the duty to evangelize as an act of obedience to the Lord. There is indeed an obligation involved, but it is never a matter of obedience to a command. We shall return to the Matthean form of the Great Commission, but first let us look at the Lucan and Johannine forms of it.

Luke tells us that after the resurrection the apostles came to Jesus and asked whether the promise of the imminent coming of the reign of God was now to be fulfilled (Acts 1:6-8). Since the original “good news” was that the reign of God is at hand, this was a reasonable question. The answer of Jesus is both a warning and a promise. The warning is to remember that the reign of God is—precisely—God’s reign and not their program. It is strictly and wholly in God’s hands and is therefore not a matter for their calculation or speculation. Even the most sophisticated techniques for handling statistics about unreached peoples do not render this warning otiose. The content of the gospel is God’s reign. This is not a program but a fact. About a program or a campaign one can be optimistic or pessimistic; about a fact one can only be believing or unbelieving. If one believes that God reigns, that is everything and that governs everything. The time and the manner in which he exercises his reign are wholly in his hands. The second part of Jesus’ answer is a promise—the promise of the Spirit. They have asked about the coming of the kingdom; he promises them the immediate coming of the *arrabon* (2 Cor. 1:22; Eph. 1:14), the first-fruit (Rom. 8:23) of the kingdom, the Holy Spirit. That coming will make them witnesses—for where the first-fruit appears, there the harvest can be confidently expected.

This promise was fulfilled on the day of Pentecost. Immediately the apostles were turned into witnesses. In what sense? Not that they forthwith decided to embark on a preaching campaign. Their being witnesses was not an action or a decision of theirs. They became witnesses by something that God had done, because that “something” became the occasion for questions. The crowds came running to ask: “What is happening?” The first Christian preaching was an answer to that question. It was not a program initiated by the apostles. The initiative was God’s and the action was his. His action made the apostles witnesses. As in the Gospel narratives, the words explain the acts. And this is in line with the biblical testimony as a whole. When in former days the Lord said to exiled Israel “You are my witnesses” (Isa. 43:10) the reference was not to something that Israel would or could do, but to something that the sovereign Lord would do to his people—blind and deaf as they are (v. 8). The initiator, the active agent, is the Lord who is the Spirit. The apostolic preaching is not an act of obedience to an order: it is a witness, a testifying, a pointing to the source of happenings, events, actions, which are otherwise inexplicable.

This Lucan interpretation is abundantly supported in other strands of the New Testament. Mark (like Luke) records the promise that when the church is under attack for its faithfulness to Jesus, it is not to be anxious how to answer, “for it is not you who speak but the Holy Spirit” (Mk. 13:11; Lk. 12:12). And in the great Johannine discourses about the Paraclete it is promised that when the church is hated and rejected for Jesus’ sake, the Spirit will bear witness, both as the Advocate who speaks for the church and also as the Prosecutor who convicts the world in respect of its fundamental notions (Jn. 15:18–27; 16:8–11).
If we now turn to the Johannine version of the Great Commission (Jn. 20:19–23), we notice that here also the sending of the disciples is linked to the imparting of the Spirit (v. 22). It is only as the bearers of his own life that the disciples can fulfill the commission to continue that which Jesus came to do (“as the Father sent me . . .”), namely, to release men and women from the grip of sin (v. 23). But this account of their sending in the power of the Spirit is significantly preceded by the words “he showed them his hands and his side.” It was, we understand, by these marks of the passion that the disciples recognized the risen Lord and were glad (v. 21). It is in this context that we must understand the conjunction “as” in the following verse (v. 21). What does this “as” mean? In what manner did the Father send the Son to be the bearer of his kingly rule? Not in the manner of the kings of the gentiles exercising mastery over others, but in the manner of a servant who “gives his life a ransom for many.” The scars of the passion are the visible marks by which the body of Christ is recognizable. It will be by the same marks that the church will be recognizable as the authentic bearer of God’s gift of peace, of reconciliation through the forgiveness of sins. The mission must go the way of the cross.

But what does this mean? What is the way of the cross? Here we have to guard against the long tradition (inherited from medieval Catholic piety) that has seen the cross as passive submission to evil. The drooping, pain-drenched, defeated figure of the medieval crucifix does not truly represent the passion as it is portrayed in the New Testament, and as it was portrayed in the earliest Christian art. The passion was not passive: it was a mighty victory in which the prince of this world was cast down from his usurped dominion (Jn. 12:31). Jesus’ way to the cross was not the way of passive submission to that dominion but of uncompromising challenge to it in deed and word—whether it was manifested in sickness of body or mind, in demon-possession, in the loveless self-righteousness of the godly, in the hypocrisy of ecclesiastics, or in the brutality of rulers. It was a challenge in deed and word, and the Gospels lay enormous stress upon the deeds of Jesus, upon his mighty works of deliverance and upon his compassionate companionship with the rejects of society.

It is impossible to set the deeds and the words against each other or to assign priorities between them. The words interpret the deeds and the deeds validate the words (e.g., Mk. 2:1–12). The point is that this active and uncompromising challenge to the dominion of evil takes Jesus to the cross. And when the risen Lord commissions the disciples to go on the same mission that he received from the Father, he shows them the scars of his passion to remind them of the way the mission must take them. Only as the church goes that way, not submitting to or compromising with the powers that enslave people, but challenging them in deed and word and paying the price of that challenge in its own life, will it be in the power of the Spirit. The manner of that challenge will be conditioned by circumstances. In some situations explicit and active opposition to public wrong is possible; in others the challenge can only be by dissent and the refusal to cooperate. In all cases suffering will be involved. The presence of the Spirit, who is the active witness, is given to the church that goes the way of the cross.

If now, in the light of the Lucan and Johannine versions, we return to the Matthean form of the Great Commission, we see that—on the one hand—it is misread if it is read in isolation from the others, and—on the other hand—that the other two alert us to notes in Matthew’s text that we might otherwise have missed. It is, indeed, a command to be obeyed but—like the law as a whole—it is misunderstood if it is read simply as law without its basis in the gospel. The first sentence (v. 18) is a great shout of good news. Jesus reigns; death is overthrown. And it is because he reigns that he can and does pour forth the gift of the Spirit (Acts 2:23). This makes possible the discipling of the gentiles—previously (and rightly) understood as the action of God himself in the last days. The last days have indeed come (Acts 2:17ff.), and God himself, God the Holy Spirit, will gather the nations together by his own mighty power. The church, as the appointed witness of God’s action, will be the place and the instrument of that gathering. This “discipling” will lead to the incorporation of believers into the baptism of Jesus (the baptism begun in Jordan and completed on Calvary) and so to following Jesus on the way he went, the way of the cross.

Reflecting on these three forms of the Great Commission I am led to the following conclusions.

a. There is an inescapable element of constraint, of obligation, in any true understanding of the missionary motive. “The love of Christ constrains me” says Paul, and “Woe is me if I do not preach the gospel.” And yet the apostle who wrote these words is never found in any of his letters laying the duty of evangelism upon the consciences of his readers. He knows that the obligation comes from the gospel itself, and it must not be turned into a new law. Evangelism is an overflow from Pentecost. Even from the very beginning we find that, while deliberate actions of sending have an important place (e.g., Acts 13), many of the greatest triumphs of the gospel have been the result of informal contacts of which we know nothing. Two of the greatest of the early Christian communities—those of Alexandria and Rome—were brought into existence by the witness of persons of whom we know nothing. In my own experience as an evangelistic missionary I have found the same to be true. The ways by which people are brought to faith in Christ are many, various, and infinitely mysterious. But at their center is always the contagion of a joy that cannot but communicate itself, rather than the consciousness of a duty that must be discharged, a burden that must be carried.

b. In the communication of the gospel, word and act belong together. The word is essential, because the name of Jesus cannot be replaced by anything else. But the deed is equally essential because the gospel is the good news of the active presence of the reign of God, and because this presence is to be made manifest in a world that has fallen under the usurped dominion of the evil one. A preaching of the name of Jesus which does not challenge this usurped dominion, which does not arise from the common life of the body of the risen Lord where the dominion is challenged and resisted and where the wounds of that conflict are being patiently suffered in the name and in the power of Jesus, is false. Where the church is making this challenge and bearing these wounds, it becomes a place where men and women can recognize in Jesus the presence and the power of the reign of God. Where, on the other hand, the church invites men and women to take refuge in the name of Jesus without this challenge to the dominion of evil, then it becomes a countersign, and the more successful it is in increasing its membership, the more it becomes a sign against the sovereignty of God. An “evangelism” that seeks to evade this challenge and this conflict, which—for example—welcomes a brutal tyranny because it allows free entry for missionaries rather than a more humane regime that puts difficulties in their way, becomes a sign against the gospel of the kingdom. We have, surely, the authority of the Lord himself for saying that church growth that does not bear fruit is only providing fuel for hell (Jn. 15:1–6).

c. Word and deed are related to each other through the shared life in the body of Christ. Every member must be ready with the word when called upon to give an account of his hope (1 Pet. 3:15—and the context is the police interrogation cell, not the pulpit). Equally everyone must be ready to do the compassionate deed—even when Jesus is not recognized (Mt. 25:31ff.). But not every deed must have a word attached to it, nor every word a deed. The members of the body have different gifts, and not all are
evangelists (Eph. 4:11). But when all the members are acting in harmony in accordance with the different gifts given by the one Spirit, the same Spirit uses their faithful words and deeds to bear witness in the hearts of those whom God calls. Words and deeds must be seen to belong together, having their common source in a shared life centered in the broken body and shed blood of Christ. For, once again, it is as the church truly participates in the passion of Jesus that it is the bearer of the risen life of Jesus and therefore the sign and first-fruit of the kingdom.

d. When we look at the history of missions in recent decades, we cannot but be struck by the number of occasions when devoted bodies of Christians have announced their commitment to the primacy of evangelism, their intention to avoid all "secondary" activities in the field of social service and their determination to give themselves wholly to the preaching of the gospel, and yet have found themselves steadily drawn by an inescapable spiritual pressure into involvement in teaching, social service, and healing. For myself I cannot doubt that this pressure comes from the gospel itself. And I have therefore to ask in all seriousness whether those who successfully "held the line" at Pattaya should not ponder again the classic warning of Gamaliel to the authorities in Jerusalem (Acts 5:39).

In trying to overcome the dichotomy between a message addressed to persons calling them to conversion, baptism, and church membership, and a message addressed to societies calling for structural change in the direction of justice and freedom, some use has been made of the term "holistic evangelism." Like C. Peter Wagner I have avoided this term and have preferred to use the word "evangelism" exclusively for an action of verbal communication in which the name of Jesus is central. (I have always had in mind the blurring of issues that resulted from John R. Mott's use of the phrase "the larger evangelism" in the 1930s). I think that the phrase "holistic evangelism" tempts its users to bypass important theological questions.

The human person is indeed to be understood holistically. I suppose that nowhere in the world has the attempt to understand the human person in purely spiritual terms been pursued more relentlessly than in India. The Hindu Scriptures try to find the real human person (purusha) by stripping away all the "sheaths" (upadhis) that constitute one's visible, contingent, historical being as part of the ever-circling wheel of nature (samsara). In the sharpest possible contrast to this attempt, the Bible always sees the human person realistically as a living body-soul whose existence cannot be understood apart from the network of relationships that bind the person to family, tribe, nation, and all the progeny of Adam. For the biblical writers, continued existence as a disembodied soul is something not to be desired but to be feared with loathing. The New Testament is true to its Old Testament basis when it speaks of salvation not in terms of disembodied survival, but in terms of the resurrection of the body, a new creation and a heavenly city. This vision of the heavenly polis forbids us to exclude politics from our understanding of salvation. Yet, on the other hand, the only politics we know deals with structures that are doomed to decay and dissolution, as in the physical frame that is for practical purposes called by one's name. How can our ultimate concern be with either of these—perishable as they are? The patients whom we treat in our mission hospitals will all die. The programs for social and political justice in which we invest our energies will all perish and be forgotten, buried under the rubble of history. Is it surprising that we are all tempted by the simplicity and rationality of the Hindu solution, tempted (as many "evangelical" Christians are) to take as our ultimate concern the salvation of the soul that will endure when all the visible frame of this world has perished? To speak of "holistic evangelism" does not enable us to escape this problem—unless we have a very firm grasp of the New Testament eschatology.

"The reign of God is at hand"—that is the gospel as Jesus proclaimed it. "The Lord is at hand" was the translation of that same message by those who had learned to recognize the presence of the power and the wisdom of God in the crucified and risen Jesus. But what does "at hand" mean? It is commonly said that the early church was mistaken in expecting the immediate coming of the Lord, and that we have now learned to correct that mistake and to live without that expectation. I think this is profoundly wrong. I think that it is of the essence of our life in Christ—whether in the first century or in the twentieth—that we do live "at the end of the times," in the immediate presence of the imminent reign of God; that this, and not some indefinite future, is the horizon of all our thinking and doing. But this imminence means judgment and grace for human beings as they really are, not just in their souls but in all aspects of their existence—spiritual, intellectual, physical, cultural, political. The new creation, promised in Christ, pledged in his resurrection, present in foretaste through the Spirit, concerns this whole existence, not just part of it. Therefore both the grace and the judgment apply across the whole range of our existence. Every part of life is confronted with the reality of God's reign as its immediate horizon, and this reality is both promise and judgment. It follows that when we try to withdraw the "spiritual" dimension of our being from the wholeness of human being, and offer "salvation" to this apart from the whole promise of God, we depart decisively from the message of the Bible. The preaching of the gospel necessarily means both judgment and promise for the whole life of human beings. To offer, in effect, "cheap grace" to individuals by peeling off all the social and political implications of the gospel, is to denature the gospel. But that is what happens when compassionate action in society is in principle subordinated to the preaching of a message of individual salvation and the gathering up of individuals into the church.

II. Mission, Missions, and Churches

The whole life of the church depends upon the sending of God. "As the Father sent me, so I send you." The church is constituted as God's sending, God's mission. But it is not enough to say that and stop. Throughout all our experience of life in Christ we find that a representative principle is at work. All days belong to the Lord, but one day is set aside as "the Lord's Day," not in order to leave the rest to the devil, but to ensure that they all do indeed belong to the Lord: one day is consecrated in order that all may be consecrated. Similarly, the whole church is ministry, but we ordain and consecrate "ministers," not to relieve the rest of ministry but to ensure that all do in truth minister. So also the church is mission, but we need "missions" in order that it may be truly so. Once again, this is not in order to relieve the rest of the church of missionary responsibility but to ensure that its whole life is missionary.

I have defined missions as "particular enterprises within the total mission which have the primary intention of bringing into existence a Christian presence in a milieu where previously there was no such presence or where such presence was ineffective." The important word in that definition is "intention." The whole life of the church—worship, fellowship, preaching, teaching, service—has a missionary dimension, but not all has a missionary intention. When, following the death of Stephen, the Jerusalem church was attacked and dispersed, the scattering of believers produced an enormous missionary expansion (Acts 8), but there was no missionary intention. On the other hand, when, moved by the Spirit, the church in Antioch laid hands on Saul and Barnabas and "sent
them off” to preach among the gentiles, the missionary intention was central. Here is, one may say, the central New Testament paradigm for missions as I have defined them. The Antioch church was itself a witnessing and rapidly growing community (Acts 11:19–26). It was also a compassionate church, responding generously and promptly to the needs of the hungry (11:27–30). But the Spirit did not allow it to be content with this. It was to set apart and send a team called for the specific purpose of taking the gospel to unreached peoples. This team was and remained a part of the church, but it was set apart with a specific missionary intention.

Such specific acts of sending are sometimes necessary if the gospel is to cross a geographical or a cultural frontier. By deliberate act a Christian presence has to be created where there was none. But such deliberate acts (“missions”) are not the only (and not even the most important) ways in which frontiers are crossed and unreached peoples are reached. The Antioch church itself was not the result of an intentional mission but of the scattering of the church of Jerusalem. Yet this was, perhaps, the most decisive of all frontiers, for Antioch was the first congregation of gentile believers where a new word had to be coined (“Christians,” Messiah-wallahs) to describe this strange new reality—a gentile Israel of pagan believers. The first witnesses to the gospel in Antioch were not missionaries but refugees. And so it has happened over and over again and so it continues to happen. “Unreached peoples” are reached and cultural frontiers are crossed by refugees, fugitives, famine-stricken villagers, conscripted soldiers, traders, professional workers, and many others. A whole history of the “expansion of Christianity” could be written with very few missionary names in it! (Most of the histories have been written by the missionaries.)

And yet it remains true that a very important part of the story is the story of missions and missionaries, and the “Antioch mission” of Saul and Barnabas is the first chapter of the story. It is therefore important to spend a little time looking at the relation of the “Antioch mission” to the churches in Asia Minor and Greece, which were the fruit of its work. While Paul and his colleagues form a distinct team set apart by the church in Antioch for a distinct purpose, they do not establish in the cities of Galatia or elsewhere two separate entities—the “Antioch mission” and the “Ecclesia of God.” Surely (it seems to me) at this point Roland Allen is right. I find no trace of a dual form of Christianity either in the Acts or in the epistles. I do not find there what I found as a young missionary in India forty-five years ago, namely, two entities side by side: a “mission” responsible for evangelism and service, and a “church” that was (apparently) a mere receptacle for converts and their children. What I do find in the New Testament, and this is very important, is a great variety of forms of ministry. In particular it does seem that the early church acknowledged two forms of ministry: the settled ministry of bishops (elders) and deacons, and the mobile ministry of apostles, prophets, and evangelists. These are all listed as part of the ministry of the one body, but they have different roles. I wonder whether or not the split in our contemporary thinking between “church” and “mission” has something to do with the disappearance of the second (mobile) element in the ministry from our acknowledged church orders. Missionary societies and other specialized agencies have begun to provide in our day something of what these mobile ministries provided for the early church, but they have never been integrated theoretically into our ecclesiologies or practically into our church orders. Is not this a real need of our time?

I stand with Lausanne and Pattaya in believing that all Christians ought to be concerned about the great multitudes who have had no opportunity to know, to love, and to serve the Lord Jesus Christ. I think that the Uppsala Assembly should have accepted this challenge more frankly and not allowed itself to be influenced by the propaganda barrage put up in advance by my friend Donald McGavran. I believe that missions in the sense in which I have defined them are a necessary part of the total mission of the church, though there may be times and places where they are impossible or inappropriate. I rejoice in the clear and unambiguous affirmation of the WCC Commission on World Mission and Evangelism 1981 meeting in Bucharest that “everybody is entitled to know the initiative taken by God in Christ on their behalf” and that “a church is not fully missionary if it only carries out its mission within; it must also open itself to mission outside ad gentes.” But I stand with Bangkok and Melbourne in having real reservations about the way in which the “challenge of unreached peoples” has been promoted in some statements. I would want to make the following two points: (1) missions are one way in which the gospel crosses cultural and political frontiers, but they are not the only way; the model of Acts 11 has been at least as important in Christian history as the model of Acts 13; (2) it is a terrifying testimony to the power of sin that even the gospel can become an instrument of aggression and domination. The long association of missions with colonial power is not something accidental, which we can forget. It is the visible sign of an underlying perversion that has to be exposed. I vividly remember that when the Indian tanks rolled into what is now called Bangladesh there was an enthusiastic movement in the Church of South India in favor of sending missionaries to that country. No one had apparently thought of doing so earlier and few seemed inclined to ask whether the church in Bangladesh wanted it or not. There seemed to be a strange inner compulsion which suggested that where our power goes, there is the place to send missionaries. To be frank, I am afraid of the strong stench of imperialism, which too often infects the call for world evangelization. Again and again we have to remember the words “He showed them his hands and his side.” The authentic bearer of the gospel is the suffering servant, not the masterful ruler and organizer. I am bound to think that the little groups of, for example, the Brothers of Taizé who go to immerse themselves in the slums of Calcutta or São Paulo are nearer to the apostolic model of missions than those who go equipped with all the resources, the technology, and the power of Western culture. As the CVME Bucharest statement says, a crusading spirit was foreign to Jesus: “We are free to use the methodologies that we consider best to announce the Gospel to different people in different circumstances. But they are never neutral. They betray or illustrate the Gospel we announce.”

III. No Other Name

In the continuing debate between “conservative evangelicals” and “ecumenicals,” a recurrent theme has been that of “universalism.” Ecumenicals, with their eagerness to promote friendly dialogue and cooperation in social action with those of other faiths, have been charged with an easygoing universalism that blunts the cutting edge of the gospel. It has been suggested that the missionary motive is weakened or destroyed if the belief is entertained that salvation is somehow or other possible without explicit faith in Jesus Christ. It is pointed out that the declaration of God’s universal love for the world in John 3:16 is coupled with the warning that “he who does not believe is condemned” (v. 18). By many evangelical Christians this is seen as the crucial issue. As a missionary on furlough from India I have sometimes been made aware of the fact that my hearers were less anxious to hear about the growth of the Indian church than to be assured that I knew that the Hindus and Muslims of that subcontinent who had not accepted the gospel were unequivocally destined for perdition.

Now there is indeed a kind of universalism which robs human life of its ultimate seriousness, and which—paradoxically—also robs life of its ultimate hopefulness. There is a kind of rationalistic

150

International Bulletin of Missionary Research
universalism which argues that because God is all-mighty and all-loving it follows that there can be no possibility of eternal loss. It is, I submit, impossible to fit the message of the cross into this kind of rationalism. There is also a romanticism, from which contemporary ecumenical Christianity is not free, that turns a blind eye to the traditional Christian teaching about original sin, invests in human nature hopes that it cannot fulfill, and is therefore constantly tormented by ineffective anger against the actual sin that frustrates these hopes. When the hope of a new creation is replaced by the hope of an earthly utopia, the fear of hell is quickly replaced by the fear of an earthly holocaust.

But to make the fear of hell the ultimate motivation for faith in Christ is to create a horrible caricature of evangelism. I still feel a sense of shame when I think of some of the “evangelistic” addresses that I have heard—direct appeals to the lowest of human emotions, selfishness and fear. One could only respect the tough-minded majority of the listeners who rejected the message. And I would dare to claim that I have the great apostle on my side when he pleads so passionately with the Galatians to recognize that, in God’s economy, the promise of the gospel and not the threatening of the law comes first (Gal. 3:6–22). The covenant that God made with the whole human race through Noah (Genesis 9), which he made with Abram for the sake of all the nations (Gen. 12:1–3), and which he renewed and sealed forever in the sacrifice of Jesus (1 Cor. 11:25) is a covenant of free, unconditioned grace. This, and not the law, is primary. The law—which brings the threat of death—“was added because of transgressions till the offspring should come to whom the promise had been made” (Gal. 3:19).

The law has a subordinate and secondary role in God’s dealings with us. The free gift of grace is primary, and to reverse the order is fatal—as the whole letter to the Galatians argues so passionately. It is only in the light of the grace of God in Christ that we know the terrible abyss of darkness into which we must fall if we put our trust anywhere but in that grace. Therefore it is to those who have received the gracious promises of God that the warnings are addressed, lest they fall away from that total devotion that is the only proper response to the grace of God.

Only in the light of the cross is the doctrine of the radical sinfulness of human nature possible. If we try to reverse the order and to convince men and women of their lost condition before they have come to know their Savior, we make ourselves judges of our fellow human beings, and our judgment is rejected because our authority to judge is rightly denied. It is only when I know Jesus as my Savior that I can know that mine was the sin that brought him to the cross. It is only in the light of the gospel that I am capable of acknowledging the darkness of unredeemed human nature.

It follows that the grave and terrible warnings that the New Testament contains about the possibility of eternal loss are directed to those who are confident that they are among the saved. It is the branches of the Vine, not the surrounding brambles, that are threatened with burning. It is those who had their invitation cards to the wedding banquet who will find themselves outside, while the riffraff of the streets and lanes will be sitting at table. The first will be last and the last first.

There is, of course, a plausible logic about the argument from the Christian experience of redemption through the cross of Christ to the conclusion that those outside this experience are lost. I know that I am lost apart from the mercy of God in Christ. May I not, must I not therefore say openly that those who do not know that mercy are lost? I can only answer that, while it seems plausible, it is not permitted for the simple reason that my place in the whole transaction is that of a witness and not that of the judge. My witness must not hide the fact that when a person meets Jesus he meets the one into whose hands final judgment has been given. But I can never be so confident of the purity and authenticity of my witness that I can know that the person who rejects my witness has rejected Jesus. I am witness to him who is both utterly holy and utterly gracious. His holiness and his grace are as far above my comprehension as they are above that of my hearer. I am witness, not judge.

The temptation to put oneself in the judgment seat is illustrated in the contemporary theologians who confidently assert that people of other faiths or no faith will be saved through their sincere following of the light they have. But Jesus is the Savior of the sinners, not of the sincere! The same temptation is, I think, illustrated by those “evangelicals” who divide their fellow-Christians into “real” and “nominal” Christians—a thing that St. Paul never does, however shocking be the behavior of some in the church. Once again the witness has become the judge, for it is I who decide in the secret of my own mind who are the “real” Christians, and so the “church” in which I believe has me and my judgment as its center.

Every attempt to define, from the place where we stand, the limits of God’s saving grace involves those who make it in the kind of “judging before the time” that is forbidden. There is One who is Judge, and we may not presume to anticipate his judgments. To put the matter in another way: an entity can be defined either by its boundaries or by its center. The realm of redemption is defined by its center. We have simply to point men and women to Jesus Christ. Because he is “the light that enlightens every man,” we cannot presume to set limits to the shining of that light. It is the nature of light to shine on into the darkness and out to the farthest limits of space—unless we try to put it under a bushel and so to define its boundaries. The children of light will rejoice to find even the smallest reflection of light in the remotest places. Their concern will never be to question its reality, but always to point to its source. Christians are called to be witnesses, and they may never presume to speak as though they were the judge. When they do so, they cannot complain if their judgment is thrown back at them by a world that has been mightily hardened in unbelief by their presumption, for they have been warned by their Master: “Judge not, that you be not judged.”

As I read the New Testament, I find that it calls the Christian disciple at the same time to a godly confidence and to a godly fear. Both spring from the knowledge that final judgment is in the hands of God and that we are not permitted to anticipate that judgment. The Judge is the Lord whose grace is infinite, and therefore we have a godly confidence that “nothing can separate us from the love of God in Christ Jesus our Lord.” And yet this confidence can easily become an ungodly complacency, and so Paul—like an athlete in training—must subject himself to relentless self-discipline “lest, after preaching to others, I myself should be disqualified” (1 Cor. 9:27). This is the very opposite of an easygoing universalism. Yet the same Paul can write of the day when “The fulness of the Gentiles shall be gathered in and all Israel shall be saved” (Rom. 11:25f.). The terrible possibility of eternal loss is a reality in his mind. But its threat is for him as a believer. For the unbelievers—even for his obdurately unbelieving fellow Israelites—he is willing to be convinced that all will be saved. That, surely, is the true logic of grace as it is known by those who have been made one with him who “made himself sin on our behalf.”

And this, incidentally, is the logic that underlies the ecumenical movement. It is the logical outworking of the faith that Jesus Christ alone is the center of the realm of redemption, and that those who confess him as Lord and Savior, however much they may have to accuse one another of error and sin, can never exclude one another from fellowship, because that would be to forsake the witness—stand for the seat of the Judge.
Responses to the Article by Lesslie Newbigin

Paul G. Schrotenboer

I have been asked to continue the discussion that Lesslie Newbigin has opened on the issues that unite and divide ecumenicals and evangelicals in mission. Of the issues he discusses the one that, in my opinion, provides the best focal point to advance the discussion is evangelism. And since evangelism is the proclamation of the gospel of the kingdom of God, I have chosen to view the issues in kingdom perspective.

I can easily work with the definitions Newbigin has given of mission, missions, and evangelism, and find the three areas—mission and evangelism; mission, missions, and churches; and universalism—important areas to discuss. There are, of course, other issues also that affect the relationships between ecumenicals and evangelicals, such as dialogue in missions; the relation of Christianity to other religions; church and parachurch relations; and the support of violence. These will have to wait until some other time. Our discussion should reveal to what extent the differences between us are semantic or substantive, or rest on misunderstanding.

I. Evangelism Is Primary

With much of what the bishop has said I find myself in hearty agreement, but I come down on the opposite side on the issue of the primacy of evangelism. Evangelism is primary over social action in the mission of the church in the sense that the communication of what God has done in Jesus Christ who established the kingdom over the living and the dead when he died and rose again (Rom. 14:9) is fundamental to all that people do to fulfill God’s task in the world. Because these redemptive events are decisive the telling of them is primary.

Just because Christ is the second (also last!) Adam, who has put humankind back in its rightful place as the representative of God in the creation to rule it in his name for the benefit of human-kind, therefore, to tell what God has done in Jesus Christ is of paramount importance. What God has done and is still doing should take priority over what we do.

Christ, we are told, came to destroy the works of the devil (1 Jn. 3:8), to reclaim the world by casting out the Prince of the world (Jn. 12:31) by translating those who believe out of the reign of darkness into the kingdom of the Son of God’s love (Col. 1:13).

Evangelism, the call to redemption, has to be primary because of the fall of humankind and because of the magnalia Dei in Jesus Christ. In this age of sin-overcome-by-grace in Jesus Christ it is through the communication of the Word of God and through the Spirit who works in and with the Word, that men and women are recreated, born again to become servants of God. Evangelism, which tells what God has wrought, has to be primary because “man’s work faieth/Christ’s availeth.” The gospel is the power of God unto salvation (Rom. 1:16).

The Great Commission of Matthew 28, as I see it, is not a new command, but it is a redemptive update of the original creation assignment. It is spoken by the same God who now appears in Jesus Christ. Although it is not a new command, it does have certain new and essential components, which are required by the mighty deeds of God in Jesus Christ who has been given all authority in heaven and on earth.

The updating was required because a Foreign Power had to be vanquished and God’s servants brought out of his kingdom and into the kingdom of the Son of God’s love (Col. 1:13). When Christ was lifted up and the Prince of the world was cast out, God gave to Jesus the authority to reissue the Cultural Mandate. The new components are that redemption is accomplished and the world has a new King.

So it is not whether or not evangelism (communicating what God has done in Jesus Christ and through his Spirit will do today to restore sin-broken lives) is primary. It must come first. The main question is, rather, What are the scope and the content of the evangelist’s message?

I would see the term “holistic evangelism” as including both the telling of the good news and regal summons to convert to God and the call for social systemic reform in and for the name of Christ. Evangelism must indeed always include the name of Christ.

Directly related to the telling of what God has done and is still doing is the communicating of what human beings must do. Here we must see the whole range of Christian obedience as indicated in Christ’s words: make disciples of all nations, teaching them to observe all that I have commanded (Mt. 28:19–20).

What has Christ commanded? The Great Commission is one of those many summary statements that “cover the waterfront.” It should be put in the category of Ecclesiastes 12:13, “Fear God and keep his commandments for this is the whole duty of man.”

In summary let me say that evangelism is primary, but also preliminary. That is, it misses the mark (a biblical term for sin) if it does not issue in missions (the planting of the Christian presence) and mission (the comprehensive task). This means that evangelism by itself is always incomplete. Evangelism must call in the name of Christ to personal conversion and to structural reform. Newbigin’s emphasis on the conflict with the dominion of evil is well taken.

II. Mission, Missions, and Churches

The same can be said about the mission of the church: without the proclamation of the good news in Jesus Christ by which people are converted and sent, there would be no Evangelicals for Social Action, no Association for Public Justice, no Committee for Justice and Liberty, no Bread for the World. (I limit my examples to North American nonecclesial formations.)

Perhaps we can say that even as evangelism is a prerequisite for both missions and mission, so also missions (the planting of the Christian presence where it is not) is a prerequisite to mission, the total assignment. The mission depends on the presence of God’s people.

The question is, How can the church most effectively plant the Christian presence where it as yet is not? How can the church best equip the people of God? How establish a Christian presence in industry, statecraft, education? The answer to this also will have to wait.
III. Universalism

The Bible speaks both in universal language and in particularist terms. Some of the utterances don't seem to be easy to reconcile with others, and the Bible itself seems unperturbed with the seeming contradictions.

The Bible makes it unmistakably clear that the deepest cleavage within humankind is between those who believe and are saved and those who will not believe and are lost (Jn. 3:36). (The idea of the basic unity of all humankind is more Stoic than Christian.) The idea of a reason ( logos) common to all humankind and that Christ is such a logos is akin to Greek thinking but not to Hebrew thought. Christ "the true light that gives light to every man was coming into the world" (Jn. 1:9). But not every person who comes into the world has that light. On coming into the world no one has that light. If they did, Christ, on his coming into the world, would not have to be that light.

It must be granted that the Bible tells us nothing directly about those who have not been confronted with the gospel. They who have not heard of Christ will not reject him either. Given the premises in the paragraph above, it would appear to be the way of a resistless logic to say that they are lost. But we should be wary of strict logical inference in those areas where the Bible is silent.

Further, we should resist the temptation to speculate. We recall to mind the answer of Jesus to those who asked whether many would be saved: "Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to" (Lk. 13:24, New International Version).

Not only is the Bible crystal-clear that Jesus Christ is the only Savior (Jn. 14:6; Acts 4:12; 1 Cor. 3:11) the only Mediator (1 Tim. 2:3), and the only wisdom (1 Cor. 1:30), but the call to believe in Jesus is uttered with passion: "We beseech you on behalf of Christ to be reconciled to God" (2 Cor. 5:18ff.).

It is further true that we are to be witnesses of God's grace in Jesus Christ. Yet I am not impressed by Bishop Newbigin's comments that we are not judges, for the person who is spiritual judges all things (1 Cor. 2:15). On the basis that we are only witnesses and not judges, it does not follow that to affirm that people who don't know Christ are lost is an act of judging. To my way of thinking, that kind of statement is simply a witness to the exclusive saving power in Jesus Christ.

The mystery of universalism and particularism remains. As I see it, the unbiblical stress on either one can lead to malaise in missions. To hold that all will eventually be saved makes the telling of the gospel of grace unnecessary. Likewise, to stress that the number of saved is irrevocably set, regardless of human actions, destroys the basis for missions also.

We should continue to struggle to understand the message of the entire Bible, working out our salvation with fear and trembling, for it is God who works within us both to will and to do according to his good pleasure (Phil. 2:12-13).

C. Peter Wagner

I feel honored to be asked to respond to Bishop Newbigin's fine essay on missiological issues currently being discussed by ecumenicals and evangelicals. I could easily use the allotted space in applauding the points in which we are in hearty agreement, starting with our mutual conviction that God wants the gospel to be made known throughout the world in this generation, and that he has appointed those of us who are members of the body of Christ as his principal agents of reconciliation. However, I do not suppose that is what the editor had in mind. My assignment more likely is to address the areas still subject to debate. I think I shall pass for now on the issues of the relation of missions to churches and universalism. This is not because they are unimportant. However, I need all the space permitted to discuss the crucial issue of the primacy of evangelism.

One of the reasons Bishop Newbigin and I come to different conclusions on this issue is that we apparently do not agree on the goals of evangelism. He states that the goal of evangelism, as he is using the term, is communication—making known the good news about Jesus. This statement, in my opinion, is good, but it does not go far enough. I prefer the more radical definition of evangelism formulated by the Anglican archbishops in 1918: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men and women shall come to put their trust in God through him, to accept him as their Savior, and serve him as their King in the fellowship of his church." This implies that evangelism is communication, yes, but that it has not been completed until the people who hear respond positively and become disciples of Jesus Christ.

The Primacy of Evangelism

If I understand Bishop Newbigin correctly, we agree on two points that others might debate: (1) that the mission of the church includes both evangelism and social ministry, and (2) that evangelism and social ministry are distinct activities. The Lausanne Covenant takes the same position. But it goes on from there to state, "In the church's mission of sacrificial service, evangelism is primary." I agree, but Newbigin does not. It was at this point that Pattaya "held the line." Not that the Lausanne Committee for World Evangelization (LCWE) rejects any dimension of the total mission of the church, but that it feels its specific calling of God as an agency is to concentrate on evangelism, expecting that God will also raise up other such agencies to specialize on other equally valid aspects of mission.

This brings us back to the goals. The goal of evangelism is the conversion of sinners, saving souls, making disciples. When people turn from darkness to light, from the power of Satan to the power of God, evangelism has occurred. The goal of social ministry is to make people healthier, wealthier, less oppressed and less oppressing, more peaceful, fairer, more just, liberated, enjoying shalom, more secure. Social ministry may frequently reach its goal of helping people and in some cases also open their hearts and minds to hearing the gospel. But social ministry does not need people to become Christians in order to justify its validity as a God-ordained activity. Helping people in the name of Christ is not a means to an end; it is not bait on the evangelistic hook; it is a legitimate end in itself. While usually evangelism and social ministry go hand in hand, evangelism can and does take place without social ministry, and social ministry can and does take place without evangelism.

C. Peter Wagner is Professor of Church Growth at the Fuller Theological Seminary School of World Mission. The ideas expressed in this response are elaborated in his latest book, Church Growth and the Whole Gospel (1981).
Bishop Newbigin frequently mentions the cross of Christ. As I understand New Testament theology, the reason above all others that drove Jesus to the cross was that without the shedding of his blood there would be no remission of sin, no reconciliation to God, no souls saved, and no gospel. This is evangelism. Yes, Jesus was also a wonderful teacher, a healer, a kind person, an example of the simple lifestyle, a prophet who irritated the establishment, and many other fine things. So were a number of other human religious leaders, many of whom had a powerful social ministry. But none of them died for the sins of the world. Behind the incarnation and the crucifixion was, I believe, a clear indication of the primacy of evangelism in Jesus' ministry and, by extension, in ours. Jesus was not indulging in (pagan) Greek dualism when he said, "Do not fear those who kill the body but cannot kill the soul," or "What shall it profit a man if he gains the whole world but loses his own soul?"

Social Ministry and Power

Bishop Newbigin very helpfully pointed out that the Lucan and Johannine records of the Great Commission emphasize the power of the Holy Spirit in the extension of the kingdom of God. I think it needs to be stressed that the Matthean account also says, "All power is given unto me." I personally feel that an important theme of missiological research in the 1980s is going to be a rediscovery of the power theme of the New Testament and its relationship to our contemporary experience.

The power of God manifested in demons being cast out, lame people walking, deaf people hearing, blind people seeing, dead corpses coming back to life, miracles being performed, people speaking in unknown tongues, receiving prophecies including words of knowledge and other supernatural phenomena, is something that is happening today but that many of us whose minds have been programmed with secular humanism have tactfully avoided both in theory and in practice. More and more, however, I am coming to believe that since these kinds of things constituted the major recorded aspects of the social ministry of both Jesus and the apostles, they may well be the things that Jesus primarily has in mind for our social ministry today. Yes, it is important for Christians to picket for free labor unions, and work for peace in the Middle East, and help erase apartheid, and support land reform in Latin America. But a great deal was said about these things in the 1960s and 1970s, and is being said today. Perhaps the 1980s will be a decade to balance these with the direct, miracle-working power of God as was evident in the ministry of Jesus. I am grateful for the stimulus that Bishop Newbigin has given to this in his fine essay.

Lesslie Newbigin Replies

I appreciate the critical comments of Paul G. Schrotenboer and C. Peter Wagner. We have very much in common. I have been asked to respond briefly. This requires a very staccato style, with no space for many points of agreement. With this understanding, I hope that any appearance of rudeness and crudeness will be excused.

To Dr. Schrotenboer I would say: (1) There is a semantic confusion. I have avoided the phrase “holistic evangelism” because it confuses two distinct things and allows the distinctive business of evangelism (telling good news) to be side-stepped in favor of “social systemic reform.” I hold that the latter is equally an obligation for Christians but can never be a substitute for the former. Therefore I am willing to “buy” “holistic mission,” but not “holistic evangelism.” (2) I maintained on exegetical grounds that the New Testament gives no authorization to assign primacy to words over deeds. The texts quoted by Dr. Schrotenboer in no way touch my argument. They refer to the facts of the gospel on which we agree, not the universality and totality of God’s saving power that nineteenth-century positivists have dismissed as mythical miracle stories. (But we would both agree that picketing for free labor unions can be a proper form of obedience.) (4) However, I do not agree that the goal of evangelism is to make Christians and that the goal of social action is to make people comfortable in this world. It is this dichotomy that I absolutely reject. I think the social action of Christians is significant only if it is a sign of the kingdom. Otherwise most of it is piffling amateurism. I think that both telling the good news and acting in the power that the reality of the life in Christ gives us is acts of obedient testimony offered to our Lord with the faith that the Holy Spirit will use (or not use) them in his own freedom to do His work (only His) of bringing men and women to conversion and faith in Christ. (5) Therefore I agree with Dr. Wagner that it is perfectly right and proper to have groups of Christians banded together for the specific purpose of telling the good news, but only on the condition that they do not separate themselves from those whose special gift and calling is in

To Dr. Wagner I would say: (1) Is he not confusing “evangelism” with “conversion”? The former is an activity of believers; the latter is a work of the Holy Spirit. When Wagner says, “When people turn from darkness to light . . . evangelism has occurred,” he is talking about conversion. (2) I agree that there is no conversion without evangelism. But the (verbal) telling of good news may not in fact be the decisive happening that the Spirit uses for his decisive work of conversion. The “mighty works” are an equally essential element in the total witness. (3) I agree that when Paul talks about “mighty works” he is not talking about picketing for free labor unions, and I am happy that the long failure of Christendom to take seriously all that the New Testament so plainly teaches about miracles is now being ended. I am sure this was a surrender of the gospel to culture and that we are indebted to Third World Christians who (in my experience) expect and experience as a normal part of discipleship the kind of deeds of power that nineteenth-century positivists have dismissed as mythical miracle stories. (But we would both agree that picketing for free labor unions can be a proper form of obedience.) (4) However, I do not agree that the goal of evangelism is to make Christians and that the goal of social action is to make people comfortable in this world. It is this dichotomy that I absolutely reject. I think the social action of Christians is significant only if it is a sign of the kingdom. Otherwise most of it is piffling amateurism. I think that both telling the good news and acting in the power that the reality of the life in Christ gives us are acts of obedient testimony offered to our Lord with the faith that the Holy Spirit will use (or not use) them in his own freedom to do His work (only His) of bringing men and women to conversion and faith in Christ. (5) Therefore I agree with Dr. Wagner that it is perfectly right and proper to have groups of Christians banded together for the specific purpose of telling the good news, but only on the condition that they do not separate themselves from those whose special gift and calling is in
the field of social action. When this happens the words are robbed of their credibility and the deeds are robbed of their meaning. (6) I agree that, as the Scriptures teach, the death of Jesus was a necessary sacrifice for sin. But according to both Mark and John the occasion of the decision by the authorities to destroy Jesus was precisely his mighty works of healing interpreted in the context that he gave them (e.g., Mk. 3:1–6; Jn. 5:1–18). It was this witness to the presence of the reign of God that precipitated the cross. But

Dr. Wagner, I fear, is profoundly altering the whole meaning of these events by transferring them from their scriptural context into the typical thought forms of "modern" Western individualism.

The more I reflect on this debate, the more I am sure that it is about the way in which our modern postenlightenment culture distorts our reading of Scripture. We need more input from Third World theologians—people who are spending their time as evangelists among and in the languages of non-European peoples.

Protestant Missionaries and the Study of the Bhagavad Gîtâ

Eric J. Sharpe

The Bhagavad Gîtâ ("The Song of the Adorable Lord"; in what follows, abbreviated to the simpler form "Gîta," without diacritical marks) is by common consent the most widely read Hindu Scripture of the present day, both inside and outside India. It is an episode in the vast epic poem the Mahâbhârata, in which the god Krishna, in the form of a charioteer, instructs Prince Arjuna concerning his whole duty as a warrior and as a man. Precisely when it was composed no one knows. Western scholarship has generally opted for a date somewhere between 400 B.C. and A.D. 200, while Hindus as a rule believe it to be much older. Some Western scholars have tried to deal with it as the higher critics once dealt with the Bible and with Homer, in an attempt to achieve understanding by dissection; Hindus will have none of this, claiming it to be an indivisible unity, uniquely comprehensive and totally authoritative. Originally written in Sanskrit, and since translated into most major Indian vernaculars, it was first translated into English by Charles Wilkins in 1785, since which time it has appeared in almost every European language. In English there are now literally dozens of translations. Not all are equally good, of course, but most succeed in conveying at least a general impression of its contents.

For the sake of those for whom the content of the Gîta is less well known, it may be useful to summarize its central message. By Hindu standards, the Gîta is not of great size, being made up of eighteen fairly short "books" or "readings," and amounting to no more than 700 verses in all. At the opening of the poem, Prince Arjuna, together with his charioteer, Krishna, is preparing for battle. But the battle is between two rival branches of the same family, and Arjuna is oppressed with the thought that although as a warrior it is his duty to fight, it is equally his duty to further the well-being of his family as a whole. Therefore he cannot fulfill his sacred duty (dharma) in one direction without breaking it in another. Indecision paralyzes him, and he asks Krishna’s advice. Krishna, who is actually the god Vishnu in human form, responds at length, and it is Krishna’s teaching that comprises the message of the Gîta. Krishna, incidentally, is also called Shri Bhagavan (the Adorable Lord), and it is this title that gives the poem its name. His teachings, though they begin as a direct answer to Arjuna’s questions, soon leave these far behind, and in the end take the form of a comprehensive statement of Vaishnava Hindu doctrine as it was understood in post-Buddhist times—and, one may add, as it has been understood ever since. Arjuna is taught the theory of the Sânkhyas and the practice of Yoga. He is taught the meaning of Vedânta. But above all his charioteer-guru tells him the meaning of bhakti (loving devotion) as the final key to unlock all the sacred mysteries. By this time Krishna is clearly more than a mere charioteer, and in response to Arjuna’s request he finally reveals his true nature as the creator, sustainer, and destroyer of all things. In the matter of dharma, what Arjuna (and all other devotees) must do is to pursue their duty without thought of personal reward—though in Arjuna’s case whether or not he is to place his duty as a warrior over his duty to his family remains something of an open question. This in the briefest possible form is the burden of the Gîta’s teaching.

But the Gîta is not the only Hindu Scripture in which Krishna appears. He is equally the central figure in the vast narratives of the Bhâgavata and Viṣṇu Purâṇas. There, however, he is not the mature warrior-statesman, but the youthful "trickster," the supernaturally born child whose powers are revealed in a succession of startling exploits. And in popular Hindu piety, it is this Krishna who has long occupied the front of the stage, presiding over festivals involving human intimacy and the relaxation of normal social restraints. In comparison with these, the severe and somewhat abstract teachings of the Gîta have little popular appeal, though this is not to say that they do not inspire those for whom reflection has the upper hand of ritual performance.

Turning now to Christian interpretations, before about the turn of the present century, when Protestant Christian missionaries spoke of Krishna it was almost always the Krishna of the Purânas they had in mind. They could well have read the Gîta in one or another translation, but there is practically no evidence that most of them did so. Thus when we read in the Church Missionary Intelligence for 1855 that India’s population "is morally unhealthy, nor can we be surprised that they are so when the deteriorating influences to which, under the name of religion, they are subjected, are brought to remembrance," and that "the corrupt heart of man" has "set up as objects of worship the personifications of its own vices," we may surmise that the anonymous writer has been either contemplating a lingam, or reflecting on a Holi festival, or possibly both. The tendency to condemn the Krishna of the Gîta on account of the rituals associated with the Krishna of the Purânas was, then as later, far from uncommon. But there were other lines of attack. One was for a progressive age to condemn the message of the Gîta as "quietist."

Robert Caldwell, from 1877 Coadjutor Bishop of Madras with jurisdiction over the Society for the Propagation of the Gospel in

Eric J. Sharpe is Professor of Religious Studies in the University of Sydney, Australia. During 1980–81 he served as Professor of the History of Religion in the University of Upsala, Sweden. His doctoral dissertation on J. N. Farquhar, Not to Destroy but to Fulfil, was published in 1966. His other publications include The Theology of A. G. Hogg (1971) and Comparative Religion: A History (1975).
Foreign Parts, wrote about the Bhagavad Gita at various times during the 1870s and 1880s. After his death in 1891 some of this material was printed separately. In the resulting pamphlet, as well as stating his opinion that the greater part of the Gita was "decidedly anti-Christian" and "unsound and incapable of being regarded as inspired by the Moral Governor of the Universe," he asked scornfully, "Is this the [Gita's] "quietism" which is covering the country with a net-work of railways and telegraphs?" That the Gita is "quietist" is a judgment slightly difficult to support from a reading of the text, the main point of which is to advocate disinterested action in the pursuance of one's duty; but once made, it proved hard to dislodge, and has reappeared of late in the writings of at least some Indian Marxists. The point seems to be that unless one strives after precisely defined worldly goals, one is an enemy of progress; and this the Gita certainly does not teach.

But, from the Christian missionary point of view, the trouble continued for many years to be the problem of the moral attributes of the youthful Krishna. On this point, Protestant missionary opinion was practically unanimous. It was assumed that the name "Krishna" referred to one deity (or hero), and it was held that the stories told about him in the Puranas were such as to disqualify him from serving as a reliable guide for a people whose main need in life was moral purpose. Protestant missionaries between the 1880s and 1930s maintained a consistent line. At the London missionary conference of 1888 an American Presbyterian, F. F. Ellinwood, having characterized Krishna as "a good-natured, rollicking Bacchus, romping with the shepherdesses [the Gopis were not shepherdesses, but an American could scarcely have said "cowgirls"] around their camping fires, and setting at defiance all laws of decency and morality," went on to assert that in answering human-kind's need for a mediator in this way, "the father of lies has given a stone for bread, and a serpent for fish." In 1908, when Sydney Cave came to India, he found that a prescribed Christian textbook in the Tamil language contained the following: "You say that Krishna gave lofty teaching to Arjuna, but who was that Krishna?—a murderer, an adulterer, a thief." In 1912 we find C. F. Andrews, who could hardly be accused of lack of sympathy for India and things Indian, writing that "There has been no more potent cause of degradation in the whole of Hindu religious history than the vile legends concerning Krishna in the Puranas. They have corrupted the imagination of millions of the human race, and their evil influence is still potent in India at the present time." In 1933, Edgar W. Thompson was still writing in almost identical terms: "The Krishna stories belong to what is least admirable and moral in Indian religious literature. They are not merely unethical and offensive to the conscience: they appear silly and tedious to the reason and taste of the modern man." And in 1938, the year of Tambaram, a Basel missionary, G. Staehlin, described the Krishna of the Puranas as "a mighty hero who performs a number of astounding heroic deeds, surrounded by a halo of grotesque miracles" and "more an emancipation from all moral laws than an ideal pattern." And as a final example, we may refer again to Sydney Cave, a British Congregationalist, who spoke in his Haskell Lectures of 1939 of "the lewd Krishna of the later Puranas." We have no need to elaborate this point further, except to say that whatever missionaries before World War II might have thought or said about the Krishna of the Gita, always at the back of their minds was what they took to be the sexually hyperactive Krishna of the Puranas, and this image tended to stand in the way of a full expression of sympathy for the teachings of Krishna as found in the Gita. It was not without reason that as far back as 1902, Krishnalanal M. Jhaveri had recorded that "The Christian missionary or the College-educated Hindu see in him [Krishna] the very incarnation of an oriental sensualist." It tends to be supposed that, the position of the Gita being what it is in Hindu piety, it has always been so: that the Gita has always occupied a focal point as the scriptural standard by which all else Hindu is to be judged. But before about the 1880s this was hardly the case. In 1912 C. F. Andrews wrote that within living memory, the Gita, "which a century ago was scarcely known outside the learned circle of the pandits . . . has been elevated from a position of comparative obscurity to that of a common and well-read scripture for the whole of educated India." That the Gita did not always occupy such a position in Hindu India is still capable of being received with some incredulity both inside and outside India. The point is not whether before the 1880s the Gita was known and revered, but whether it was widely available and widely read (and by whom). It appears in fact that beginning in the 1880s there took place, at first in Bengal but subsequently all over India, a "Krishna renaissance," in which the dissemination of the Gita in popular editions played a very considerable part.

I do not propose on this occasion to enter into a discussion of the conditions affecting this development, but some of its features may be noted. First, it was at this time that the Gita became genuinely a popular Scripture. It was of a convenient size, and therefore could be marketed cheaply and sold widely to the newly educated classes, who were already being bombarded with Christian missionary literature, and from the Hindu point of view needed an antidote. Second, at this time the "mature" Krishna of the Gita became a model to be emulated in situations of conflict involving dharma, and an avaṭāra (incarnation) identified especially with the national movement. Third, the Gita contained doctrines that could be interpreted as having political overtones. Arguably the central teaching of the Gita was and is the doctrine of nīkṣāma karmā, or selfless endeavor. This was in the political climate of the period the ideal complement to personal devotion to Krishna—a total selfless commitment to the restoration of Hindu dharma, that cause with which Krishna was himself identified as an avaṭāra of the Supreme.

The Gita, therefore, became in the years around the turn of the century a nationalist manifesto, as well as a focus of personal piety and philosophical reflection. In some cases it even became something of a manual of revolutionary warfare. This did not escape the attention of the British authorities, who came in the revolutionary years (ca. 1900-1910) to regard anyone possessing more than one copy as in all probability bent on overthrowing the government by force. It should perhaps be added that the Hindu nationalists were at this time very substantially aided and abetted by the passionately pro-Hindu and antimissionary leaders of the Theosophical Society, notably Annie Besant.

In this situation of crisis, how did Christian missionaries react to this "new" use of the Gita? Some, it must be admitted, reacted hardly at all. Those whose work was done in the villages continued, when they thought of Krishna, to think of Krishna of the Puranas, and on that question their minds were made up. But those who were more involved with the educated classes from whence the nationalists were recruited were differently placed. By now (pre-1910), most had begun to take Hinduism seriously as a living faith, and had come to look upon the Christian gospel as the "fulfillment" of all that was ethically respectable in Hinduism. At the same time most were sincerely desirous of affirming their respect for the Indian cultural heritage, and of finding in it "points of contact" with the Christian message. This being so, the figure of Krishna confronted them with a serious problem.

To the Hindu, it was axiomatic that the Krishna of the Purāṇas and the Krishna of the Gita were one. But if this were indeed so, the missionaries (and some Hindus) asked, how the mischievous and fun-loving Krishna of the Purāṇas could possibly have developed into the philosopher-statesman praised by the Hindu nationalists and the Theosophists. Concerning the earlier, youthful
Krishna there was, as we have seen, a complete consensus of missionary opinion: he was an immoral rogue, “a compound of Lothario and Jack the giant-killer.” But the Krishna of the Gita could not be dismissed so easily. After all, it might be argued, no one had ever suggested that the Sermon on the Mount ought to be dismissed on account of the contents of the Apocryphal Gospels. Why then treat the figure of Krishna in a similar way?

Beginning at about the turn of the century, a number of missionaries attempted to come to grips with the Gita, both as holy Scripture and as a symbol of the Hindu renaissance. But few did it at all well. Perhaps the most respectable standard was reached by J. N. Farquhar, in his slim volume *Gita and Gospel* (1903). In it Farquhar professed (entirely seriously and sincerely, in my opinion) much admiration for the Gita as a literary creation. But he was not for all that able to accept the historical credentials of the figure of Krishna. He most emphatically did not try to win a cheap victory by pouring conventional scorn and derision on the Krishna of the Purāṇas, whom he clearly regarded as totally separate from the chariot-driver-god of the Gita. Again and again he acknowledged the literary and esthetic qualities of the Gita: its author he praised for his “marvellous insight,” his genius, and his catholicity. But the esthetic question was not, for Farquhar, the religious question. In the last resort, the religious question was a matter of ethics, on the one hand, and history versus poetry, on the other. The ethics of the Gita were in his view questionable, while on the historical question, “On the one hand . . . we have the imaginative portrait of Krishna, surrounded by millions of adoring worshippers . . . . On the other, stands the historical Jesus of Nazareth.”

Behind this particular attitude—that true religion derives only from true and accurately recorded history—lay hidden so many and so diverse intellectual assumptions that even a brief examination would lead far beyond the bounds of this essay. But let us at least note that although a few Hindus rose to the bait and attempted to argue for the strict historicity of Krishna, the more authentic Hindu position was, and is, that metaphysical truth in no way depends on the changes and chances of history. Farquhar’s argument therefore made very little impression.

Other missionary literature on the Gita from this period is often shallow and disappointing. For instance, also in 1903 there appeared J. P. Jones’s book *India’s Problem: Krishna or Christ*, originally a course of lectures delivered in 1902 at Andover Theological Seminary. Oddly enough, Krishna and the Gita are scarcely mentioned in the book. The Gita, Jones characterizes as “simply a dialogue whose gist is the argument of Krishna—the Supreme God”—to urge the tender-hearted and the conscience-smitten Arjuna to slay his relatives in war.” While concerning the Gita’s argument that the soul is beyond the reach of good and evil, Jones states bluntly that “This is an argument which is subversive of morality and of social order.” Three years later, in 1906, the principal of Serampore College, George Howells, wrote in the Baptist *Missionary Herald* a series of short essays on “The Bhagavad Gita and the Christian Gospel,” which is respectful, but in the end lukewarm about the Gita: “The Gita contains much that is true and beautiful and good, but in comparison with the New Testament, it is, and I say it with deliberate conviction, but as a candle in the presence of the sun.” Other, similar examples might be quoted of the tendency to allow that the Gita contains some truth, while being far removed from all the truth.

The Gita was little mentioned at the Edinburgh Conference of 1910, but one comment made by Brother (later Bishop) F. J. Western in discussion is worth quoting. Speaking of the beginnings of a reformed Hinduism, he drew attention to “the widespread use of the Bhagavad-Gita as a book of theology and devotion. The book has been, one might almost say, re-discovered by English educated Hindus, and many are learning from it not only quietism, but to borrow words of Professor [A. G.] Hogg, quoted in the Report—the strenuous mood, and the consecration of life to service.” This was an important observation. Even though many missionaries might still believe the Gita’s message to be “quietist,” the revolutionary years before 1910 had seen an important alliance between the national movement and certain other aspects of its teaching, and the use of the Gita to legitimate the cause of India’s independence. Might this use of the Gita then not be a positive sign of the turning of the mind of young India in the direction of an ideal man—a quest that missionaries for their part had no doubt would find its fulfillment in Christ?

But “strenuous” is despite everything not the equivalent of “ethical,” and *karma yoga* in missionary eyes was not necessarily a pathway to the kingdom of God. Even those missionaries who were prepared to go a long way in recording their appreciation of the message of the Gita were always brought up short against the ethical imperative. For instance, Nicol Macnicol wrote in his book *Indian Theism* (1915) of the many merits of the Gita, and admitted that it appeals “at once to the heart and to the reason of India.” In the end, however, Macnicol was forced to state that “The most crucial test of any religion is concerned with its ethical character,” and to ask, “Is it, or is it not, an instrument for producing righteousness?” Macnicol’s conclusion was that without a much more consistent link between God and ethical conduct, “a serious Theism” could not emerge in India. Precisely the same point was made by Farquhar in 1920, when he wrote that “The theology of the poem is a most imperfect theism.” And by Edgar W. Thompson in 1933: “. . . one of the chief defects of Hinduism is that it has so uncertain a hold on morality.”

By this time the center of the Hindu stage had come to be occupied by a man whose devotion to the Gita could not be questioned, and yet who had left its revolutionary message far behind, insisting that at its heart was an uncompromising nonviolence. Mahatma Gandhi’s interpretation of the Gita was in terms of ethics and allegory. Writing in November 1925 in *Young India*, Gandhi had explained, in terms somewhat reminiscent of the Theosophists: “I regard Duryodhana and his party as the baser impulses in man, and Arjuna and his party as the higher impulses. The field of battle is our own body. An eternal battle is going on between the two camps and the poet seer has vividly described it. Krishna is the Dweller within, ever whispering in a pure heart.” He had also stressed, as against the revolutionaryists of twenty years earlier, that the Gita “teaches the secret of Non-violence.”

Curiously, Gandhi had been introduced to the Gita through the translation of Sir Edwin Arnold, *The Song Celestial* (1875). Although one might have imagined that the Gita’s new role, not as a revolutionary manifesto but as a document of nonviolence and personal devotion, would have inspired floods of missionary comment, this hardly happened. The reasons for this are a trifle obscure, but seem to have been due to two factors: first, the overwhelming impression of Gandhi’s personality on his contemporaries, which led to a more personalized analysis of “things Indian,” and second, the fact of the allegorical interpretation itself. Faced with a clearly ethical personality such as Gandhi’s, one could scarcely argue that the sources of his inspiration were unethical. And faced with a text interpreted allegorically, there is little one can do to contest the allegory on which it is based, save to produce a counter-allegory. Christians whose chief categories were still historical found themselves beating the air when they attempted to argue for the historicity of Jesus Christ as against the unhistoricity of Krishna, since Gandhi freely allowed that history as such meant nothing to him. And that in the midst of the Gandhian period Rudolf Otto could attempt, in *The Original Gita* (1933; English translation, 1939), to apply the more extreme methods of biblical criticism to the Gita was in Indian Hindu terms both offensive and
If you are a missionary, a national church leader, a missionary educator or a mission executive unable to take a furlough or sabbatical at this time, you can now take advantage of the graduate level training offered by the Fuller School of World Mission without leaving your place of ministry.

The In-Service Program is specially designed to enable you to commence your graduate studies in Missiology towards a Master's Degree or a Doctorate before coming to the Pasadena campus.

To qualify for admission you must have at least a baccalaureate degree, and three years of significant cross cultural or professional experience. Upon acceptance you can begin graduate studies immediately through graduate level reading and research for credit while still continuing your present responsibilities.

As an example of the outstanding courses available we bring to your notice

520 PHENOMENOLOGY AND INSTITUTIONS OF FOLK RELIGION
Under Dr. Paul G. Hiebert, professor of anthropology and South Asian studies, you will study the animistic world view and phenomenology of experience, its bearing on the advocacy of the acceptance or rejection of the Gospel; and Christian evangelism in confrontation with animism.

COURSES IMMEDIATELY AVAILABLE FOR CREDIT OR AUDIT

Dr. C. Peter Wagner “Foundations of Church Growth” (4 units)
Dr. Arthur F. Glasser “Theology of Mission” (4 units)
Dr. Charles Kraft “Anthropology” (4 units)
Dr. Paul E. Pierson “Historical Development of the Christian Movement” (4 units)

EACH COURSE CONTAINS 16 CASSETTE TAPES RECORDED LIVE IN THE CLASSROOM, TEXT BOOKS, SYLLABUS AND INTEGRATING MATERIAL.

For more information write:
Dr. Alvin Martin, Director, In-Service Program
FULLER THEOLOGICAL SEMINARY SCHOOL OF WORLD MISSION
135 North Oakland Avenue, Pasadena, California 91101

Fuller Theological Seminary admits students of any race, sex, color and national or ethnic origin.
supremely irrelevant. More and more missionaries were under-
standably concerned, rather, to try to read the Gita through Hindu
eyes (which meant drawing a veil over the critical questions that
had exercised the minds of the Western scholars of the nineteenth
century) than to repeat the criticisms that had been so common in
the years before 1914. If Gandhi claimed, on ethical grounds, to
find total compatibility between the Gita and the Sermon on the
Mount, and if in him "the strenuous mood" was personified to
perfection, then was it not more important to try to penetrate to
the spiritual sources of his inspiration than to make harsh and in-
pertinent criticisms of the scriptural sources from which that inspira-
tion was drawn?

During the 1930s Protestant missionary opinion in India be-
came somewhat polarized, between an increasing number of "lib-
erals," who were concerned, rather, with the practicalities of social
action than with theological reflection, and "conservative" groups
(by now reinforced by the impact of Karl Barth and "dialectical
theology"), who continued to subject Hindu belief and practice to
severe criticism. Between the two extremes, missionary study of
the Gita and other Hindu Scriptures came to a virtual standstill.
Most liberals were too busy for painstaking study; the Barthians
and Neo-Orthodox were convinced for their part that only the
categories of the Protestant Reformation would meet the case. G.
Staehlin of the Basel Mission put it in a nutshell when he wrote in
1938: "What do the promises of that Krishna (who is neither real
God nor real man nor any reality whatever), that he would shorten
the migration of his devotees, mean? What can Krishna do over
against the reality of sin?"30 And his colleague Friso Melzer
summed up that, in his view, Christians can proclaim the biblical
message only "in full contrast to the Bhagavadgita."31 Even an "old
liberal," A. G. Hogg, was forced in the end to conclude that when
Krishna and Jesus Christ are placed side by side, there is "no real
parallel" between the avatāra and the Incarnation.32

Since the Gandhian period, it would seem that Protestant mis-
sionary study of the Gita has been carried on in a superficial and
halfhearted way, or not at all—and this despite its continued cen-
trality in Hindu devotion. Nor should the role of the Gita in the
Hindu-based "guru movements" in the West be overlooked, bear-
ing in mind the lectures and commentaries of the Maharishi Ma-
hesh Yogi, Swami Prabhupada, Sri Chinmoy, and others. But it
seems that in our day, Protestant anti-intellectualism is passing
beyond the point where it is felt to be worthwhile to spend time
and energy on the careful study of the Gita's text and hermeneuti-
cal tradition. Among Roman Catholics since Vatican II there would
certainly be more to report, though one cannot altogether avoid
the impression that a laudable desire for dialogue in depth has in
many cases made it seem (wrongly, in my opinion) that since the
asking of critical questions is bound to be offensive to Hindus,
these must as far as possible be avoided. To be sure, the place of
the Gita in Hindu and quasi-Hindu spirituality is an important
question; but it is not the only question that the Christian is al-
lowed to ask. After all, it has a content, a background, a purpose,
and—not least important—a long hermeneutical tradition of its
own. It is high time to reopen some of these areas of inquiry.

The Gita, in short, may be studied both in the light of its un-
questioned role as a source of inspiration to the Hindu, and from
the point of view of the non-Hindu reader—pilgrim, scholar, or
critic—bearing in mind its impact on the recent intellectual and
spiritual life of the West.33 In this essay I have done no more than
draw attention to a few fairly representative missionary responses
to the Gita and the reasons that lay behind them. Admittedly it is
only one case among many; but it is an important case, since mis-
sionary reactions to the Gita provide a valuable insight into devel-
opng Christian attitudes to Hindu religion and culture as a whole.

Notes

1. See Milton Singer, ed., Krishna: Myths, Rites and Attitudes (Honolulu:
2. An anonymous writer in Church Missionary Intelligence VI (1855): 76.
3. Robert Caldwell, Bishop Caldwell on Krishna and the Bhagavad Gita (Madras:
Christian Literature Society, India, 1894). The contents of this pamphlet
appear to have been drawn from earlier works published in the
1870s and 1880s.
4. Ibid., p. 21.
5. Ibid., p. 27.
1889), p. 54.
8. Charles F. Andrews, The Renaissance in India. Its Missionary Aspect (Lon-
9. Edgar W. Thompson, The Word of the Cross to Hindus (London: The Ep-
(January 1938): 15f.
11. Thompson, Word of the Cross, p. 22.
1, no. 6 (April 1902): 657.
Farquhar to Protestant Missionary Thought in India before 1914 (Lund, Sweden:
15. I have discussed the question in more detail in my article "Avatāra and
Śakti: Traditional Symbols in the Hindu Renaissance," in Haralds Bie-
zeis, ed., New Religions (Stockholm: Almqvist and Wiksell, 1975), pp. 55-
69.
16. Cf. Sharpe, Not to Destroy but to Fulfil, passim.
17. Grierson, "Hinduism and Early Christianity," in The East and the West (a
different periodical from that mentioned in note 12, above) (April
1906), p. 150.
18. John N. Farquhar [under pseudonym: Neil Alexander], Gita and Gospel
(Calcutta: Thacker, 1903), p. 59. The book was subsequently published
19. John P. Jones, India's Problem: Krishna or Christ (New York: Young Peo-
20. Ibid.
22. World Missionary Conference, 1910, Edinburgh Report, vol. 4 (Edin-
23. Nicol Macnicol, Indian Theism from the Vedis to the Muhammadan Period
24. Ibid., p. 248.
25. Ibid., p. 244.
26. J. N. Farquhar, An Outline of the Religious Literature of India (London: Ox-
28. Mohandas K. Gandhi, Young India, 1924–1926 (New York: Viking Press,
29. Ibid., pp. 938f., cf. p. 907.
(April 1938): 22.
31. Friso Melzer, "Immortality and the Life Everlasting," in The Way of
Christ 1, no. 3 (July 1938): 41.
1947), pp. 34ff.
33. In 1985 there will be an opportunity to celebrate the 200th anniversary
of the first published version of the Bhagavad Gītā in English, the
translation of Charles Wilkins (1785). It is my hope to mark the anni-
versary by publishing a survey of Western interpretations of the Gītā
during that period. This essay may be regarded as a preliminary (and
much compressed) version of some of the material to be dealt with in
the central section of that forthcoming study.
Language Learning Is Communication—Is Ministry!

E. Thomas Brewster and Elizabeth S. Brewster

There is a popular mentality that suggests that missionaries should learn a language in order to have a ministry, that is, in order to be able to communicate with the local people. We would like to suggest that the language learning process itself is communication—effective communication.

The missionary anthropologist Charles H. Kraft was recently asked, "How much time should one who goes to serve as a two-month short-term missionary spend in language learning?"

Kraft responded: "Two months."

The questioner continued, "What about one who stays six months?"

"Then spend six months in language learning."

"And if he stays two years?"

"There is nothing he could do that would communicate more effectively than spending those two years in language learning."

Kraft continued, "Indeed, if we do no more than engage in the process of language learning we will have communicated more of the essentials of the gospel than if we devote ourselves to any other task I can think of."

The idea that short-term missionaries should somehow be exempt from language learning needs to be challenged. We recently asked a Cantonese man from Hong Kong, "Do the missionaries in Hong Kong learn the language?" We knew the answer but we wanted to hear it from the lips of an insider—maybe 5 percent, at most 10 percent, of all Protestant missionaries in Hong Kong are able to minister in Cantonese. We were therefore surprised, and then chagrined when he answered, "Yes they do—the Mormons do."

They are all short-termers, but they spend twelve hours a day, six days a week, on the streets talking with people.

The fact is that the learner posture might continue to be the most effective communication base not only for short-termers but also for those who invest their entire lives ministering as guests in another country. With a "learning is communication" perspective one can have the unique opportunity to learn important cultural knowledge in the context of community relationships—right where ministry opportunities are.

We should note here that we are talking about language learning, not language study. Millions of people have studied a language without learning it, yet billions have learned languages without studying them. Certainly over half the world's population is multilingual, and relatively few have learned their additional languages in school. These spontaneous learners demonstrate that language acquisition is a social activity, not an academic activity.

The isolation of the foreigner in a language school does little to communicate positively in the community. (Missionary language schools have undeniably played an important part in recent mission strategy. It is now timely, however, to address issues such as the typical student's isolation from the local people, and the frequent mediocre level of communicative proficiency achieved by graduates. It is also time to believe God for a viable strategy that will enable potential missionaries to respond confidently and competently to the challenge of reaching an unreach group—many of whom are among the more than 4,000 languages that will never have language schools.)

The positive impact of the language-learning process itself is revealed in many ways. On a recent visit to South Africa we received various invitations to speak to bilingual people whose first language was Afrikaans. As an opening statement during each speaking opportunity I said, "Ekis bly om hier te wees"—"I'm happy to be here with you." Invariably the audience erupted into applause. It totally disarmed them—I cared for them and demonstrated it by being a learner of their language. This provided an atmosphere so that even a discussion on a sensitive issue such as ethnocentrism could be favorably received.

The Learner Perspective

If language learning were viewed as communication and as ministry, what would be the perspectives and the activities of new missionaries? Picture in your mind Learners who spend their days available to, and involved with, the local people, learning from them and highly esteeming what the people know. These Learners are willing to project themselves as needy, and dependent on the people. They are in no hurry about doing their own thing. Rather, they are at ease in spending their days in relationships with the people. They have a plan for their learning each day, and they know how to go about it, but their personal agenda can always be set aside when needs or opportunities arise. They have a strategy of learning and serving and sharing that allows them to spend virtually all of their time in meaningful relationships.

The Christiam Missionary Fellowship (CMF), as a total mission, has affirmed all of their people in this kind of approach. In a recent mission publication an observer described the activities of CMF personnel in Kenya:

What was there about the team to attract the attention of an outsider observer? The singular attention to language learning is one thing that does not escape notice. For at least a year after arrival on the field, a new missionary has no other assignment but language and culture learning. Also, instead of learning Swahili, the national language, they have first begun study of the heart language of the people, for some Maasai, and for others Turkana.

The language is learned, not in a classroom, but in a better laboratory—among the people. This is possible through the use of language acquisition techniques known as LAMP. How proud we were to see the progress some have made in natural conversation in the vernacular, and the determination of newcomers to really get inside the Maasai and Turkana language and culture.

It is true that newcomers don't know any of the language before they begin. But they know how to learn the language in normal ways by becoming a belonger within the new society. They view language acquisition as a social rather than an academic activity. They want to learn to use the language correctly, as the people do, so they spend their time with the people. They may not concern themselves much with studying about the grammar. (Schools have adequately demonstrated that studying about the language does not produce speakers of the language.)

At first, becoming a belonger in a new society is filled with an
One Learner wrote us after her participation in an overseas project that we directed for a group of newly arrived missionaries: "The best thing that happened to me was on the first day when you challenged us to take the little bit we knew how to say and go tell it to 50 people. I didn't talk with 50, I only talked with 44—but I did talk with 44!" She got over the anxiety on the first day by initiating many relationships. Further, she began to establish herself within a social network where she could show her care for the people and learn from them. Her language learning and her ministry became one and the same thing.

It is important to establish one's credibility as a learner at the very beginning of each relationship. The first thing that must be communicated is the impression that "I value what you know, and I want to be learning from you." Last December we were stranded in the Denver airport during a snowstorm. A family from Mexico was also waiting so I (Tom) initiated a conversation with the teenage son. In my hindsight reflection on that encounter, I realized that, from the very outset, I missed an opportunity to be learning from him. My manner communicated "I can pass the time talking with you in the Spanish that I know," when I could have communicated, "I know some Spanish, but I need help to be sure I make sentences correctly." Throughout the conversation I could have asked something like "How would you say that sentence?" or "Is there a better way to say that?" It is easy to meet people and give a first impression of independence and self-sufficiency, but if we make a point to establish credibility as a learner then we can help people feel free to give us the help we need.

In order to have continuing credibility as a Learner it must be evident to people that one is making at least some steady progress. This point was recently illustrated to us when a Japanese friend described a man who had been a missionary in Japan for twenty-five years. The missionary had learned little Japanese, and our friend said he was "awkward" in his relationships. Having little ability to communicate, being uncomfortable in relationships, and having no credibility as one who was a progressing Learner, was more than enough to keep the missionary's contacts with Japanese people to a minimum.

The self-sufficient independence of North Americans is of little help for the one who would communicate positively, have an incarnational ministry, or learn the language. Far more is communicated by being in a state of dependency on the people. A principle here (pointed out by Dwight Gradin) is that people help people who are in need. As a Learner, then, one must be willing to demonstrate dependency. Jesus himself (who, of course, could have been more independent than even the most well-heeled among us) modeled dependency for us. In childhood he was dependent on a poor family, and in adulthood he conducted his ministry as one who could say he had no place to call his own where he could lay his head (Lk. 9:58).

The disciples, too, experienced dependency. Bonnie Miedema says it well:

When Jesus sent out the Twelve to preach and heal the sick, He instructed them, "Take nothing for the journey—no staff, no bag, no bread, no money, no extra tunic" (Luke 9:3). I'm finally beginning to understand why Jesus said that. He wanted the disciples to experience the hospitality of the local people and to be dependent upon them. He knew that identifying with the people and staying in their homes would open doors for their ministry.

Unfortunately, we have a cultural perception that causes us to believe that dependence and vulnerability are weaknesses. On the contrary, those who authenticate their life-message are those whose strength lies in their willingness to be vulnerable. (Vulnerability is the willingness to put oneself in a position where one could be taken advantage of by others, or where one's shortcomings and weaknesses may be exposed.) The Lord told the apostle Paul, "My power shows up best in weak people" (2 Cor. 12:9, Living Bible). "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7, KJV). Jesus' willingness to go all the way to the cross is the supreme example of vulnerability being a strength.

The timber wolf has a way of demonstrating that vulnerability is strength. Two fighting males will growl angrily, baring their fangs to rip each other's throats. One finally does an incredible thing: he lifts his head and offers his enemy the bend of his neck—the most vulnerable part of his body. The furious fighting comes to a sudden standstill. The Nobel Prize-winning naturalist Konrad Lorenz writes:

A wolf or a dog that offers its neck to its adversary will never be bitten seriously. . . . Man . . . can learn a lesson from this. I, at least, have extracted from it a new and deeper understanding of a wonderful and often misunderstood saying from the Gospel. . . . "And unto him that smiteth thee on the one cheek offer also the other" (Luke 6:29). A wolf has enlightened me: not so that your enemy may strike you again do you turn the other cheek toward him, but to make him unable to do so.5

When we suggest that language learning is communication we are, of course, viewing "communication" in a broad sense: we are referring to the total life-message being received by members of the new community. It is only to a limited extent that the impressions and understandings that are communicated are received through verbal channels. Spending time with people, caring about them, being available to serve them, and, maybe most important, showing an appreciation for their ways and their language is a very effective communication strategy. Further, it is a strategy that is available to even the person who has just arrived in a foreign country. There is little that a guest in another country can do that will have more potential for powerful, positive communication.

One reason it is common to think in terms of "learning the language in order to communicate" is that verbal communication is in such high focus in our society. However, it is a fact that messages that are received in nonverbal ways often communicate with much more impact than the verbal message. The Gospel of John (chap. 4) tells us about the encounter of Jesus with the Samaritan woman at the well—a passage that is often studied to gain insight into evangelistic technique. Whatever Jesus did was effective, for the passage tells us that many believed on him. We would suggest that the impact of his message was due not only to what he said, but also to what he did. He was a Jew, and "Jews have no dealings with Samaritans" (v. 9), yet Jesus stayed for two days, sharing the hospitality of their homes! His disciples had the privilege of seeing Jesus model for them what an incarnational ministry is as the Word became flesh and dwelt among them—and, no doubt to their own chagrin, they experienced it with him.

Typically, missionaries complete many years of schooling and are conditioned to think of themselves as "prepared" to carry on a ministry. Learning the language is viewed as the major barrier that stands between these "prepared" people and a fruitful ministry in the new country. So, of course, they must learn the language in order to get on with the job. Language study is thus viewed as a hurdle to be quickly passed so that they can then get on with doing what they are "trained" to do.

With this mentality, these missionaries are probably "prepared" to make disciples in their own cultural image—following the patterns that have been modeled for them in a Western school and church context. All their education and experience are shaped in cultural forms that feel at home "back in America." Such people

October 1982 161
are prepared to take God to the people. But the missionary does not take God to the people. That is backwards. God takes the missionary! And God has been there before the missionary arrived. The Scriptures tell us that he has never left himself without a witness (Acts 14:17). In recent years Don Richardson, through his books *Peace Child and Eternity in Their Hearts,* has introduced the term “redemptive analogy.” An understanding of the redemptive-analogy concept can enable the missionary to believe that within each culture God has provided insights, perspectives, and cultural knowledge that his Spirit can use redemptively, as bridges, to bring people to him.

If the aspects of cultural knowledge that God can use redemptively are discovered and affirmed, the missionary might be privileged to see God use those insights to spark a people movement. Without those discoveries the ministry can only hope to reach the fringe members of the society—those who are willing to be enough like the Western missionary to understand the foreign packaging of the gospel.

Those with the perspective that “language learning is communication—is ministry” may also have many years of schooling and experience, but they can recognize that they are only ready to begin learning in their new cultural context. They should reject the option of coming in with the privileged status and ascribed positions often assumed by those who have economic and educational advantages. Rather, through relationships they can earn their way within the framework of the values and ideals of the culture and acquire an insider’s perspective of the cultural knowledge in order to serve and minister in ways that demonstrate sensitivity and insight. Eugene Nida has called this “leading from the middle.”

They should want their lives to be understood and to be viewed as Good News when seen through the perspective of the people of the new culture.

The Learner-Servant-Storyteller Posture

A few years ago an important essay was published by Donald N. Larson called “Viable Roles: Learner, Trader, Storyteller.” Larson suggests that these are the three missionary roles that can best make sense and be understood from the perspective of the local people. He directs our attention to the factor that ought to concern missionaries most—not “Am I making sense to myself, or my sending agency, or my fellow expatriate missionaries,” but, “Are my presence and my activities perceived as good news when viewed by those to whom God has called me?” This, it seems, is the issue that should be of primary concern to any missionary.

Larson further recommended that a new missionary devote his first three months to the responsibilities of the Learner role, then, in the fourth month, add the Trader role, and after the sixth month add the Storyteller role. In a pilot project we directed in Colombia in early 1978 we experimented with these recommendations. We became firmly committed to the principle of having viability from the insider’s perspective—of the missionary being good news when viewed by the local people.

But we have found it best to modify a few of Larson’s specifics. The role of Trader as he defined it does not seem to be functionally or methodologically different from his Storyteller role—both are telling stories but the recommended content of the stories is different (Larson’s Traders are trading information about the peoples of the world and his Storytellers are engaged in storytelling evangelism). We prefer to combine the content of both under the “Storytelling” banner. Second, we found that the Learner needs stories right from the beginning, so it seems best to have all of the roles in operation from early learning. Third, we feel that another important role should also be included in the list of “viable” roles—that of Servant.

The three roles—Learner, Servant, Storyteller—are viable not only for the newcomer, but throughout one’s ministry. Furthermore, each has a firm basis in the instruction and in the incarnational model of ministry that Jesus has provided for us:

**Learner.** The early followers of Jesus were called “disciples.” The word itself means “learner.” In the Great Commission Jesus told these original Christian Learners, “I have been given all authority in heaven and earth. Therefore go and make disciples [learners] in all the nations, . . . then teach these new disciples to obey all the commands I have given you; and be sure of this—that I am with you always, even to the end of the world” (Mt. 28:19–20, Living Bible).

**Servant.** The One by whom all things were made (Jn. 1:3) left the glory of heaven to dwell among us (Jn. 1:14). But he did not demand respect or assume a privileged status for himself. To his disciples he said, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mt. 20:26–28). Jesus earned respect, and he did so from the perspective of the very ones among whom he served.

**Storyteller.** Through parables Jesus was a storyteller. Matthew once records for us, “He did not say anything to them without using a parable” (13:34).

The Learner–Servant–Storyteller posture provides a model of ministry that can easily be multiplied by others. To have a discipleship ministry in postures other than Learner, Servant, and Storyteller is to minister from the platform of a privileged, ascribed status. The model of ministry that is then provided may be perceived as out of the reach of those who are ministered to. They may not view themselves as having the necessary credentials or resources to carry on the ministry, and may therefore feel that the responsibility of making disciples or leading the ministry is something that only the expatriate missionary can do.

The high-profile, high-status administrative, educational, technological, or theological positions that many missionaries assume for themselves may seldom be perceived as good news when viewed through the eyes of the local population. Often the missionary may be introducing a competitive health system or agricultural system or educational system or religious system. These, when introduced by one who does not deeply understand the culture, cannot help but draw attention to themselves in a negative way. A better posture could be based on Philippians 2:3: “Let each esteem others as better than himself.” The people themselves should have their self-esteem raised as they are affirmed through their relationship with the missionary.

Rather than assuming for themselves an ascribed or privileged role (sometimes signaled by using titles like Reverend, Doctor, etc.), Learner–Servant–Storytellers can develop an opportunity to earn the respect that accompanies an achieved role. Rejecting a status position for themselves, they might adopt the perspective: “The people must increase (in self-image and stature); I must decrease. I am not here to assume privilege for myself, but rather, to lift up Jesus.”

The attitude of Learners, as well as their strategy, is of critical importance. It is, of course, possible to pursue a language-learning strategy from the posture of nonprivileged roles and yet never come to understand or appreciate the cultural values of the people. On our personal pilgrimage we have found that our conservative theology (which we affirm) has sometimes caused us to want to jump to hasty conclusions about whether or not certain cultural forms will be compatible with the Scriptures or appropriate for the new believing community. Sometimes we don’t trust the Holy Spirit in his ministry of guiding the people into truth. Often when we bring our own theology to the mission task it may be very im-
Wanna Be More CATHOLIC?

Without being less evangelical? That's what the New Oxford Review is about. Is your personal relationship with Jesus Christ the most important aspect of your life? Do you put a premium on evangelicalism and adhering to New Testament morality? Do you shun empty ritual? Do you believe in the power of the Holy Spirit to transform lives? If so, you're with us.

But are you bored by evangelical routines and catch phrases? Are you pinched by the narrowness of Bible Belt folkways and evangelical traditions? Do you worry about fundamentalism's showmanship and hucksterism? Are you annoyed by Moral Majority's flag-waving simplicities and the Christian New Right's attempts to synthesize Christianity and the Almighty Dollar? Do you yearn for a more historical, less parochial vision of the faith? If so, you need to look into the New Oxford Review.

According to Newsweek, "voice the aspirations of evangelicals and former fundamentalists . . . who want more tradition . . . than a bare born-again faith provides."

Newsweek quotes our columnist Thomas Howard as noting, "Evangelicalism is me getting saved, my soul and God, and me thumbing through the New Testament (but)... if you chase it back historically you... find that the church was liturgical, authoritative and sacramental at the very beginning." If you are intrigued, you must investigate the New Oxford Review, which Newsweek describes as "a thoughtful and often cheeky monthly aimed at welding Catholic tradition and evangelical earnestness into a new Christian orthodoxy."

We address a variety of religious and secular issues, and various viewpoints are expressed. Our writers include such diverse and stimulating people as Robert E. Webber, Paul C. Vitz, Paul Ramsey, Bernard Ramm, Carl F.H. Henry, Peter E. Gillquist, and Robert Coles. Our Editor is Dale Vree; our Book Review Editor is Isabel Anders.

Pastoral Renewal says we're "sharply written and well-edited" and the Library Journal solemnly asserts we "will doubtless command increasing attention." So, c'mon. Why not give us a try?

(Please allow 2 to 8 weeks for delivery of first issue.)

SPECIAL DISCOUNT RATES FOR FIRST-TIME SUBSCRIBERS

☐ One-year subscription . . . $9 (regularly $14)
☐ One-year student or retired person's sub. . . $7 (regularly $12)
☐ Three-year subscription . . . $19 (regularly $36)

☐ One-year Canadian or foreign subscription . . . $11 (regularly $17) (Payment must be drawn in U.S. funds)
☐ Sample copy . . . $3.50

Make check payable to "American Church Union" and mail to:

New Oxford Review
Room 181
6013 Lawton Ave.
Oakland, CA 94618

PAYMENT MUST ACCOMPANY ORDER
portant to us that we carefully teach the people what they should think about doctrinal issues. But this has the potential of placing us in a role where there is great probability that we shall fail to affirm the very cultural values that could lend strength to the work of God within the midst of the people. Rather than telling them what to think, it is probably better to try to help people learn how to think and how to allow the Holy Spirit to lead them into truth as they apply the Word of God for themselves. A patient attitude of openness toward the values of the culture and a trust in God's care for the people is essential. With such an attitude, the Scriptures may open up with new perspectives that may be especially relevant to the new cultural context.

Two Case Study Reports

Guatemala. Two years ago the authors consulted with a “Language Exploration & Acquisition Project” (LEAP) for a large mission in Guatemala City. Each of the twenty participants spent their days on the streets in relationships with people. During the eleventh week the mission’s coordinator of the project conducted a comprehensive study of participants’ progress and also compared participants with a control group that consisted of the mission’s language-school-trained missionaries who were located in the city. The twenty-plus-page report was filed with the mission, and a copy was sent to us. A sample of the findings strongly supports the thesis that language learning is communication, is ministry:

. . . each of them [the LEAP participants] . . . [is] less affected by the “ghetto mentality” than any of our other missionaries [p. 7].

The LEAPers feel relatively “at home” in Latin culture. The Language Schoolers, even those who have been here for many years, do not [p. 18].

The LEAPers have not only learned some Spanish, they have learned how to continue learning by relating to people. Most Language Schoolers, when asked about further Spanish learning, have ideas of “taking an advanced course,” or “working through a grammar book on my own” [p. 18].

[Those] in the control group have, on the average, one Guatemalan friend. The LEAPers each have fifteen or more [p. 18].

Each LEAPer has had contacts with dozens of people in Guatemala. There are at least 1,000 Guatemalans who have had positive experiences with the mission in the twelve weeks of this program. . . . Who knows how all this low-level public relations will ultimately benefit the mission; it is highly improbable that it will be detrimental [p. 19].

The development of relationships, not vocabulary learning, was in focus for these LEAP Learners. Yet, when their core vocabulary usage was compared with language-school-trained missionaries, the study revealed a 74 percent recognition/production score for the LEAP group, while school-trained people scored 56 percent. When both groups of individuals were matched with “the same (or equivalent) grammatical knowledge, phonetic skill, etc., the LEAP person knows 32% more vocabulary!” (emphasis theirs; p. 17).

Knowing how to be a Learner is critical to the success of this kind of approach. The LEAP group consisted of some participants whom we had pretrained and others whom we trained in Guatemala. “Those in the group that had previous exposure to LAMP concepts made 11.78 time units of progress, compared to the 5.82 time units of those who had no previous exposure—more than double!” (p. 3). Moral: Most Americans need to be trained as Learners before they strike out on an independent learning-through-relationships approach.

Bolivia. An article we published in Evangelical Missions Quarterly describes the kinds of ministry opportunities that go hand in hand with being an actively involved language Learner. The article describes the activities of a group of a dozen members of Campus Crusade’s Agape Movement.

During the second week the team members learned to say something like, “Every day I learn to say something new and I’ll need to practice it by talking with people. May I come by and say to you the new things I learn each day?”

In this way each one developed a community of interested people for his communication time. . . . Warm relationships were developed with these regular daily listeners. Each learner also made a daily habit of talking with as many new people as possible in the community.

During the sixth week the team members began learning to tell a story about their own personal relationships with God. This “story-telling evangelism” developed progressively. Each learner planned the total story he wanted to be able to tell. . . . In communication time he would tell as much of his story as he knew, and then he would say, “That’s all I know today; I’ll tell you more tomorrow.”

Over 30 people came to know Christ as a result of the involvement ministry that these new language learners were able to develop during those [first] three months. Many of these were either members of the families with whom we were living, or were on a route of regular listeners. In both cases, as a result of the personal relationships that they had developed, they were able to follow up and disciple the new believers.

Conclusion

“Language learning is communication—is ministry!” is a perspective that could have significant implications for new missionary candidates. It might be important that they seek to correspond and communicate about these issues in advance with appropriate mission personnel. We feel it would be appropriate to view as unacceptable any mission position that would not give the freedom to pursue aggressively language learning, serving, and storytelling.
The Legacy of T. C. Chao

Winfried Gliuer

According to the official pinyin romanization recently adopted in China, Chao's name is to be spelled Zhao Zechen. However, as Chao himself used the older form for his name, it is given here in the familiar spelling. Had he lived longer he would, no doubt, have accepted the new romanization. He was never a traditionalist, but always remained flexible in responding to new developments, and this flexibility is an outstanding mark of his character. It must not be mistaken for a lack of stability. In looking at the legacy of T. C. Chao it is obvious that there is consistency amid the apparent changes of position. Although Chao's thinking, indeed, underwent far-reaching changes, his basic concern remained the same.

The various features of Chao's personality were well described when he received an honorary doctorate at Princeton University in 1947 together with thirty-five other persons (among them General Dwight Eisenhower and Cardinal Tisserant): "foremost interpreter of Christian faith to Oriental minds, scholar, inspiring teacher, distinguished poet, gentle mystic." To emphasize that Chao was a prolific writer would seem redundant, since it is implied in the eulogy. Yet, along with the diversity of his writing, it is important to note its truly Chinese character. Chao was deeply influenced by Chinese thought and it was for the sake of China and its revolution that he struggled for most of his life to make the Christian church in China a Chinese church, and this not in a merely intellectual way but in the real life of the church in Chinese society.

Chao was known in China before liberation as one of the leading theologians of the Chinese church. As such he is still highly honored today by the church in the New China, even though he was extremely critical of the institutional church and, at the end of his life, moved away from Christianity itself, disclaiming the theological validity of all his former writings. Yet there is little doubt about his contributions to theology in a Chinese context, even if they leave many questions open. In his struggle for contextualization of the gospel, both in Chinese traditional culture and in contemporary society, Chao clearly pointed to major problems the Chinese church will yet have to discuss in coming years.

Chao was well known in ecumenical circles beyond China. His theological reflection and experience are of importance even today in Asian, African, and Latin American countries where similar questions are being raised in the search for an ecumenical theology, with which he dealt in his own quest for true practice of the Christian faith in a revolutionary setting.

A Biographical Sketch

Chao was born on February 14, 1888, in Deqing in the province of Zhejiang. He died in Beijing on November 21, 1979. As he participated in the work of the Chinese National Christian Council from its very beginning in 1922, and had published a great number of theological articles and some monographs, he soon became widely known throughout China. He participated in the Jerusalem meeting of the International Missionary Council (IMC) in 1928 and made a major contribution to the Tambaram, Madras meeting of the IMC in 1938. At the first Assembly of the World Council of Churches (WCC) at Amsterdam in 1948, he was elected as one of the six presidents of the WCC, representing the East Asian churches. Shortly afterward, in April 1951, at the height of the Korean conflict, Chao resigned from this office in a dramatic move, because of the "Statement on the Korean Situation and World Order," which the Central Committee of the WCC had issued at its meeting in Toronto the preceding year. In his letter to Dr. Visser't Hooft he stated clearly that his resignation was of his own free will: "I have complete freedom to affirm my faith in, and my loyalty to Jesus Christ, my Lord and Savior." In 1956 Chao came under attack in China for his collaboration with the imperialism of the American mission boards. He lost his teaching position and had to resign his office as dean of the renowned School of Religion of Yenjing University at Beijing, the enlarged campus of which today houses Beijing University. Consequently, Chao had to experience bitter years, although he later participated in the Three-Self Movement. He suffered during the Cultural Revolution but experienced the joy of being rehabilitated officially shortly before his death at the advanced age of ninety-two (in the Chinese reckoning of years).

Chao taught theology at Yenjing beginning in 1926. Before that, he had been a professor at the Methodist Dongwu University in Suzhou, his own alma mater. (In fact, he had attended school in Suzhou from the age of fourteen.) He wrote two detailed biographical accounts of his younger years, which reflect, among other things, the motivation for some of the important decisions that set the course for his later life. These accounts were both published in Chinese under the title "My Religious Experience." stylized as they are, with the objective of personal witness to young Chinese intellectuals, they reveal to some degree Chao's intimate feelings and character.

Chao came from a family that had suffered economically from the upheavals of the Taiping Heavenly Kingdom in the middle of the nineteenth century, not very long before he was born. In his younger years, he had to struggle against financial difficulties. His father wanted to train him for a business career, but Chao had already set his mind on studying at a foreign school, even though the Bodhisattva Guanyin whom he consulted during a special visit to Juehai Monastery on Lingquanshan had advised him to attend a Chinese middle school in Hangzhou instead. At school he decided to join the church, a decision that gave rise to stern resistance at home. Even at the age of twenty-one Chao was beaten several times by his father for his betrayal of the old faith. Later, however, his parents also followed his example and became Christians. Chao remained critical of the mission school throughout his life because of its compulsory Christian education and, even worse, compulsory attendance at worship services. His decision to join the church was not influenced by the school as such but, rather, by personal encounters with Christian friends, and his conversion did not mean for him the abandonment of Chinese culture. At one time—these were the years of high national feeling, shortly after the Boxer uprising succumbed to Western arms—Chao joined anti-Western and anti-Christian activities. But in the long run the Christian influence was stronger. John Mott's visit to Suzhou left a deep impression on Chao. One year later, in 1908, he asked to be baptized.

Winfried Gliuer, East Asia Secretary of the Association of Churches and Missions in South West Germany, served in Hong Kong as director of the Christian Study Center on Chinese Religion and Culture, and as editor of Ching Feng.
For his theological education Chao went to the United States. From 1914 to 1917 he studied theology at Vanderbilt University in Nashville, Tennessee. He was a brilliant student who acquainted himself extensively, beyond the theological field, with Western philosophy. He also took some courses in sociology. In 1916 he obtained his M.A. degree, and concluded his studies at Vanderbilt in 1917. As the best student, surpassing his American classmates, he was honored with the Founder's Medal.

Chao’s reflections on his development reveal a great sensitivity in the years of his childhood. At times he experienced visions and appearances. Also, at later times, he spoke of dreams that had some influence on him. But a strong rational trait superseded this mystic inclination, which expressed itself in his lyricism and esotericism. The rational element remained dominant in his theology. But its extreme expression, in which Chao, sure of himself, ostracized other modes of Christian thought after his return from Vanderbilt University, was scorned by Chao himself a decade later when he renounced this “youthful immaturity.”

Chao returned to China in 1917, bent on contributing to its national reconstruction as he had earlier decided to do at the age of sixteen, when he was a middle-school student at Suzhou. The missionary goal set by Mott at the Edinburgh Conference in 1910 had convinced Chao that China would be Christian in one generation. It was his hope, indeed, to renew China through the Christian spirit and a dedicated Christian life.

Most of Chao’s writings have been published in the Chinese language, but there are about thirty articles in English. In these he addresses himself to theological problems arising in the context of China and of the church ecumenical. Many of these English publications were meant as a challenge to current Western theological thought from his Chinese vantage point. The themes of these writings focus around two emphases. One is the basic theological question of the authenticity of Christianity as expressed, for example, in his “Revelation” written for the Madras Conference of the International Missionary Council. The themes of two early articles indicate the other focus, expressed more extensively: “The Appeal of Christianity to the Chinese Mind” and, complementary to this, the more direct practical question “Can Christianity Be the Basis of Social Reconstruction in China?”

More than 100 articles in Chinese are available to us. Most of them were published in journals edited in Beijing by a group of Chinese and foreign Christians. The origins of this circle date back to the Apologetic Group, formed in 1918, under the influence of the May 4th movement, when Chinese intellectuals discarded the traditional Chinese framework and brought about a “Chinese Renaissance.” Some alert Christians saw the urgency of a Christian contribution for which this situation seemed to call.

Chen Duxiu, one of the group that in 1921 secretly founded the Chinese Communist party, published an article in February 1920 in which he pointed to the wonderful personality of Jesus as an inspiration to the Chinese in their national commitment. Chao contributed to the publication of the Apologetic Group and eagerly spelled out the main principles of Christian theology. He took great pains to show that religion, that is, Christian revelation and the reality of God, is easily accessible by philosophic reasoning. In these efforts, he readily joined forces with the philosophical-naturalist tradition, blended with the pragmatism of William James. Later, when Chao gradually became disenchanted with the growing anti-Christian and clearly secularist trends in intellectual China, traits of idealism and personalism came to the forefront of his thought and were never fully excluded from his thinking.

It is interesting to analyze the effects of Chao’s student years at Vanderbilt in his early writings where we find a distinguished and somewhat strange consortium of Western, and particularly American, philosophers together with the liberal American theological school. Among the latter the prophets of the Social Gospel, whose thought Chao had imbibed with his daily food during the years in Nashville, hold a foremost place. The question, however, is whether Chao cites these Western thinkers merely to echo their views, or because their system of thought reinforced an expression of his own Chinese understanding of the world and of Christian theology. The latter is obviously the case. Chao confirms this with his two monographs of the mid-1920s.

His Christian Philosophy and Jesus’ Philosophy of Life—On the Mount, each written in a record time of about three weeks, expound Christian doctrine in Chinese vestments. The former work is written in the form of a dialogue, and its purpose is again apologetic. Among the participants in the dialogue, Chao includes some students of science who represent the thought of the intellectuals of his day in the wake of the May 4th movement. Chao takes up the whole range of theological themes already dealt with in his earlier writings, this time in systematic order. The main emphasis is to express Christian theology in the framework of Confucian thought, a most fascinating undertaking. He boldly paints a portrait of Jesus, which, in the end, turns out to resemble Confucius more than Jesus of Nazareth as presented by the New Testament Gospels. Similarly, in the second work, the Sermon on the Mount is interpreted basically from a viewpoint of the Confucian spirit. It is not so much a return to historic Confucianism, which at that time had already been rejected by China’s intellectuals, but rather, an attempt at dialogue with Chinese humanism, be it traditional Confucian humanism or the humanism of the Chinese Renaissance. However, Chao had to learn soon that the two were not so closely related as he had believed. Brilliant as his approach appears—it might have been widely accepted had it been developed some decades earlier—Chao was nevertheless forced to abandon his attempts at coming to a full Christian-Confucian synthesis.

A dialogue with China’s youth was imperative for Chao. His many articles published in the Yenjing journal Zhenhui yu shengming (Truth and Life) in which, among others, the tradition of the Apologetic Group is continued, show his incessant efforts at convincing young university students of the real power of the Christian spirit. Dedication and self-sacrifice are exemplified by Jesus. To follow Jesus in China would mean China’s spiritual salvation and social renewal. Again and again the social situation of China is analyzed by Chao and confronted with the appeal to selfless sacrifice for the country. The tone of these writings becomes less apologetic. Although this element never disappears completely, it becomes more pastoral. The journal expresses the communal experience of the Life-Fellowship, a model for a Christian elite at Yenjing that Chao wished to see expanding over all of China, to reach its villages in far provinces and to transform the life of the peasants.

In this period of the mid-1930s, Chao wrote The Life of Jesus, a work that also follows liberal theological thought patterns. The book is not intended as a historical investigation of the life of Jesus. Chao describes with much imagination and, sometimes, daring freedom the “eternal reality” of Jesus in the experience of faith. The book is written in masterly Chinese language and became a best-seller. By 1948 it had appeared in five reprints. Another reprint was published in 1965 in Hong Kong, although Chao’s theological presuppositions of the 1930s are scarcely in accord with the requirements of contemporary Christianity. Chao looked back at this book with pride in its literary success, but he criticized the unbridled use of imagination, which impaired its theological quality.

His later theological monographs are of a different nature. In these he left the spirit of liberal theology far behind, although the
SEPTEMBER 28-OCTOBER 1
Middle East Mosaic: Today's Christians in a Muslim World. Norman A. Horner, Associate Director, OMSC.

OCTOBER 5-8

OCTOBER 12-15

OCTOBER 19-22
Christian Mission and Social Justice: Witness with Integrity. Waldron Scott, President, American Leprosy Missions, and Ronald White, Associate Director, Princeton Seminary Center of Continuing Education.

OCTOBER 26-29
Where There is No Doctor: Mission and Primary Health Care. Kenneth Brown, M.D., University of Pennsylvania Medical School Faculty; former missionary doctor, Ethiopia and Mexico.

NOVEMBER 2-5

NOVEMBER 9-12
Spiritual Growth in the Missionary Community. Maria Rieckelman, M.M., M.D., and Thomas E. Clarke, S.J.

NOVEMBER 15-19

NOVEMBER 29-DECEMBER 3

DECEMBER 7-10

JANUARY 3-7 and JANUARY 10-14
The Whole Gospel for the Whole World. Seminars for theological students and missionaries, co-sponsored by 29 seminaries.

JANUARY 17-21

JANUARY 24-28

For YOU! New Seminars on the Christian World Mission

For 60 years missionaries and church leaders from many nations have found inspiration and renewal at OMSC. Come and join your colleagues from around the world and interact with these widely respected mission specialists and lecturers.

Sign up now for these 1982-1983 courses.

Bishop Lesslie Newbigin, recent OMSC lecturer, compares mission experiences with Leelama Athyal of South India.

OVERSEAS MINISTRIES STUDY CENTER
Venmor, NJ 08466 U.S.A.
Gerald H. Anderson, Director
Norman A. Horner, Asst. Director

In an inspiring setting by the sea, we offer highly relevant courses of study for cross-cultural and international ministries, and accommodations with a family atmosphere.

REGISTRATION: $30/$45 per course, plus room and meals.

Send application and more information.

NAME ____________________________________________
ADDRESS __________________________________________
CITY ________ STATE ________ ZIP ____________________
rational element of his younger years was not eliminated. A comprehensive study entitled *An Interpretation of Christianity, and The Life of Paul* were written during the war in Beijing. The former constitutes a more or less systematic theology written after his spectacular renunciation of liberal thought. After the prolegomena, the relationship between Christianity and Chinese culture is discussed extensively. Since practical application in the concrete life situation is inseparable from Christian faith, and also from the core of Chinese understanding, the book culminates in a chapter on Christian ethics. In its description of a just social and political order, it reflects Chao’s dissatisfaction with the incompetent Guomindang regime, which he had already voiced in the late 1930s. *The Life of Paul* shows Chao’s concern for the church and its mission.

The new discovery of Chao after the failure of liberalism was the church. This discovery coincides with his decision to join the Anglican church in China, and he was ordained in 1941. Several treatises on the church spell out the mystery of the body of Christ and his saving act. The Christianization of the social order, which he wanted to attain directly in former times, now appears in an eschatological perspective. The kingdom of God, however, will be forshadowed through the reality of the church.

In introducing the writings of Chao, a booklet that deals with his personal experience must be mentioned. “My Experience in Prison” (published 1947, in Chinese) gives a deep insight into his life. He was imprisoned by the Japanese, on the day of the Pearl Harbor attack, for a period of six months. During this time the theological recognition of the breakdown of liberalism, clearly experienced by Chao in preceding years, took final form. Chao’s reflections on this change give valuable insights into the development of his thinking.

There is yet another category of Chao’s writings to be mentioned: his poems. “My Experience in Prison” contains about 170 poems that Chao composed and memorized in prison and put on paper after his release. There are other volumes of poems, some of his poetry dealing with biblical themes. Chao also wrote church hymns in simple form for the use of Chinese congregations in their worship services. Other poems deal with the wonders of nature. Tao Yuanming, in his quest for life and meaning, and the great lyrics of the Tang Dynasty meant much to Chao and influenced his writings as well as his thinking.

**Chinese Theology**

How much Chao’s lifework centered on the task of a Chinese Christian theology is evident from the preceding account. A presupposition for the positive task of developing a Chinese theology is a critique of Western theological thinking. Chao was not slow to apply his sharp criticism of the traditional doctrines, but bold rejection of elements of Western theology was for him no more than a first step in freeing the Chinese church from foreign bondage. Again and again he attempted to express the gospel positively and authentically in the Chinese context, both by thorough and incessant reflection on the legitimacy of his venture and in the process of his theological expression itself.

**Contextualization**

Chao was a contextual theologian long before that term was coined. Context included for him the totality of life, in its cultural as well as sociopolitical dimensions. Challenged by the radical changes for China, the need of which was already clearly felt by him in his teens, and which continued through the Chinese Revolution from Sun Yat-sen to Mao Zedong, he constantly sought for an articulation of the relevance of the gospel. He was deeply influenced by the earlier Social Gospel although he never accepted its later development and often criticized “mere social action.” The personalist approach of his Christian ethics, in accordance with the earlier Social Gospel and, as it were, Neo-Confucianism, proved a limitation to the viability of his hopes. Chao experienced a great disappointment for this reason, especially in the light of the minority situation of Christianity and the obvious shortcomings of a Chinese church, which for the most part was out of touch with the sociopolitical context of China.

**New China**

Like many other intellectuals, Chao was late to realize the real power of the communist revolution. But already at Amsterdam in 1948 he pointed out that a meaningful life for Chinese society was to be found only by drastic changes. With expectation and fears he awaited the communist troops to take Beijing, and soon rejoiced in liberation and the opportunities for Christians to participate in building the motherland. In his personal experience, he was not spared bitter disappointments, however. Finally Christianity no longer held any relevance for him in view of the achievements of the New China. It is difficult for an outsider to understand this long intellectual journey. Its end, however, does not appear inconsistent with Chao’s earlier thought, especially with his incessant calls for practice by which faith is to be realized. Chao saw the basis for it in the New Testament, and this with the eyes of a down-to-earth Confucianist. But in his situation he did not find sufficient evidence of this attitude in the actual performance of Christianity.

In his theology a number of questions about a theological anthropology, the understanding of God, church and society—all related to the Chinese context—remain open. That he was twice overwhelmed, as it were, by his context does not speak against the task of contextualization as such. Admission by Chao himself of his failure as a theologian in a letter only a few months before his death does not allow us to dismiss his work as meaningless. In fact, he has left a legacy for the Chinese church and ecumenical theology by the very fact of his personal *aporia*. And there is a Chinese church in China today, eager to accept it and to continue where Chao was not able to carry on.

---

**Selected Bibliography of T. C. Chao**

1. **Monographs in Chinese Language**

   - *Yesudi Rensheng jjesue. mingdenghan basun zinjie* (Jesus’ Philosophy of Life—On the Sermon on the Mount). Shanghai, 1926.
   - *Batudi zhongiao sixiang* (The Theology of Barth). Hong Kong, 1939.

2. **Short Selection of Chao’s Writings in Western Languages**


---


(Xiyuji (My Experience in Prison). Shanghai, 1948.

Shenzhao shixiang (Four Talks on Theology). Shanghai, 1948.


3. **Secondary Literature**


———. "T. C. Chao and the Quest for Life and Meaning," *China Notes* 18, no. 4 (1980): 120–33.


**PIPKA: An Indonesian Response to Mission**

**Charles Christiano**

PIPKA (Pengutusan Injil dan Pelayanan Kasih—Sending, Gospel, Ministry, Love) is the Board for Missions and Charities of the Muria (Mennonite) Christian Church of Indonesia.* The Muria church became an independent body more than fifty years ago, since which time it has had several periods of intense missionary outreach. PIPKA was established in May 1965 by several leaders of the Muria church in an attempt to create an organization through which their growing vision for missionary outreach could be carried out. This vision, however, was not shared by many of the older leadership. The men who formed the PIPKA organization had acted on their own, not on the basis of a decision of the General Assembly of the synod. The articles of incorporation had been drawn up assigning to the assembly the authority to appoint the members of PIPKA’s board, so that when the fact of the creation of the new mission board was presented to the General Assembly, it was difficult to do anything but accept it.

The fact that the rank and file of congregational leaders were not enthusiastic about the new organization and had not yet caught the vision of its founders is evident in that for a number of years congregational support for PIPKA was quite limited. In fact, the early leaders of the mission did not realistically expect a great deal of support initially from the local churches. What they needed from the churches was a formal endorsement on which basis they could then seek additional support from overseas partners. This strategy might have worked had not the primary overseas partner of PIPKA become disenchanted with the mission and the allocation of most of the overseas-partner aid to other uses, forced the PIPKA leadership to devise a plan whereby they might obtain support.

PIPKA's first outreach was in the city of Surakarta (Solo) in southern Central Java (the Muria church itself being centered in northern Central Java east of the provincial capital, Semarang). But this first effort was poorly planned and supported in terms of both finances and personnel. The stagnation of this first effort was a severe blow to PIPKA’s founders. Why did their efforts seem to come to naught? Was it like the fig tree in Luke 13?

The second effort seemed to work out like a miracle in comparison to Solo. There were many uncertainties in seeking to establish a church in Jakarta, Indonesia’s sprawling capital city in West Java. Some of the workers there thought they knew how Noah must have felt as he built his ark. It seemed to them like a nightmare as people “leered and jeered” at them. Yet the Lord honored their efforts and the newly planted church flourished.

PIPKA was like the goad of Acts 26:14 in the midst of the Muria church. There it was; none could deny its existence. While it was not greatly appreciated, it was difficult for detractors to oppose it. PIPKA’s supporters grappled with hard questions: Would such a small, weak church ever be ready consistently to obey the mandate to evangelize the world? How could PIPKA go about fulfilling the Great Commission? Could an Indonesian church from an ethnic minority (mostly Chinese) really minister to its own people without substantial foreign aid in personnel and finances? They likened their experience to that of the Israelites wandering in the wilderness: sometimes hopeful and rejoicing but often bitter and complaining of the lack of water, other times hopeless and murmuring of the return to the homeland.

But by the end of the 1960s PIPKA's financial problems, resulting from minimal support of the Muria church and the allocation of most of the overseas-partner aid to other uses, forced the PIPKA leadership to devise a plan whereby they might obtain support.


Charles Christiano, one of the pioneer workers in PIPKA and a Muria pastor in Central Java, has served as chairman of the Muria Synod and president of the Mennonite World Conference.
from other Indonesian churches. In early 1970 PIPKA asked the
synod to allow representatives from other churches to sit on PIP-
KA’s board. The synod rejected PIPKA’s request, insisting that all
board members be from Muria churches. The synod then decided
that PIPKA should be “frozen” and that its budget allocation be
turned over to the synod’s Evangelism Commission, to assist con-
gregations in local outreach. The General Assembly almost decided
to disband PIPKA.

Through all this rough sailing on uncharted and unfriendly
waters the Lord taught PIPKA many lessons. First, PIPKA sup-
porters were convinced by Scriptures that the Muria church
should not have to carry out its mission alone, and that sister
churches would be available in times of need. They believed that a
local church is complete in itself, but that each church is part of a
larger body, and that each is a member of the other. “From him
[Christ] the whole body, joined and held together by every suppor-
ting ligament, grows and builds itself up in love, as each part does its
work” (Eph. 4:16, NIV; italics added).

Those years of uncertainty and struggle were also the occasion
for real soul-searching and study of Scripture, both individually
and as a church. From its beginning, the Muria church had been
ethnically Chinese. The Chinese have a tendency to consider
themselves different from other ethnic groups in Indonesia, and
they are so regarded by the others. Muria church members tended
to interpret their mandate to evangelize only in terms of the Chi-
inese community. But through testing, sharing, and reflection to-
gether as a church, they came more and more to see their attitude
as an arrogant and narrow ethnicism. They came to understand
that the church of Jesus Christ transcends all races, traditions, cul-
tures, and other barriers. Jesus is the Savior of the whole world and
all peoples. The Muria church had to admit that its ethnic pride
had no basis in Scripture, particularly with regard to the impera-
tive of world evangelization.

At the same time, well-meaning Western Christians could not
understand why their missionary efforts were sometimes unappre-
ciated and unwanted. This leads to an unfortunate sense of rejec-
tion and even animosity. The problem is that Christianity in Asia
is associated with foreign domination, and sometimes missions
are party to a new kind of cultural imperialism. Often they are
sent for the purpose of planting churches with the same denomi-
national identification as the sending church. Or if they are sent to
work with an existing indigenous church, there are sometimes ef-
forts to influence that church to identify with the theology and
polity of the sending denomination.

In the final analysis the question that must be answered is: Do
Christians want to plant churches identified denominationally or
theologically with a particular denomination, or do they simply
want people to be saved? It is painful to realize that the good deeds
of missions sometimes turn out to be an occasion for the unfurling
of their own flag in foreign lands. Are missions building their own
(earthly) kingdom or the kingdom of God?

Isn’t it time for churches to turn away from this besetting sin
so that hinders church growth? If the world can rally its resources
for a purely humanitarian cause, why are we—God’s children—so
reluctant to unite, to pool our resources to further God’s cause?
Scripture teaches that what people keep to themselves will be lost,
but that what they give and share will multiply.

Then on June 18, 1973, PIPKA personnel received a visit from
representatives of the mission board of one of the Mennonite
churches in North America, the Mennonite Brethren, who were

---

Noteworthy

Maryknoll China History Project

In 1980 the Maryknoll Sisters, Fathers and Brothers formed a joint
advisory board and launched what will be among the most com-
prehensive mission history studies ever undertaken. A full-time
staff of three scholars, aided by part-time associates, will seek to
interview all surviving Maryknoll missionaries who served in China
prior to 1952, as well as a representative sampling of Chinese associ-
ated with Maryknoll. In addition the extensive Maryknoll ar-
chives will be drawn on for the final writing of a definitive history
of the work of these two pioneer American Catholic mission soci-
eties in China.

The project is defined by the advisory board:

The Maryknoll China History Project aims to gather and to study all
existing primary sources of materials, both oral and written, and to
develop ... a published history of the work of the Maryknoll Sis-
ters, Fathers and Brothers in China from the years 1918 to 1952. The
primary intent of the project is to seek to understand the past his-
tory of the mission work of the two societies in China through ob-
jective research as a guide for the future service of the societies . . .

Now at the end of the second year of the project, Phase I is
virtually completed. That included defining the project; setting
guidelines and methodology; enlisting staff; organizing and con-
ducting nearly 200 taped interviews according to professional oral-
history guidelines; transcribing and editing the interviews; and
systematic staff review, annotation, and indexing of the transcripts
in preparation for entering into a computerized data retrieval sys-

During Phase II a representative sampling of Chinese associat-
ed with the work of Maryknoll in China will be interviewed.
These interviews will be translated, transcribed into English, edit-
ed, and annotated for data retrieval. During this period the archi-
val research will proceed and, as with the oral histories, materials
will be indexed and entered into the data retrieval system.

During Phase III final classification and organization of all
source materials will be directed toward the selection of themes,
subthemes, appendix materials, and format in preparation for the
final published work. It is expected that the final publication will
be written by a team of writers who will begin their work in 1984.
The three staff members are Dr. Donald MacInnis, project director,
and Drs. Joanna Chan and Jean-Paul Wiest, coordinators, respec-
tively, for the Sisters and the Fathers and Brothers; address: Mary-
knoll Mission Research and Planning Department, Maryknoll,
New York 10545, U.S.A.

Mission Congress ‘83

The United States Catholic Mission Association will sponsor an
occasion to reflect upon the new experiences emerging in the mis-
ion of the church today. This occasion, Mission Congress ’83,
will be a gathering of a cross-section of persons engaged in various
tasks of mission, who will share experiences of mission, reflect
upon the theological significance of these experiences, and look for
the implications as we move toward the future in mission for the
coming of God’s Kingdom. The Congress will welcome Christians
from various traditions, whose participation will contribute an im-
portant ecumenical dimension to the reflection. The Congress will
interested in what PIPKA was trying to do. At first the two groups of people had to get to know each other. They looked hard to see the implications of what they might work out for a joint venture. PIPKA learned that some practices of the Mennonite Brethren—such as their mode of baptism—were different from its own. But Indonesians and Americans learned to see each other eye to eye. Indonesians appreciated the candor and integrity of these church leaders from North America. Both sides were aware of the uncharted path ahead, but what could be better than to “walk by faith and not by sight,” moving ahead one step at a time. For the first time the representatives of the Muria church felt completely free to express their thoughts. It was not merely a business meeting; it was also a time of genuine confession and affirmation of the whole people of God as equals. Thus representatives of the Mennonite Brethren Board and PIPKA agreed together on these basic principles:

1. First and foremost we acknowledge that we are members of the same family (Eph. 2:19). Hence it is only natural for us to join hands and work together as equals.

2. Our “partnership” is not to be understood in terms of shareholders but is based on the concept of family members helping one another, of the parts of the body all being essential to the well-being of the whole. We need each other and we need to help one another. The older and stronger are bound to help the weaker and younger.

3. There is room for diversity and differences, but these are not to be interpreted as disunity. Nor is there superiority or inferiority (1 Cor. 12:14–26).

4. Any kind of work in our partnership is to strengthen, build, and mature the local churches, so that in turn they are equipped to grow and multiply.

5. The program decisions are to be made on the field (i.e., the Mennonite Brethren Board and/or their representatives are to help implement and achieve PIPKA’s goals and not their own).

6. Thus our equality is assured, since any “foreign” contributors are not holding an upper hand; neither are they larger shareholders.

7. Consequently PIPKA is responsible for oversight and leadership.

a. PIPKA is to determine what personnel are to be recruited and accepted.

b. The partnership is subject to constant evaluation by all concerned.

c. PIPKA is responsible for running a missionary training program for candidates (be they Indonesian or foreigners).

PIPKA is far from ideal. PIPKA personnel are still learning. PIPKA is not yet satisfied. In spite of its growth, it still receives a sizable amount of help from North America. Though PIPKA supporters should not feel threatened by foreign contributions, nevertheless in their hearts they have a nagging fear of being too dependent on foreign help. They try to discern the signs of the times. Anything might happen, but the work is to continue irrespective of what takes place. The current international situation reminds PIPKA that one cannot trust in humankind alone. Therefore, while God is still allowing this cooperative effort, all concerned need to decide together what their priorities are.

PIPKA is learning how to communicate better with the churches of the Muria Synod in order that more of them might be

---

**In Memoriam**

We praise God for the life and work of four esteemed colleagues who died recently and will be greatly missed.

**Dr. Hans-Jochen Margull**, Professor of Missiology and Ecumenics at the University of Hamburg, Germany, died January 26, 1982, at the age of fifty-six.

**Dr. Jean-Michel Hornus**, Lecturer in the Theology of Mission and Ecumenics at Selly Oak Colleges, Birmingham, England, died May 28, 1982, at the age of sixty-four. He was co-chairman of the Asian Theological Conference of 1979, and was one of the speakers at the meeting of the International Association for Mission Studies at Bangalore, India in January 1982.

**Charles J. Mellis**, formerly president of Missionary Aviation Fellowship and executive director of Missionary Internship, died on December 22, 1981, at sixty years of age.
come involved in the work of PIPKA. Some of these congregations have responded positively by adopting partially or fully new groups of Christians in South Sumatra and West Kalimantan. Before missionaries are sent out to these areas they are sometimes placed with a congregation that is adopting them, that is, supporting them in their place of ministry. Much more could be done. And some of PIPKA's efforts fail. But PIPKA wants to thank God for His blessing. At the present time PIPKA has forty-two missionaries. All who are involved enjoy a unique international team-ministry spirit. PIPKA's Missionary Training Center has both Indonesian and North American instructors. The missionaries come from many different islands of Indonesia as well as from North America. One of the North American missionary couples is sent by the Mennonite Central Committee and another by the Eastern Mennonite Board of Missions in the United States; these are in addition to the two couples the Mennonite Brethren Board has provided.

Can you imagine North American couples being trained by Indonesians? These North American missionaries coming from different branches of the Mennonites and from different boards

Checklist of Fifty Selected Films for Mission Studies

Norman A. Horner

The films listed are 16mm motion pictures, in English, and currently available on a rental basis from outlets in the United States. They represent a wide spectrum of concerns relevant to the field of missiology, and they reflect a variety of viewpoints. These films are not of uniform quality, but they are all useful for mission studies. The rental and purchase prices quoted are, of course, subject to change. Such prices may also vary from one outlet to another when a given film is available from more than one agency, as is sometimes the case.

The Afrikaner Experience: Politics of Exclusion
UN/Swedish TV documentary, relating the story of apartheid and the history of its development among the Afrikaners.
36 min. Color. Rent: $45.
Learning Corporation of America, 1350 Ave. of the Americas, New York, N.Y. 10019.

The Barefoot Doctors of Rural China
Filmed in the People's Republic of China, centers around the training and activities of China's peasant paramedics, the "barefoot doctors." (UFA award, Best Educational Film, 1975.)
52 min. Color. Rent: $80; purchase, $720.
Diane Li Productions, P.O. Box 2110, Stanford, Calif. 94305.

Beyond the Next Harvest
Narrated by Norman Cousins, an examination of the world hunger crisis from many viewpoints.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203. Also available at $25 from Mass Media Ministries, 2116 No. Charles St., Baltimore, Md. 21218.

China, a Class by Itself
The social and political reality of modern, postrevolutionary China; its determination to develop without dependence on foreign influence.
45 min. Color. Rent: $70.
Films Incorporated, 1144 Wilmette Ave., Wilmette, Ill. 60091.

The Church and the Multinationals
CBS documentary, exploring the church's responsibility to affect moral decision-making by multinational corporations.
30 min. Color. Rent: $27.
NCC-TV Library, 475 Riverside Dr. (Room 860), New York, N.Y. 10115. Also available from EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.

Collision Course
BBC documentary on human rights and justice issues in the Philippines, exploring effects of the Marcos government on the people; economic injustice examined through examples of small farmers' struggle against powerful multinational corporations.
35 min. Color. Rent: contribution.

Norman A. Horner is associate editor of the International Bulletin of Missionary Research.
Compañero
Victor Jara, a man of peasant background, became a leading theater director and popular singer/composer in Chile. A strong and open supporter of Allende, Jara was arrested, tortured, and executed by the military Junta that overthrew the Allende regime.

60 min. Color. Rent: $75 plus $10 shipping cost, for classroom showing only ($125 if for larger audience and publicized).
New Yorker Films, 16 W. 61st St., New York, N.Y. 10023.

Controlling Interest: The World of the Multinational Corporations
Who is in economic control—not only in Brazil, South Africa, Singapore, and elsewhere, but in the United States as well?
40 min. Color. Rent: $25.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203. Also available at $35 rental from United Church of Christ, Hunger Coordinator's office, 475 Riverside Dr. (16th floor), New York, N.Y. 10011.

Crossroads South Africa
A squatters' community of 20,000 with its own schools, community organizations, and common purpose—illegal and in brazen defiance of the apartheid regime that attempted to bulldoze this shantytown.
50 min. Color. Rent: $70; purchase, $685.
Resolution/California Newsreel, 630 Natoma St., San Francisco, Calif. 94103.

A Cry for Freedom
Describes the present situation in Namibia, one of the last colonies in Africa still fighting for independence, and presents the views of church leaders inside that country. (Produced by the Lutheran Church in America.)
Villon Films, P.O. Box 14144, Seattle, Wash. 98114.

Deceived
Stories of living people who describe the process of seduction by cults; includes documentary footage of the Jim Jones story. (Blue Ribbon Award, 1980 American Film Festival.)
45 min. Color. Rent: $49.50.

Deep Currents Moving: To Be Christian in Japan
What it means to be part of a small but significant minority in a society that is increasingly secular; how this small community witnesses to its faith. (Produced by the United Church of Canada.)
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.

El Salvador: Another Vietnam
Updated version of the PBS television special. United States military aid and intervention in El Salvador, a history of events leading to the crisis.
53 min. Color. Rent: $100; purchase, $845.
Icarus Films, 200 Park Ave., So. (Room 1319), New York, N.Y. 10003.

The Empty Cup
A Franciscan priest, working among the Aymara Indians in Bolivia, learns that preaching the gospel to the poor is not the same as attempting to make a people over in the image of one's own culture.
17 min. Color. Rent: $22; purchase, $335.
TeleKETICS, 1229 So. Santee St., Los Angeles, Calif. 90015.

An Encounter
Interviews with a Christian novelist, an evangelical pastor, and the executive secretary of the Japan Baptist Convention, on the new religious situation in Japan; the meaning of the gospel in a non-Christian culture.
Baptist Film Center, 2930 Flowers Rd., So., Atlanta, Ga. 30341. (For addresses of other Baptist Film Centers, contact Resources for Missions Education, Southern Baptist Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.)

To Every People
A color film series produced for Inter-Varsity Christian Fellowship's Urbana '81. Introductions to four cultural blocs, representing the majority of the world's "unreached peoples."
"Good News for the Tribal World" (10 min.)
"Good News for the Hindu World" (14 min.)
"Good News for the Muslim World" (13 min.)
"Good News for the Chinese World" (13 min.)
Rent: Individual segment, $40; entire series, contiguous, $120; entire series, individually booked, $135. Purchase, $1,440 the series.
Twentyonehundred Productions, 233 Langdon, Madison, Wisc. 53703.

Excuse Me America
A portrait of Dom Helder Camara, Roman Catholic archbishop of Brazil, with statements by Cesar Chavez, Dorothy Day, and Mother Teresa of Calcutta, concerning the struggle for nonviolent social change.
50 min. Color. Rent: $18.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.

Eye of the Heart: American Indians and the Church
ABC documentary, exploring the changing relationship between Native Americans and the Christian church; native Christian leaders and militant Indian leaders express their conflicting perspectives.
30 min. Color. Rent: $27.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.
Finding the Way Forward
Produced by Section on Evangelism of the United Methodist Church, to suggest key principles for local congregations: identifying target populations, the "ports of entry" for Christian community, and ministries to stimulate discipleship.
48 min. Color. Rent: $30; purchase, $350.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.

First Fruits
A "docu-drama" account of the origins of the Moravian missionary movement in the West Indies, mid-eighteenth century, under the inspiration of Count Nicolaus Ludwig von Zinzendorf.
70 min. Color. Rent: $75.
Gateway Films, 2030 Wentz Church Rd., Box A, Lansdale, Pa. 19446. (An excellent companion study, with documentary background and questions for reflection/discussion, is in vol. 1, no. 1 of Christian History magazine, available at $2.50 per copy from Box 540, Worcester, Pa. 19490.)

Glass House
Made in Sweden, a parable in Swedish with English subtitles. An affluent man builds a glass house to "protect himself" from the hungry people surrounding him.
TeleKETICS, 1229 So. Santee St., Los Angeles, Calif. 90015. Also available from EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.

God Is Red
In this ABC documentary, Vine Deloria, Jr., Native American spokesperson and author, discusses differences between Christianity and traditional tribal ideals, challenging the church to address issues that have prompted the Indian rights movement.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203.

The Healer
American Maryknoll missioner, working among the Aymara Indians of Peru, learns to appreciate the Indian culture in an unexpected way: his growing respect for a local traditional healer.
24 min. Color. Rent: contribution.
Maryknoll World Films, Maryknoll, N.Y. 10545.

A Healing Touch
With introduction by Dr. Paul Brandt, focuses on work at Schieffelin Leprosy Research and Training Center in Karigiri, India. Emphasis on treatment of leprosy and on village health care in a Christian orientation.
23 min. Color. Rent: $5.
American Leprosy Missions, 1262 Broad St., Bloomfield, N.J. 07003.

History of the Jesuit Reductions in Paraguay
How Jesuit missionaries gathered the Guarani Indians into Christian villages, or mission towns ("reductions"), in what is now Paraguay and Argentina in the seventeenth and eighteenth centuries, a controversial missionary strategy.
37 min. Color. Rent: $25.

Hope for Life
A look at ministries and mission in the Middle East; visits with Coptic and Armenian Orthodox, Evangelical Christians, and others in Egypt, Lebanon, Jerusalem, the West Bank, and the Gaza Strip.
(Produced by the Middle East Council of Churches in cooperation with ten denominations.)
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203. Also available at $18 rental from Karol Media, 625 From Rd., Paramus, N.J. 07652.

How Do We Live in a Hungry World
Filmed in New York, Indiana, and Arizona—people trying to make sense of Christian faith by acting it out in face of pressures arising within their own society and from widespread hunger in the world at large.
33 min. Color. Rent: $20; purchase, $490 ($367.50 to United Methodists).
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203. Also available at $30 rental from Mass Media Ministries, 2116 No. Charles St., Baltimore, Md. 21218.

Hudson Taylor
Highly pietistic, the film portrays the life of this evangelical leader and founder of the China Inland Mission from his first arrival in Shanghai (1854) to the death of his young wife Maria (1870). (Filmed in Taiwan.)
90 min. Color. Rent: $85.
Ken Anderson Films, P.O. Box 618, Winona Lake, Ind. 46590.

I Heard the Owl Call My Name
An Anglican missionary priest with a terminal illness learns the meaning of life and death among the Tsawataineuk Indian people in Kingcome Village, British Columbia. Based on a popular book of the same title.
90 min. Color. Rent: $80.
Audio Brandon Films, 34 MacQueston Parkway, So., Mt. Vernon, N.Y. 10550.

Islam, the Prophet and the People
The life of the prophet and the history of Islam's growth, particularly during the first 100 years. Film ends with focus on Islam today, its basic tenets and spiritual values.
35 min. Color. Rent: $55.
Texture Films, 1600 Broadway, New York, N.Y. 10019.
Islam: Unlocking the Door
With commentary by Dr. Don McCurry of the Samuel Zwemer Institute, explores the myths that have hampered Christian-Muslim relationships, examines the fears about one another, and suggests an approach to Christian witness to Muslims.

Land of the Disappearing Buddha—Japan
No. 9 of the Long Search Series. Japanese Buddhism, illustrated in Zen meditation and the more classical aspects of calligraphy, the tea ceremony, etc.—highly different acts unified by underlying religious principles.
52 min. Color. Rent: $100.
16mm Film Department, Time-Life Video, 100 Eisenhower Dr., Paramus, N.J. 07652.

Mother Teresa of Calcutta
BBC documentary on the life and work of Mother Teresa among the poorest of the poor in India; the worldwide service of the Missionary Sisters of Charity, the society she founded and directs.
50 min. Color. Rent: $75; purchase, $700.
Films Incorporated, 1144 Wilmette Ave., Wilmette, Ill. 60091. Also available (for shipping costs only) from Mission Films, Society for the Propagation of the Faith, Chancery Building, 1027 Superior Ave., Cleveland, Ohio 44114.

My Name Is Sudirman
Sudirman, a product of missionary outreach, is a rice farmer in Central Java. He and his family are engaged in indigenous missions through their own house church, with growing concern for people beyond that community.
Baptist Film Center, 2930 Flowers Rd., So., Atlanta, Ga. 30341. (For addresses of other Baptist Film Centers, contact Resources for Missions Education, Southern Baptist Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.)

New Day in Brazil
Interpretation of the economic reality in Brazil, the mission of the church, and Basic Christian Communities, through the eyes of Irish Columban missionaries. (Produced by Radharc Films, Blackrock, County Dublin, Ireland.)
26 min. Color. Rent: $45.
Fr. Xavier Hayes, C.P., Holy Family Retreat House, West Hartford, Conn. 06107.

No Pale Gothic Saints
Produced by the Christian Conference of Asia and the Asian Association of Christian Art, introducing the intimate and vigorous works of an international group of Christian artists who met for consultation in Bali, Indonesia, in 1978.
Fortress Church Supply Store, 2900 Queen Lane, Philadelphia, Pa. 19129.

The Palestinian People Do Have Rights
A comprehensive examination of the Palestinian/Israeli conflict, tracing it from Jewish settlement of Palestine in Ottoman times, through the British mandate, the major wars of 1948, 1956, 1967, and 1973; concludes with an analysis of the present situation of the Palestinians.
48 min. Color. Rent: $75; purchase, $645.
Icarus Films, 200 Park Ave., So. (Room 1319), New York, N.Y. 10003.

Peace Child
Mission in Irian Jaya; reaction of a “stone-age” people to the gospel; local appreciation of the account of Judas’ betrayal, and then of God’s gift of his Son.
(Produced by Gospel Films, Muskegon, Mich.)
30 min. Color. Rent: $25.

People of the River
A way of life in process of change: the Choco Indians of Panama learn skills of modern civilization, encouraged by the Mennonite Brethren Mission to seek God within the framework of their own Indian culture.
32 min. Color. Shipping charges only. (Discussion guide supplied.)
Mennonite Brethren Missions and Service, P.O. Box 5, Hillsboro, Kans. 67063.

The Politics of Torture
ABC News Closeup. Using examples from Iran, the Philippines, and Chile, a powerful exploration of the United States’ failure to fulfill its highly publicized promise to promote human rights.
50 min. Color. Rent: $30; purchase, $650.
EcuFilm, 810 Twelfth Ave., So., Nashville, Tenn. 37203. Also available at $70 rental from Resolution/California Newsreel, 630 Natoma St., San Francisco, Calif. 94103.

Revolution or Death: El Salvador
Filmed in 1980 to portray the El Salvador liberation struggle—the background, oppression by the oligarchy, and current oppression by right-wing military and paramilitary forces; violence, even during the funeral of assassinated Archbishop Romero, vividly portrayed.
45 min. Color. Rent: $10.
World Council of Churches, United States Office, 475 Riverside Dr. (Room 1062), New York, N.Y. 10115.

Rise Up and Walk
Documentary on African Independent Churches—their leaders, worship forms, reasons for separation from the established churches. Included are the Kimbanguist Church (Zaire), the Harris Church (Ivory Coast), the Church of Jericho (Swaziland), the African Israel Church and the Maria Legio Church (Kenya).
55 min. Color. Rent: $55; purchase, $750.
University of California Extension Media Center, 2223 Fulton St., Berkeley, Calif. 94720.
The Seeds of Liberty: El Salvador
A documentary, examining the martyrdoms of the four North American missioners in El Salvador on December 2, 1980. Scenes from the funeral of Archbishop Romero, life in a refugee camp, and interviews with the poor.
28 min. Color. Rent: contribution.
Maryknoll World Films, Maryknoll, N.Y. 10545.

Sons of Bwiregi
The efforts of a Maryknoll missioner, Fr. Ed Hayes, to aid Tanzanian people in building a future based on their cultural past. Shows that some traditions must change in today's world.
Maryknoll World Films, Maryknoll, N.Y. 10545.

The Spirit Possession of Alejandro Mamani
Documentary interviews with an old Bolivian man and his family. Believing himself possessed by evil spirits, he shares his anguish with the viewers.
Wheelock Educational Resources, P.O. Box 451, Hanover, N.H. 03755.

These Men Are Dangerous
Efforts of the Catholic bishops in Brazil to work and suffer together, leading the church in the social and political realities of contemporary life in that country. (Produced by Radharc Films, Ireland.)
30 min. Color. Rent: $45.
Fr. Xavier Hayes, C.P., Holy Family Retreat House, West Hartford, Conn. 06107.

Wind and Water
Aged, arthritic widow in Hong Kong wants to become a Christian. Her associations with a young American missionary highlight Oriental customs of hospitality, personal relationships, respect for the elderly and ancestors.
28 min. Color. Rent: contribution.
Maryknoll World Films, Maryknoll, N.Y. 10545.

Yemen
Missionaries James (M.D.) and June Young speak of the challenge of medical needs in Yemen, where they have lived since 1964, showing that they proclaim the love of God through caring for the people.
Baptist Film Center, 2930 Flowers Rd., So., Atlanta, Ga. 30341. (For addresses of other Baptist Film Centers, contact Resources for Missions Education, Southern Baptist Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23230.)

Zulu Zion
No. 10 of the Long Search Series. Festivals, prophets, and rituals of Independent Churches in South Africa, growing since World War I, and with increasing vigor in the last twenty years.
52 min. Color. Rent: $100.
16mm Film Department, Time-Life Video, 100 Eisenhower Dr., Paramus, N.J. 07652.
Aufbruch der Armen: Die neue Missionsbewegung nach Melbourne.


Dr. Peter Beyerhaus, professor of missiology and ecumenics at the University of Tübingen, West Germany, belongs to that evangelical wing which opposes the convergence of understanding and the cooperation that is growing between many so-called evangelicals and ecumenicals at the present time. And that attitude is more than clearly evidenced in this book, with its heatedly and often even fiercely stated argumentation. That alone would be reason enough to justify a critical review of the work. But there is another important consideration involved here. It is quite simply necessary to point to the falsehoods and half-truths, the insinuations and innuendos that appear alongside the legitimate, well-taken questions, the truths and verities to be found in Beyerhaus’s critique of the World Council of Churches (WCC).

I have read the book carefully and have compared it with the official documents of Melbourne as reprinted in the report Your Kingdom Come. I should like to state my impressions briefly as follows.

First, Beyerhaus’s book bears false witness against certain staff members of the Commission on World Mission and Evangelism (CWME) of the WCC. I shall mention only two examples of this. It is clearly suggested of the Rev. Emilio Castro, the gifted Latin American director of the CWME, that he advocates and preaches a sort of universal salvation, which does away with the decisive character of the choice for or against Jesus Christ. That is, plainly stated, simply not true. In the well-publicized discussions between John Stott (of the Lausanne Committee) and Emilio Castro in Nairobi as well as in Pattaya, it is clearly evident that Castro by no means denies the decisive character of the proclamation of the gospel. He was only concerned to state—in my opinion quite rightly—that the approach employed in such proclamation may never be one of “apocalyptic terrorism” or the awakening of fear and anxiety, but rather, of the overwhelming love of Christ, who asks for a decision. Knowing better, Peter Beyerhaus bears false witness against Emilio Castro.

A second example of this is what Beyerhaus writes concerning Raymond Fung, who for many years worked among the industrial workers of Hong Kong and is at present secretary for evangelism within the CWME. Beyerhaus points to the fact that Fung places strong emphasis on the “sinned-againstness” of the poor. Fung does indeed do this, and rightly so, for that emphasis is as old as the gospel itself. But Beyerhaus is not speaking the truth when he asserts that in Fung’s view the poor do not belong to the category of sinners and consequently have no need of the message of forgiveness and grace. Fung’s experiences in Hong Kong and his insights into human nature and biblical teachings have taught him something a bit more profound than that! And anyone who has been reading his published monthly letters on evangelism from Geneva would have long since understood this.

These are just two examples; there are many other instances of statements and contentions in this book that one can only categorize as belonging to the genre of false witness.

Second, this publication contains many half-truths. Beyerhaus claims that certain of the addresses that were delivered at Melbourne are thoroughly shot through with ideology, for example, the paper that was read for Canaan Banana, the president of Zimbabwe, and the speech given by Sister Julia Esquivel from Guatemala. This claim does contain elements of truth, but Beyerhaus knows as well as anyone else that a conference of this nature may not be judged on the basis of introductory contributions such as these, which are meant to be personal statements or assessments of the problems and issues to be discussed in concilio, but solely in terms of the official reports of its various sections.

I would also assign to the category of half-truths Beyerhaus’s suggestion that the task of proclaiming the total gospel and law of God to all creatures was not among the concerns of Melbourne. It is true that in connection with Melbourne’s main theme and focus this mandate was perhaps somewhat less strongly accentuated there than it was at previous World Mission conferences and at the Pattaya conference of the evangelicals held a few weeks subsequent to Melbourne. But the assertion that Melbourne did not concern itself with or give attention to the calling to proclaim the gospel is in direct contradiction to the truth. This matter is either explicitly mentioned or emphatically included in all four section reports.

A similar remark might be made regarding Beyerhaus’s criticism of Melbourne’s Christology. It is true that as a consequence of the specific focus of this conference Jesus came to light particularly as the victim of the powers of injustice and violence. But the suggestion that Melbourne abandoned or abrogated the faith of the church of all ages concerning Jesus as sacrificial victim, concerning the work of reconciliation accomplished by One for all and once for all time simply flies in the teeth of the truth. The official reports speak repeatedly of the reconciling significance of Jesus’ death on the cross, of his real and genuine resurrection, and of his second coming.

I mention just one more half-truth to be found in this book. Melbourne directed its view particularly to the socially and economically poor and oppressed. In connection with this, many things were brought to light that in various countries had already been exposed by Marxist analysis, things that must be viewed as challenges to the church of Christ to cultivate discernment of, nurture a commitment to, and implement an involvement in the present world based upon God’s promises and commandments. But Beyerhaus is wrong in contending that Melbourne viewed Marxist-Leninist ideology and process theology as additional sources for its

Johannes Verkuyl is Emeritus Professor of Missiology, Free University of Amsterdam.
reflection and that its aim was to achieve a "syncretistic synthesis" of the Christian faith "with Marxist-Leninism" in the form of what he calls "Christo-Marxism" (p. 194). He certainly has the duty and the right to warn against genuine tendencies of this kind (we shall return to this shortly at the end of the review), but he does not have the right to give the impression that Melbourne succumbed to such pressure in its official documents or that the ship of the ecumenical movement has been hijacked by Marxist-Leninism.

Third, as Jerald Gort has correctly pointed out, the focus of Melbourne is located "in its fundamental option for the economically and politically poor, and its unalloyed affirmation that solidarity with these is today a central and crucial priority of Christian mission" (International Review of Mission, October 1980–January 1981, p. 557). The choice of this focus, particularly advocated by Latin Americans, was not only striking but also fully justified.

An examination of the history of the World Mission conferences reveals a constant shift of focus. At Edinburgh 1910 the focus was on what today are called "the unreached," at Jerusalem 1928 on the communities of what are now termed "men and women of other faiths" (Moslems, Hindus, Buddhists, etc.), and at Mexico City 1963 on "the secularized." The initiative taken to focus attention at the 1980 conference on the great masses of the poor and oppressed in the modern world was a very noteworthy and important one. Emilio Castro has rightly pointed out on many occasions that one must speak of the unreached and the poor in one breath because by far the greatest number of the former are to be found among the latter.

But there is also a deeply biblical reason for making such a choice of focus. It is clear that there are two lines running through both the Old and New Testaments: one that can best be designated with the paired concepts of sin and grace, the other with the correlative notions of mercy and misery. Jürgen Moltmann, one of Beyerhaus's colleagues at Tübingen, has written of these two lines in terms of the brother- and sisterhood of believers and the brother- and sisterhood of the lowly, the wretched, the outcasts, and has pointed to the biblical relationship between these two communities.

At Melbourne the poor, the lowly, and the oppressed came clearly into the field of vision. But it is simply not true, as Beyerhaus maintains (on p. 150), that this conference proclaimed these poor to be bearers of the missio Dei in the automatic and universal sense that Lenin proclaimed the proletariat to be the bearer of world revolution. Beyerhaus knows full well that this is not true. At the Melbourne Conference the poor and oppressed were seen as the object of God's mercy and as those invited to participation in the faith-community of the followers of Jesus.

It may be true that the Roman Catholic Latin American church historian Enrique Dussel has expressed himself in his writings in a way that might give cause for Beyerhaus's suspicions in this connection, but one finds nothing of that in the Melbourne documents.

Fourth, Beyerhaus sharply opposes contextual theology in this book, namely, any theological project in which the gospel resonates from the sounding board of a given social, cultural, or religious situation. But he apparently does not realize just how contextual his own theology is. His context is that of the old Lutheran two-realms doctrine. This doctrine, or at least the form of it to which Beyerhaus adheres, was abandoned by most Lutherans after World War II and was also rejected in no un-
certain terms in the Barmen Declaration of 1934 to which Beyerhaus appeals. There is, moreover, a second element to his context that bears mention, namely, an old-fashioned form of German Pietism, which understands God's promises and commandments solely in terms of individual salvation and micro-ethics. This theological starting point is indeed not suited to the purpose of either addressing or contributing to the solution of the problem of poverty and oppression. For that a biblical-theological point of departure is required, an understanding that perceives the radical relationship of the constitution of God's kingdom to the whole of human life and society.

Fifth, one of the most encouraging developments within the evangelical movement at present is the appearance of a new current often characterized by the term "radical evangelical," and which is represented by some of the most significant evangelical leaders of our day. I am thinking here of such persons as Waldron Scott, Ronald Sider, Orlando Costas, Andrew Kirk, and G. Osei-Mensah, some of whom were not only present but also played an active and leading role at Melbourne. They and others of like persuasion are roundly castigated by Beyerhaus (who was not at Melbourne) in this book. Beyerhaus even goes so far as to declare that a schism is inevitable within evangelical circles if those with whom he disagrees do not begin to hold their tongues! Instead of applauding the rapprochement, Beyerhaus sabotages this important breakthrough of the present polarization. At a recent conference in Bünde (Westphalia) he stated that as chairman of the West German organization of evangelicals he feels inclined to break off all relations with the radical evangelicals.

Sixth, despite the very serious reservations I have about this book, I do not want to give the impression that everything in it is censurable. The critical remarks to which I have given voice are not meant to suggest that the book contains only false witness or half-truths. On the contrary, there is also much in it that is worthy of consideration and reflection.

When Beyerhaus speaks of the "poor" in the Bible, he is very much worth listening to. When he warns against the tendency among some to trade God's promises and requirements in for the ideology of Marxist-Leninism, his words ought to be taken to heart. When he raises a warning against the one-sidedness and serious shortcomings of the relatively new school of "materialist exegesis," his critique deserves as much to be heard as does the excellent one given recently by Jacques Ellul.

Still in all, taken as a whole, this book remains objectionable because it represents a continuation of what Peter Beyerhaus has been doing ever since the Bangkok Conference in 1972: har­rassing the WCC and the CWME from a distance with outright lies, half-truths, insinuation, innuendo, and false witness. This he apparently prefers above making common cause from with­in the communion of faith with all those who belong to Christ in the great and ongoing task of interpreting God's promises and commands in and for our times.

This Peter often reminds me of Simon Peter, the apostle. With the strokes of his sword he strikes off the ears of those who should hear, so that they, in any case, no longer listen to him. Jesus said to Simon Peter, who had so readily laid about him with his sword: "And you Peter, when you have been converted, strengthen your brothers and sisters" (cf. Lk. 22:32). If the other Peter, the one from Tubingen, were to become converted and turn away from that tendentious fanaticism and attack-mentality that is increasingly isolating him from the ecumenicals and now also from other evangelicals, it could very well be that at some time in the future he might be used to strengthen his brothers and sisters in the ecumenical movement. I hope that Peter Beyerhaus may one day move in that direction.

—Johannes Verkuyl
From the Rising of the Sun.
Christians and Society in Con­
temporary Japan.
By James M. Phillips. Maryknoll, N.Y.: Or­

Here is a comprehensive and well-bal­
anced record of the post-World War II struggles and development of the Christian community in Japan. Dr. Phillips writes as one who has partici­
pated in some of the events recorded, for he has served during the last two decades as professor of church history at Tokyo Union Theological Seminary. He has consistently shown a remark­
able ability to bring together and ana­lyze the movements and forces that have shaped the life of the Japanese church during this time. He is much aware of the various traditions of

L. Newton Thurber is Liaison with South Asia, China, Hong Kong, and Taiwan for the Program Agency of the United Presbyterian Church in the U.S.A. Previously he served as a Presbyterian fra­
ternal worker in Japan where he was associate gener­
al secretary of the National Christian Council.

Anglican and Roman Catholic Attitudes on Missions

erback $7.95.

In 1984 Korean Protestants will cele­brate a century of missions and church growth. There is much to celebrate. Some of the fastest-growing churches in the world are Korean, and they are churches, moreover, that have man­aged to hold together two often unhap­pily separated Christian virtues: rapid church growth and a courageous con­cern for human rights.

Everett Hunt’s highly readable and carefully researched study therefore comes at an opportune moment to re­mind us that happy endings in Chris­tian missions are not always the result of careful plans and flawlessly execut­ed beginnings. The first five years of Protestant work in Korea (1884-90), as Hunt honestly and effectively records them, were a very human mixture of boldness and apprehension, rivalry and

Samuel H. Moffett, whose parents were pioneer mis­sionaries to north Korea, served as Presbyterian mis­sionary in China (1947-51) and in Korea (1955­81). He is now Professor of Missions and Ecumenics at Princeton Theological Seminary.
cooperation, serendipitous improvisation and controlled design.

These were the years when Christianity was still officially proscribed though indirectly tolerated. Missionaries, like all foreigners, were restricted in residence to the two treaty ports. The faith had not yet broken out into the interior where, in the next decade, it was to begin the explosive growth that made it known around the world. Hunt skillfully weaves the effect of the coming of the missionaries into this context of a small nation, ingrown for centuries, jealously guarding its integrity against giant Asian neighbors, but suddenly in 1882 exposed to the bewildering pressures of stranger and stronger nations in the hitherto unknown West.

By the end of 1889 there were eighteen Protestant missionaries and eight “assistants” in Korea (“assistant” in some of the early records surprisingly refers to missionary wives). The author justifiably singles out the three earliest arrivals—Horace Allen, the physician, and Horace Underwood and Henry Appenzeller, clergymen—for extended attention. The first two were Presbyterian, the other a Methodist, and they were the “eponymous types,” the identifying symbols of mission in the period of beginnings. Feminists may be disappointed that he did not add the strong-minded Mrs. Scranton who pioneered in education for Korean women, but her contribution is not overlooked.

Others also figure in the story, particularly the doctors, for they played a key role in making Christianity acceptable in Korea. But it is Allen, Underwood, and Appenzeller who come most vividly alive in this book, thanks to Dr. Hunt’s access to and copious use of their personal diaries, letters, and missionary documents. Allen, “touchy, crotchety . . . and unforgiving” who nevertheless opened the door for Protestant missions and kept it open; Appenzeller and Underwood impatient to evangelize, restless under the social and political restrictions against preaching but thereby forced to turn their energies into the educational work and linguistic studies that proved such an effective foundation for future church growth. How they justified to themselves and to their supporters this diversion from what they considered their primary calling is one of the valuable theological observations of Hunt’s study.

This is the first of a new series of monographs on missions sponsored by
the American Society of Missiology. It is a good choice. I could find only one apparent error. Mollendorf was Prussian, not Russian (p. 35). Hunt knows his Korea from personal experience as well as from diligent research and his book will be appreciated not only by missionaries, missiologists, and students of the clash of cultures or of East Asian history, but also by anyone interested in the ways by which the grace of God causes his church to grow.
—Samuel Hugh Moffett


At last it is here! The delays in the production of this Encyclopedia have been so many that we began to wonder whether it would ever be published. But now it is in our hands, all 1,026 pages of it. A few hours' study make it plain that so vast a complex of information on every aspect of the life and work of the Christian churches has never before been available.

Twenty-five years ago the Christian pessimists were proclaiming that by the end of this century the proportion of Christians among the inhabitants of the world would have sunk from about one-third at the beginning of this century to about one-sixth. It is gratifying to find, on the basis of this immense survey, that the Christian proportion is still just under one-third of the total; there has been a slight diminution, but nothing catastrophic.

Another myth that this Encyclopedia puts to rest is the assertion by the same Christian pessimists that a great many more people were becoming Muslims than were becoming Christians in Africa. The Encyclopedia shows that in a small number of countries Muslims are making sizable but not immense gains, in the majority of countries Islam is static, in a few countries Islam has suffered recessions. All the great gains in Africa have been on the side of the churches.

It is clear that many months of work will be needed before a final assessment of the Encyclopedia can be made. The intensive work that I have been able to devote to it since it came into my hands has led me, however, to have some uncertainties or anxieties.

For instance, the division of church members into adults and affiliated needs much more careful consideration. My old diocese of Tirunelveli in South India is shown as having 89,860 adults out of a total of 285,815. This would mean that 70 percent of the members of the church are under the age of fourteen. This is not the case; a more careful consideration of statistical evidence readily available would have avoided such an error.

The statistics include the interesting category of crypto-Christians, and...
no less than 78 million are given under this heading. Much more careful classification is needed. Without doubt a number of Muslims would love to become Christians, if the penalties for “apostasy” were less terrible. But there is no means of assessing the number. Japan is preeminently the country of crypto-Christians; the number given here is 576,000. How is this figure known or calculated? In the one case that has come under my personal observation, the difference among “the tribals” in India between census figures and the figures given by the churches was due to the inveterate habit of the census enumerators to register tribals by their tribal origins and not by their religious faith. The figures for the 1981 census in India are not yet in, so it is impossible to state whether this irregularity has now been corrected. But these Christians are in no sense whatever crypto; they are members in good standing of their respective churches.

It is very useful to have a complete list of the many “non-white indigenous churches.” It is noted, however, that few of the leaders of these churches have time or inclination for the banal work of keeping statistics; for a great many churches the figures have been filled in by guesswork. This is always a dangerous proceeding. If more accurate accounting were to lead to a substantial reduction in the figure of 82 million shown for members of these churches, this would have effects on the global figure for adherents of all the Christian churches.

These anxieties are not intended in any way to depreciate the enormous work carried out by Dr. Barrett and his colleagues. They are simply a reminder that the work of Christian assessment is still in its early stages, and that an immense amount of work remains to be done.

So, esteemed colleagues, please take a rest. And then on January 1, 1983, set the wheels in motion for the production of the World Christian Encyclopedia for the year A.D. 2000. The reward for having done good work is to be given even harder work, and to be faced with even more exacting challenges.

—Stephen Neill
Mission theology today is far from uniform, and the different tendencies cut across the boundaries of churches and confessions. The author of this doctoral dissertation (at the Catholic Theological Faculty of the University of Bonn) tries to analyze the two main streams of contemporary mission theology as being the heilsgeschichtlich-ecclesiological and the historico-eschatological understanding of mission. He does this by looking at them as "models." Kramm investigates not so much the orthodoxy of the two ways of missionary thinking, but their authenticity: which is theologically more coherent, which can better solve the missionary problems of our time, and which is more appropriate for the missionary function of the church? The author is convinced that this is the case with the historico-eschatological model. And he is also convinced that a simple synthesis of the two models is not easily possible. So this book argues for the historico-eschatological view of mission.

The analysis in the book is logical and persuasive. The author has studied and evaluated the most important literature in the field, especially German-language material. Concerning recent Catholic mission theology, two books in particular are representative of the two mentioned tendencies: Kirche der Volker by J. Amstutz (1972) stands for the heilsgeschichtlich-ecclesiological understanding of mission, and Zur Theologie der Mission by L. Rütti (1972) is-for the first part-represented by G. F. Vicedom, K. Bockmühl, John Stott, Peter Beyerhaus, and others; for the second part, we read names like M. Linz, P. G. Aring, J. C. Hoekendijk, and others. But more important than names are the themes which underlie the mission theologies in question and from which both sides are interpreted in different ways-themes like world, church, history of salvation, eschatology, salvation, dialogue, missio dei. The results put forward by the author may not appear to be particularly new, but they are represented in such a way that they can be seen as credible support for his thesis.

Although Kramm thinks that a synthesis between the two tendencies is not easily possible, one would like to suggest that the second model should integrate as much as possible the elements of the first; otherwise there will never be an approximate consensus among mission theologians.

—Fritz Kollbrunner, S.M.B.

Caste and Christianity: Attitudes and Policies on Caste of Anglo-Saxon Protestant Missions in India.


Is caste a religious institution, and as such to be condemned by Christians, or is it merely a system of social stratification with no ultimate religious significance? The missionaries disagreed in their answer to that question, and their debate is strikingly similar to that conducted among social anthropologists today.

Dr. Forrester writes from personal experience of India as well as with a wealth of careful scholarship. He points out that by the middle of the last century missionaries were almost universally hostile to caste, for by then a consensus had emerged. Their views were resisted by a government that was made cautious by the Great Revolt of 1857, and then challenged by the wholly unexpected mass movements into Christianity that began in the latter part of the century. If whole caste groups were converted, could caste be wholly evil?

By this time also Indian Christians were justly pointing out that missionaries who opposed caste were morally bound to heal their own denominational divisions and to change their own social attitudes toward Indian Christians.

Then the work of the Indologists enabled if not compelled a number of missionaries to adopt a more sympathetic attitude toward Hinduism and therefore toward caste as well. The author discusses Hindu responses to missionary criticisms and then examines Indian Christian attitudes toward the question today.

All the views discussed are set in their contemporary context and the author ends by claiming that "the Protestant critique of caste which slowly developed since the late eighteenth century has had a notable influence in the shaping of ideas and the modification of behaviour far beyond the boundaries of the Protestant churches." That claim demands that this book be widely read and deeply pondered. In contemporary Britain, unable as it is to come to terms with its imperial past, the nineteenth-century missionary is a figure of ridicule. Studies such as this can do much to redeem the missionary memory—an essential precondition for the creation of a more positive attitude toward mission today.

—Roger H. Hooker

Roger H. Hooker, with the Church Missionary Society, worked in India from 1965 to 1978, and is now on the staff of Crowther Hall—the CMS training college—at Selly Oak Colleges, Birmingham, England.
New Ministries: The Global Context.


Third World churches, fruit of the nineteenth-century missionary movement, are maturing into genuinely indigenous Christian communities. This evolution is absolutely essential for the future of Christianity, yet its progress and completion is being gravely hindered by both the theory and the practice of Western missions. So says William E. Burrows, a Divine Word priest who worked in Papua New Guinea for five years, who addresses himself to this problem in a well-written, freshly argued, and persuasive book.

The difficulty, Burrows finds, lies in the Second Church, the church of the North Atlantic Catholic and Protestant communities. (The First Church, following the analysis of Walbert Bühlmann, is represented by ancient and modern Eastern Orthodoxy.) The ecclesiology of the Second Church so dominates the Third Church founded by its successful nineteenth-century missions that these churches have no way of coming fully to terms with their context; and yet such contextualization is necessary if they are to have any credibility and power in their own environment.

This is not a particularly new thesis, but Burrows sharpens it by affirming that near the heart of the problem is to be found a wrong view of the nature and place of the ordained ministry. Clearly he is working primarily with Catholic models when he finds a chief difficulty in the view that the church is primarily a dispenser of saving grace, a sacramental "service station"; that the minister as priest dispenses this grace to a largely passive laity; and that the faithful must be organized into large parishes staffed by "fully trained" clergy (the Missionary Standard Model). Ministers shaped in the celibate Jesuit-monastic style inevitably dominate such a church system. Consequently, there is no possible way for young churches in non-Western cultures to come of age and overcome their dependencies—theological, ecclesial, missionary.

Burrows argues that this currently dominant model neglects other important options that have warrant in church history, not only Protestant but also Catholic. Properly understood, the church is a communion of local churches, free to express the Christian faith and life in their own authentic ways. Apostolicity is not a matter of linear clerical succession but of fidelity to the apostolic experience. The church then must be shaped from the bottom up, from the life of its people in all their localities. The ordained minister is not primarily a priest dispensing grace out of a hierarchical authorization but the pastor of a congregation. He (or she, says Burrows) is fundamentally a representative not of Christ but of the community which is the living body of Christ in each locality. The specifics of Burrows's vision look quite familiar to Protestants acquainted with the work of the World Council of Churches Programme on Theological Education and the theological-education-by-extension movement. In a sense Burrows's book is a tract addressed to his own Roman church, and in a more general way to all hierarchical and clergy-centered churches.

What will Protestants find of interest and value here, besides the satisfaction of muttering to their Catholic partners, "We told you so"? For one thing they will be reminded of how easily a colonial, culturally imperialistic, and noncontextual practice of mission perpetuates itself in all denominations. There are all too many Protestant examples of the Missionary Standard Model.

Underlying much penetrating reflection on a variety of associated topics is a fresh and interesting theology. In his preface Burrows tells how he was helped to become "aware that religion is a perception of an invisible inner dimension penetrating the everyday world and to see Christianity not as a timeless religion but as intrinsically conditioned by history even as it has a mission to shape history." The author uses concepts and language from process theology to ground and express this radically historical view with its implication of radical contextualization.

He hardly speaks to current Protestant mission, however, when he identifies the missionary as essentially an evangelist, whose task is to plant and extend the Christian community, in contrast to the indigenous pastor who should carry responsibility for nurture and leadership in the local churches that result from missionary work. In fact, many Protestant missionaries are neither church planters nor pastors but offer a wide variety of skills and services requested by the independent Third World churches to which they go—by invitation. Some readers may wish to challenge Burrows for saying so little about developmental and social-justice ministries. His reply would probably be that these must flow from the maturing consciousness of the Third World churches themselves. Missionary hands should not stretch out too eagerly to steady the ark for which local churches are responsible.

—David M. Stowe

Come to the January Mission Seminars for Theological Students at OMSC "The Whole Gospel for the Whole World"

Co-sponsored by the Theological Students Fellowship and 29 seminaries. Lecturers include Kosuke Koyama, Union Theological Seminary, and Jose Miguez-Bonino, ISEDET, Buenos Aires.

For application and more information, Norman A. Horner, Associate Director OVERSEAS MINISTRIES STUDY CENTER Ventor, NJ 08606 Publishers of the International Bulletin of Missionary Research

David M. Stowe, Executive Vice President of the United Church Board for World Ministries, New York City, was a missionary in China, 1947-50; in Lebanon, 1962-63; and was formerly associate general secretary for overseas ministries of the National Council of the Churches of Christ in the U.S.A.
H. P. S. Schreuder.
Kirke og misjon.


O. G. Myklebust is professor emeritus of the Free Faculty of Theology, Oslo, Norway, and the only honorary member of the International Association for Mission Studies. As a result of a lifetime interest he has published a book about Hans Paludan Smith Schreuder, the first missionary of the Norwegian Missionary Society (NMS). Schreuder arrived in Natal and Zululand in 1844 and died there in 1882. He made only one visit to Norway, when in 1866 he was consecrated bishop of the Norwegian Zulu and Madagascar Mission. He broke with the NMS in 1873 and became the head of an independent “Mission of the Church of Norway through Schreuder.”

Myklebust has written a noble and courageous book about the controversial, underrated, misunderstood, and maligned bishop. In so doing the author is going against the strongly held opinions of thousands of rank-and-file supporters of missions in Norway. Not only is he presenting an entirely new view of the unpopular Schreuder, but also he is suggesting that Karl Ludvig Reichtel, whose views on Buddhism are regarded as unorthodox, was a great Norwegian missionary. It is a reevaluation of current values.

Myklebust makes a notable contribution by taking local Norwegian issues, which have often been narrowly conceived, and considering them in an international, ecumenical, ecclesiastical, and historical context. The author’s tremendous missiological perspective and his painstaking research ensures that the task is performed on the highest scholarly level.

In this broader perspective the conflict around Schreuder was not caused so much by his “high church” views, which in reality were not “high church,” or by his alleged stubborn nature as much as by problems inherent in the situation itself: the long distance and the great difference between Norwegian Zululand, the slowness of mail, the changing mood both ecclesiastically and politically in Norway, the interpersonal problems on the field, and the intricate and difficult social and political situation in Zululand and Natal. For instance, in Norway the supporters asked for results, blaming the lack of them on the pious Schreuder’s lack of faith, not realizing that when Schreuder in 1850 gained permission from King Mpande to live and work in Zululand—the first missionary to gain such permission—it was an achievement of the highest order. One is left with the impression that a little more generosity and Christian humility on the part of the NMS could have prevented the tragic break. We hope that the book will be given a fair, unprejudiced reading, which both the book and its subject deserve.

—Per Hassing

Per Hassing, missionary to Rhodesia/Zimbabwe from 1939–60 and emeritus professor of World Christianity at Boston University School of Theology, is presently minister of The United Methodist Church, Lillestrom, Norway.


Missiologists will find these two bibliographical monographs invaluable for research and teaching. Bible and Mission is a product of the project “Biblical Studies and Missiology” (BISAM) sponsored by the International Association for Mission Studies. Dr. Marc R. Spindler, associate professor of missiology at the University of Leiden, Netherlands, is coordinator of the BISAM European task-force. The bibliography includes 1,069 entries of books and articles published in Western languages between 1960 and 1980, along with an
author index. The basic assumption, says Spindler in the Foreword, “is that the reference to the Bible is essential to missiology because it is essential to Christian mission anywhere in the world. However, the increasing specialization of theological disciplines has brought about a certain mutual estrangement between biblical studies and missiology on the academic level.” This thorough and carefully prepared work will assist scholars in both disciplines who are serious about bridging the gap and learning from each other.

For a consultation on “Christ’s Lordship and Religious Pluralism,” held at Union Theological Seminary in Richmond, Virginia, in October 1979, the library staff prepared Christian Faith amidst Religious Pluralism: An Introductory Bibliography. While limited to materials in English, it includes both print (only books, no journal articles) and nonprint media. Inclusion of audio-visual materials, both films and sound recordings, makes this a uniquely valuable tool for persons teaching in this field. After a general section on “Christianity and Other Religions,” there are sections on “History and Phenomenology of Religion,” “Philosophy and Theology of Religion,” “Theology and Practice of Mission,” “Third World Theology,” and separate sections on Christianity in relation to each of the other major world religions. There are a few entries from as early as 1910, but the bulk of material included is post-World War II. An author index and an index of media in series facilitate the use of this important reference work.

—Gerald H. Anderson

Gerald H. Anderson, Director of the Overseas Ministries Study Center in Ventnor, New Jersey, is Editor of the International Bulletin of Missionary Research.

Dissertation Notices

Bergsma, Paul J.
Ph.D. Fort Worth, Texas: Southwestern Baptist Seminary, 1982.

Beopprasat-Lewis, Nanthawan.
“In Search of an Integral Liberation: A Study on the Thai Struggle for Social Justice from a Christian Perspective—The Contemporary Thai Farmer’s Movement as a Case Study.”

Cook, A. Guillermo.
“The Expectation of the Poor: A Protestant Missiological Study of the Catholic ‘Communidades de Base’ in Brazil.”
Ph.D. Pasadena, Calif.: Fuller Seminary, 1982.

DiNoia, Joseph A.
“Catholic Theology of Religions and Interreligious Dialogue: A Study in the Logic of Christian Doctrines about Other Religions.”
Ph.D. New Haven, Conn.: Yale Univ., 1980.

Dwamena, Francis Kumi.

Dye, Wayne.
Ph.D. Pasadena, Calif.: Fuller Seminary, 1982.

Harrington, Patricia A.
“The Image of Mary in Mexico: An Analysis of Conflicting Models in the Interpretation of a Religious Symbol.”
Ph.D. Chicago: Univ. of Chicago, 1982.

Ho-Chun, Young.
“A Conceptual Analysis of Religion in Paul Tillich, with Particular Reference to his Positive Contribution towards a Theology of World Religions.”

Lumumba-Kasongo, Tukumbi.
Ph.D. Chicago: Univ. of Chicago, 1981.

MacDonald, Timothy I.
“The Ecclesiology of Yves Congar: Foundational Themes.”

Martin, Sandy.

Pomeroville, Paul.
“Pentecostalism and Missions: Distortion or Correction?”
Ph.D. Pasadena, Calif.: Fuller Seminary, 1982.

Raj, Victor A. R.
“The Cosmic Christ of Colossians.”
Th.D. St. Louis, Mo.: Concordia Seminary, 1981.

Romero, Claude Gilbert.

Savolainen, James.
“Theology in the Shadow of Marx: The Theory–Practice Relationship in the Political Theology of Johann B. Metz and in the Liberation Theology of Hugo Assmann.”
Th. D. Chicago: Lutheran School of Theology, 1982.

Soltu, Addison.
“Uemura Masahisa: First Generation Pastor, Christian Leader and Instinctive Proponent of Indigenized Christianity in Japan.”
Th.D. St. Louis, Mo.: Concordia Seminary, 1982.

Tambascio, Anthony J.
“The Contribution of Juan Luis Segundo to the Hermeneutical Question of the Relation of the Bible to Christian Ethics.”
INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH

INDEX—VOLUME 6

January through October 1982

(pages 1–48 are in the January issue; pp. 49–96 in April; pp. 97–144 in July; and pp. 145–192 in October.)

ARTICLES

Cross-currents in Ecumenical and Evangelical Understandings of Mission, by Lesslie Newbigin, 146–151.
Ethical Decision-making and the Missionary Role, by Robert L. Ramsey, 114–118.
II. The Americans, by Charles W. Forman, 54–56.
III. The Scandinavians, by Torben Christensen, 57–59.
IV. The British, by Andrew F. Walls, 60–64.
V. Comment, by William R. Hutchison, 64–65.
Maryknoll China History Project, 170–171.
Reply to Paul G. Schrottenboer and C. Peter Wagner concerning their critique of his “Cross-currents in Ecumenical and Evangelical Understandings of Mission,” by Lesslie Newbigin, 154–155.
Scottish Institute of Missionary Studies’ Bulletin, 105.
Toward a New Missiology for the Church, by Simon E. Smith, S.J., 72.
The Uneven Growth of Conservative Evangelical Missions, by Robert T. Coote, 118–123.
The Unity of the Church and the Homogeneous Unit Principle, by C. René Padilla, 23–30.
Western Medicine and the Primal World-View, by Russell L. Staples, 70–71.

CONTRIBUTORS OF ARTICLES

Coote, Robert T.—The Uneven Growth of Conservative Evangelical Missions, 118–123.
Marstín, Ronald—Beyond Our Tribal Gods. The Maturing of Faith, 81–82.
Muskenko, M. P. M.—Partner in Nation Building. The Catholic Church in Indonesia, 80.
Nicholls, Bruce J.—Contextualization: A Theology of Gospel and Culture, 92.
Phillips, James M.—From the Rising of the Sun: Christians and Society in Contemporary Japan, 180.
Santa Ana, Julio de, ed.—Towards a Church of the Poor, 129–130.

Seamands, John T.—Tell It Well: Communicating the Gospel Across Cultures, 141.
Taylor, Richard W.—Jesus in Indian Paintings, 33–34.
Tinker, Hugh—The Ordeal of Love. C. F. Andrews and India, 138.
Wagner, C. Peter and Edward R. Dayton, eds.—Unreached Peoples '81, 91–92.
Wojtyla, Karol (Pope John Paul II)—Toward a Philosophy of Praxis (eds. Alfred Bloch and George T. Czuczka), 75–76.

DOBULAR DISSERTATIONS


BOOK NOTES

On back page of each issue—48, 96, 144, 192.

190 International Bulletin of Missionary Research
Overseas Ministries Study Center of Ventnor, New Jersey

60 Years Serving the Christian World Mission

Rest and Renewal by the Sea
In 1923, Marguerite and Ida Doane, daughters of the hymn and Gospel song composer William Howard Doane, established in his memory ten missionary furlough apartments in Ventnor, New Jersey, calling them "The Houses of Fellowship." Over the past 60 years some 8,000 missionary adults, 6,000 children, and 3,000 additional leaders of church and mission from all areas of the world have been served by this missionary project of the Doane family. Known since 1967 as the Overseas Ministries Study Center, the Center now offers 37 comfortable, fully furnished apartments, plus social and recreational facilities, located just one block from the famous Boardwalk and white sandy beach of the Atlantic Ocean.

Continuing Education for the Christian World Mission
In addition to the year-round residential program, OMSC conducts a continuing education program of mission studies, leading to an optional "Certificate in Mission Studies." Some of today's foremost mission specialists come to OMSC each year to live and interact with the residents in a score of seminars and workshops. The Center also publishes the quarterly International Bulletin of Missionary Research, the largest circulation scholarly journal of mission studies in the world.

International and Interdenominational Fellowship
OMSC is known not only for its contribution to vocational and spiritual renewal for mission but for its international and interdenominational community life. During six decades of service to the Christian world mission, OMSC has welcomed representatives of more than 150 different mission agencies and denominations, as well as several hundred representatives of overseas national churches.

Come and Be Part of the Unique OMSC Experience
You are warmly invited to join the OMSC community for all or part of your next furlough or study leave. All missionaries, mission staff persons, teachers and students of the Christian world mission are welcome to apply.

"I know of no center where such a broad spectrum of missiological issues and viewpoints is considered so openly, creatively and lovingly as at OMSC. It is an honor to share in this ministry."
David M. Howard, General Secretary
World Evangelical Fellowship

"Through its conferences and study courses, and through the International Bulletin of Missionary Research, OMSC is doing a uniquely valuable service to the worldwide missionary cause."
Leslie Newbigin
Birmingham, England

"I’m exceedingly grateful to God for OMSC’s unique and significant contribution to our personnel and to the Church at large."
Clayton L. Berg, Jr., President
Latin America Mission

"We express our sincere gratitude for the ministry of OMSC to our missionarines and staff through your facilities and study program."
Alice Griffen, Associate Executive Director
American Baptist International Ministries

"No other North American forum offers such freedom to such a wide spectrum of mission-minded Christians for growth in honest discussion, respectful understanding, and shared commitment."
Thomas F. Stranksy
The Paulists

"I’ve always felt that to fail to participate in the Ventnor programs was to impoverish myself to some degree. The whole Church is in OMSC’s debt."
Arthur F. Glasser
Fuller Seminary School of World Mission


Write to:
Overseas Ministries Study Center
Gerald H. Anderson, Director
Ventnor, NJ 08406

Publishers of the International Bulletin of Missionary Research
Book Notes

Aldwinckle, Russell F.
Jesus—A Savior or the Savior? Religious Pluralism in Christian Perspective.

Bordin, Ruth.
Woman and Temperance. The Quest for Power and Liberty, 1873–1900.

Crew, Paul A., Jr.
Christian Unity: Matrix for Mission.

Hansen, Roger D., et al.

Jackson, Carl T.
The Oriental Religions and American Thought: Nineteenth-Century Explorations.

Lienemann-Perrin, Christine.
Training for a Relevant Ministry. A Study of the Contribution of the Theological Education Fund.

Matthews, Warren.
Abraham Was Their Father.

Moore, Ray A., ed.

Rooney, John.

Sano, Ray I.
From Every Nation without Number: Racial and Ethnic Diversity in United Methodism.

Sigal, Gerald.

Williamson, Clark M.
Has God Rejected His People? Anti-Judaism in the Christian Church.

Yamamoto, J. Isamu.
Beyond Buddhism. A Basic Introduction to the Buddhist Tradition.

Young, Richard Fox.
Resistant Hinduism. Sanskrit Sources on Anti-Christian Apologetics in Early Nineteenth-Century India.

In Coming Issues

The Role of North Americans in the Future of the Missionary Enterprise
Jorge Lara-Braud

Evangelism: A Disciplinary Approach
David Lowes Watson

Christian Witness in the State of Israel Today
Ray G. Register, Jr.

Guidelines on Jewish–Christian Dialogue
World Council of Churches

Directory of 1,000 Doctoral Dissertations on Mission, 1945–1981
E. Theodore Bachmann

In our series on the Legacy of Outstanding Missionary Figures of the Nineteenth and Twentieth Centuries, articles about

Roland Allen
Florence Allshorn
Charles H. Brent
Karl Hartenstein
Frank Laubach
D. T. Niles
Joseph H. Oldham
William Paton
Arthur T. Pierson
Samuel M. Zwemer

Book reviews by
Sarah Cunningham, W. Harold Fuller,
Luis M. Dolan, C. P., Barbara Hendricks, M. M., David J. Hesselgrave,
William B. Kennedy, Charles Kraft, John M. Mulder, Richard John Neuhaus,
Clark H. Pinnock, James A. Scherer,
Luther Schreiner, Wilbert R. Shenk,
Charles R. Taber, Norman E. Thomas,
Proceso U. Udarbe, Joel Underwood, and others.