The gospel does not change: "Jesus Christ is the same yesterday and today and for ever" (Heb. 13:8). But our understanding of the gospel grows, and the context in which Christians name the Name changes. So earlier perceptions and positions require rethinking; otherwise we have an embalmed theology.

"The Role of North Americans in the Future of the Missionary Enterprise," a major consultation at the Overseas Ministries Study Center in May 1982, examined the factors and forces that affect today's 53,000 North American overseas missionaries. Jorge Lara-Braud, in his keynote address included here, affirms both the abiding place of the missionary and the need for North Americans to reassess their posture in that endeavor.

David Lowes Watson sees evangelism as "a missional discipline" that has both "distinctiveness and inseparability" from other features of mission and ministry. He establishes a working definition of evangelism as "discerning, defining, and interpreting the Christian message for communication to as many as possible, as often as possible, in as many ways as possible."

Other articles in this issue—on the legacy of William Paton, on Christian witness in the State of Israel today, and on dialogue with Jews—deal with various aspects of the unique, ongoing relationship of the church and the Jewish people. This relationship—more than any other in the Christian mission—involves a delicate balance between continuity and change.

Announcing

Norman A. Horner, associate editor since 1977, has retired and returned to the Middle East on a Maryknoll Walsh-Price Fellowship to do research for a new book on the churches in that troubled area of the world. We owe much to him for his creative editorial care of the journal, and we are grateful that he will provide continuity as a contributing editor in the days ahead.

James M. Phillips, our new associate editor, brings a rich background as scholar, missionary, author, and editor. Educated at Yale Divinity School, where he was student secretary to Kenneth Scott Latourette, and Princeton University (B.A., M.A., Ph.D.), he served as a Presbyterian missionary in Korea (1949–52), and Japan (1959–75) where he was on the faculty of Tokyo Union Theological Seminary. For seven years he was associate editor of The North East Asia Journal of Theology. Since 1975 he has been Visiting Professor of Church History at San Francisco Theological Seminary, and North American Director of the Pacific Basin Theological Network. In 1981 Orbis Books published his From the Rising of the Sun: Christians and Society in Contemporary Japan, which was selected by this journal as one of the outstanding books of 1981 for mission studies. We welcome him and commend him to our readers.
The Role of North Americans in the Future of the Missionary Enterprise

Jorge Lara-Braud

I approach this theme with a genuinely sympathetic mind. I was introduced to the gospel of Jesus Christ by missionaries from the United States. Throughout my years as a first-generation evangelico (the preferred self-designation of Latin American Protestants) I have been blessed by the companionship of other United States missionaries in the Third World, especially in Latin America. I have never ceased, moreover, to be impressed by the contribution such missionaries have made since early in the nineteenth century to the birth and nurture of Christian communities throughout the world. As we celebrate the existence of a truly worldwide Christian fellowship today, we owe to missionaries from the United States—Protestant and Roman Catholic—a greater debt of gratitude than to those of any other nationality. Therefore the role we envision for North Americans in the future of the missionary enterprise has special importance. (In this article the term “North American” will be used with reference to the United States alone. To include Canada and Mexico in this particular discussion would be confusing.)

I have detected a growing ambiguity in reaction to the powerful role North Americans continue to play in cross-cultural missionary outreach. But I also sense that their enormous influence is now counterbalanced by at least ten recent developments:

1. The center of gravity of the Christian community has moved from the North Atlantic to the Third World, chiefly Latin America and Africa.
2. The so-called younger churches are no longer young, nor are they tiny communities. After three, four, or five generations, they have become largely or entirely self-governing, self-supporting, and self-propagating. Neither are those churches merely receiving missionaries; they are currently sending about 17,000 of their own to neighboring and distant areas, including the United States and Western Europe.
3. In areas where Christianity is growing fastest, such as sub-Saharan Africa or Korea, or among the Pentecostal communities of Latin America, expatriate missionaries now play a limited role or none at all. Some would say that to reintroduce such missionaries, or to increase their number, would actually retard growth.
4. The kinds of younger churches that continue to request North American missionaries are generally those still unable to achieve a truly indigenous character, and still unable to see that the cause of social justice is integral to their Christian witness.
5. Western Europe and the United States are increasingly seen as themselves mission fields. The organized church life of Western European Protestantism has virtually collapsed. Roman Catholicism in Europe, where it is numerically important—as in Spain, Portugal, and Italy—is comprised largely of nominal Christians. The problem in the United States may be even more serious. Few nations, if any, have a larger percentage of their population active in church life. At the same time, no country on earth seems more in the grip of secularism or more given to the ways of violence, while exporting both through transnational enterprises and military alliances. We shall return to this point later.

6. The great new fact in world Christianity is the discovery of the poor as central to the biblical message, as the chief pastoral claim upon the church, and as the focus of both protest and solidarity among Christians. Therefore symbols of affluence in the missionary enterprise are increasingly seen as inappropriate or contradictory. More importantly, the poor of the world, and especially the Christian poor, question the validity of a Christian witness coming from the United States when it is so intimately related to an economic system that brings affluence to the senders but destitution to the recipients.

7. Although the Christian community is now worldwide, it is not truly world-encompassing. More than half the population of the earth has yet to hear the good news of salvation in Jesus Christ. That fact has graver missionary significance because the same “unreached peoples” are the poorest of the poor. There can be no greater concern than that in planning for the future of the missionary enterprise. The question is whether the responsibility for that enterprise belongs to the whole Christian community, or only to those who can afford missionary personnel, training, transportation, and technology.

8. The resurgence of other religions, Islam for example, will mean less accessibility for Christian missionaries in lands where those religions are dominant. We need new wisdom on how to make an authentic Christian witness where conversions will be few, but where genuine interfaith dialogue is still a lively option. The experience of “nonsuccess” in mission is valuable, if for no other reason than to remind Christians that our Lord calls us not to success but to faithfulness.

9. We live in an age when people tend to be identified more and more by their ideologies. Ideologies are, after all, structures of meaning by which we make sense of our place in the world, and we cannot exist without them. Faith itself is mediated to us through such structures—God’s Word made incarnate in culture—and in that sense ideology has a positive connotation for Christians. But ideology can assume a preemptive role, ceasing to be a mere vehicle of meaning and becoming meaning itself. This negative aspect of ideology is seen, for example, when an attack on capitalism is perceived as an attack on Christian faith. And it is equally evident when socialism, as an alternative to capitalism, is regarded as synonymous with Christian faith.

The obsessive North American anticommunism is ideology in the negative sense. Millions throughout the world, especially in Latin America, see the North American mission right up to the present time as a mixture of Christian faith and American ideology, and that evaluation is probably correct. They base their judgment on the inability of most North Americans to understand, first, that the economic system of the United States may be seriously at variance with Christian faith; and, second, that a democratic socialism may be the most appropriate political and economic system for the Third World. This has everything to do

Jorge Lara-Braud, a lay theologian born in Mexico and now a naturalized United States citizen, is a specialist in Latin American Christianity. He presently serves as Director of the Council on Theology and Culture of the Presbyterian Church in the United States. This article is adapted from his address at the Consultation on the Role of North Americans in the Future of the Missionary Enterprise, held at the Overseas Ministries Study Center in Ventnor, New Jersey, May 4–7, 1982.
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10. Finally, all planning for the future must be done in the shadow of a possible nuclear holocaust. Whatever else we do, peacemaking must be kept paramount. Of all nations with nuclear capability, the United States is remembered as the only one that has actually used it to kill fellow human beings. The whole world expects North American Christians to validate their witness by being the primary advocates of dismantling the nuclear arsenal wherever it exists.

It is important to note that, even as ideologies become increasingly powerful, few North Americans involved in cross-cultural mission possess the intellectual and theoretical tools to deal with the interplay between faith and ideology, either at home or abroad. This leads to serious misunderstanding with Third World Christians, whose struggle against oppression is also a struggle against the very ideologies they associate with the North American world. The question is whether the faith of those missionaries is clear enough to distinguish between the positive and negative roles of ideology, either their own or those of the people to whom they are sent.

The ten new developments summarized above leave me with a sense of deep uneasiness, but also with a profound hope concerning the North American role in the future of the missionary enterprise. A Christian can look at the future in two ways: as futurum and as adventus. This distinction is not unlike the difference between chronos (clock time) and kairos (time of opportunity). Futurum is the further unfolding of the forces of the past. Adventus is a qualitatively new reality, which the past cannot explain. Rather, as a new reality, it frees the past to be the past with all its accomplishments and failures so that it lives on, as it were, by the permission of the future. To put it more theologically, reliance on futurum is salvation by works. Reliance on adventus is salvation by grace through faith. The one is human creation; the other is divine re-creation. But God is sovereign over both, and can redeem both. From the perspective of futurum those ten developments lead to dismay or obstinacy; from the perspective of adventus they are a challenge to hope in the God who still makes all things new.

Let me identify what I see as signs of a movement from the past into the future as adventus—a movement largely unexplainable in the terms of the past. The first sign for me is the rebirth of the Roman Catholic Church in Latin America, more precisely the large sector of that church whose conversion to Jesus Christ is now expressed in its preferential option for the poor.

A second, closely related sign is the reconciliation of Christians separated by the bitter polemics of the sixteenth-century Reformation. In the United States we seem to have forgotten that scarcely twenty years ago an ecumenical conference (like the one held in Ventnor in May 1982) dealing with Protestant missions in what was widely considered a Roman Catholic continent would have been unthinkable. It is even more surprising for first-generation Latin American Protestants to receive a Roman Catholic embrace of reconciliation before their anti-Catholicism had hardened into inflexible prejudice. Protestant-Catholic reconciliation has, in turn, inspired an even broader unity. At a meeting of the Faith and Order Commission of the World Council of Churches, held in Lima in January 1982, Eastern Orthodox, Roman Catholic, Anglican, Protestant, and Pentecostal Christians also reached agreement in a landmark statement on baptism, Eucharist, and ministry.

A third sign of adventus is the reemergence of the Christian church in the People's Republic of China. Millions among a billion people there may yet hear the name of Jesus Christ from fellow Chinese, with little or no help from outside that country.
A fourth sign is related to another aspect of reconciliation. In the United States, a profoundly racist nation, blacks under the leadership of Martin Luther King, Jr., and other prophets of the black church broke the legacy of slavery. It is no less than miraculous that blacks should forgive their fellow Christians in the white community who had used their institutions and theology to legitimize black oppression. That miracle of forgiveness has continued into recent years, when white Christians have again neglected black concerns. Without this spirit of forgiveness, a sign of adventus, one could have little hope for Southern Africa or Haiti, or for the relationship of whites to the Indian populations in both the United States and Latin America, or to the Aborigines of Australia and New Zealand.

Space does not permit an elaboration of other signs of adventus, such as the emergence of qualitatively new relationships between women and men, or the ways in which people of different religions and ideologies in many parts of the world have chosen to transcend those differences in a common struggle against injustice. What can be seen in these signs is that our present social evils are unnecessary, that Christians are free to plan with a certain utopian confidence, and that God chooses the foolish—the weak and insignificant—to be the principal actors in the accomplishment of his will.

Even from the perspective of futurum, that is to say, on the basis of lessons from the past, North Americans still have a viable and valuable role to play in the future of the missionary enterprise. For example, in lands where the gospel has not yet been preached and is unlikely to be preached by others, or where the Scriptures have not been translated into the local languages, they have a compelling summons to fulfill the Great Commission in those ways. Wherever human need calls for a compassionate sharing of technology and technical skill, North Americans may be especially suited to serve. In public health and food production alone, they may now be needed in much greater numbers than in previous decades.

For North Americans to limit their efforts to relatively non-problematic types of work would be less than worthy of missionary obedience. In fact, a new kind of courage seems to be demanded of them in the future—the courage to be involved on all six continents with other Christians, in the full spectrum of the missionary calling. This runs the risk of misunderstanding, even resentment, because theirs may be the largest contribution in terms of both material resources and personnel. That risk will be taken responsibly only to the degree that it conforms to the signs of God’s adventus, and not to the patterns of the past.

To suggest the features of that kind of risky future for North Americans is an exercise in temerity, but it may also be an exercise in justification by faith. I attempt it only because I owe my Christian identity to the gifts of the Christian community in both the United States and the Third World. There are three broad features I see in the future role of North Americans in mission:

The first has to do with the poor. All future cross-cultural mission that seeks to be biblical and consonant with the example of Jesus will be guided by a preferential option for the poor. On this point the 1980 missionary conferences at Melbourne and Pattaya came close to agreement. It is noteworthy that the inclusion of this concern in the Pattaya Statement reflects the challenge to that conference by some 250 participants, mostly from the Third World. But among those who helped spearhead the challenge are Ronald Sider and Clarence Hilliard, North American evangelicals known for their advocacy of the poor.

It will not be easy for North Americans to refashion their missionary outreach in solidarity with the poor. It will be even more difficult for those Protestants whose constituencies include virtually none of the poor, but it is certainly not impossible. Several North American Catholic congregations, notably Maryknoll and Jesuit, have identified so deeply with the poor that even martyrdom has been among their contributions. Celibacy may indeed be an asset in that particular ministry. The financial support for the traditional kind of missionary family from the United States is currently estimated at between forty and fifty thousand dollars per year, including project expense. Those figures were brought to my attention through correspondence with people at the Overseas Ministries Study Center and with some of the generally frugal “faith missions.” The latter report that two thousand dollars a month are needed to maintain a missionary family, not including the cost of travel or project support. A Third World missionary family at work in another Third World country would probably require no more than a tenth or even a fifteenth of that amount. Regional ecumenical consultations involving North American missionaries, their national colleagues, and representatives from mission agencies in the United States should be held in the southern hemisphere to deal specifically with this problem. The wisest advice may come from the national colleagues, especially those whose own experience among the poor has led them to understand the compassion of Jesus Christ himself, the great missionary.

A second feature of the role of North American missionaries and their agencies is Christian unity—the need to be considerably more ecumenical and less denominationally oriented. The disunity in Christian witness today is more than ever an impediment to the proclamation and reception of the gospel, especially in lands where ancient religions are in resurgence. And disunity in places where people struggle for freedom is tantamount to complicity with the oppressors. North Americans bear special responsibility for healing the divisions exported in such profusion from the United States to other countries—divisions further multiplied by indigenous believers who have not been led to see the urgency of Christian unity.

In dealing with sister churches whose inherited style is often one of persistent sectarianism, a renewed concern for Christian unity is of immense importance. It is axiomatic these days that cross-cultural mission is done in partnership with indigenous churches, but what if that partnership is at the expense of perpetuating division? What if the request for more missionaries is itself a reflection of sectarian intention? What if, with limited missionary personnel, Protestants and Roman Catholics could unite with indigenous Christians in the proclamation of the gospel and its...
translation into a concern for justice? The answer to all those ques-
tions lies in whether we see the future as one of unity or disunity.
Clearly God’s adventus demands unity.

A renewed concern for Christian unity would help to avoid sowing
the seeds of division in those enormous areas of the world
where the gospel of Jesus Christ will only begin to be proclaimed
in the years ahead. There is every reason to suppose that North
Americans will lead in this new era of missionary history. One
hopes that their reason for taking that lead will be a fresh and au-
thentic response to the Great Commission, rather than merely
their abundance of funds, personnel, technology, mission theory,
and protection by American embassies. True missionary obedience
would oblige them to invite Christians from a broad spectrum of
nations and traditions to share in so massive a task. This is a time
when the wealth of North American Christianity could be put at
the service of the worldwide missionary community, with special
emphasis on Third World missionaries. In the light of such un-
precedented opportunity, the differences that presently exist
would tend to disappear. The legitimate differences that remain make a broad partnership even more necessary.

The outcome could be an altogether new kind of Christian for whom
the gospel is at the same time love, justice, and peace—embodied
in a new society composed of new women and men, with none of
the sorry legacy of a divided church.

The final feature I see is that of a reevangelized North Ameri-
can. The credibility of cross-cultural missionary outreach is increas-
ingly tested by what North Americans are seen to be at home, and
what they permit to be done in their name elsewhere. There are no
Christian nations as such. That illusion disappeared with the era of
Christendom. But the United States is correctly perceived as the
most powerful nation in the world, and it is also seen as a society
in which the majority of the population, including those most in-
fuential in public and private life, are Christians. That is why
North Americans are held so accountable by others, and why those
who know them best may wonder at their audacity in sending
missionaries to other lands. People in those other lands know
about the American tendency to excessive accumulation of materi-
all wealth, and to measure human worth in terms of income and
possessions. They are aware of the correlation between color and
poverty in America. They also know that North American family
life is the most fragile in the world, with one of every three mar-
rriages ending in divorce.

Perhaps the greatest concern others have is the North Ameri-
can propensity to violence, because it eventually affects them
through alliances with their dictators and in the training and
equipment of security forces to eliminate the people’s opposition.
On the worldwide scale, they see North Americans as cheating the
poor, and endangering the world because of a perverse doctrine of
national security that requires more and more sophisticated instru-
ments of annihilation. Does such a nation have the right to send
missionaries? Aren’t those missionaries in some sense carriers of
the spiritual disintegration that afflicts their own nation? Will they
not become informants for their intelligence services against the
very people they serve, since they have no record of opposing the
misuse of power in their own country? I have heard such questions
raised repeatedly by Christians in Latin America, whose commit-
ment to the gospel of Jesus has placed them between the power of
their dictators and American power. Similar questions are raised
by Koreans, Filipinos, South African blacks, and others. Don’t
such people also fear the Soviet Union and its allies? Yes, they do,
but not to the same degree. Russian influence is not so omnipres-
tent to them, and they have no illusions about atheists.

The United States is in need of missionaries from the very
churches that were born out of its own earlier missionary obedi-
ce. The people most directly hurt by the misuse of power, those
who have experienced imprisonment and torture for political dis-
sent, are the ones most needed. To encourage this “mission in re-
verse” would be a sign of penitence, marking the freedom of a new
beginning.

But a sizable missionary force from the Third World to re-
evangelize North America is unlikely to materialize soon. Should
the United States then merely repudiate the call to cross-cultural mission? God forbid! In the final analysis we say
with St. Paul, “For it is not ourselves we preach; we preach Jesus
Christ as Lord, and ourselves as your servants for Jesus’ sake” (2
Cor. 4:5). In a paradoxical way, North Americans will be needed
where they are most feared and most doubted, if their preaching is
that of humble, forgiven sinners. Humility of that kind may return
to America as a vehicle of God’s gracious judgment for personal
sins and the sins of the nation. In it is the prospect of new life for
North Americans as well as for those affected by their national
life. It may also mark the beginning of a new role of solidarity
with the vulnerable for North Americans in the future of the mis-
ionary enterprise.
Evangelism: A Disciplinary Approach

David Lowes Watson

1. Clarifications

At the center of the Christian faith is an eschatological mystery. It pervades the teachings of Jesus, who speaks time and again of the presence of the kingdom of God, yet warns of the imminence of the kingdom still to come. It is at the heart of the apostolic witness, which testifies to God's saving righteousness in the life and death of Jesus Christ, yet calls to a faithful discipleship pending the fulfillment of the New Age promised in his resurrection. In that Christians are charged with proclaiming the truthfulness of these promises, all temporal evidence to the contrary notwithstanding, it is evangelism that brings the mystery most sharply into focus. To broadcast a gospel of present salvation and future hope is to perform to identify with the awesome birthpangs of God's new creation. It is to affirm, in the ambiguities of the present, the certainty of that which is to come (Rom. 8:18–24).

To the extent that the church is faithful to this evangel, a critical anticipation permeates the whole of its life and work. The inherent tension of such a message, however, presents Christians with a constant temptation to defuse its immediacy by moderating the crisis of God's love or qualifying the scrutiny of God's justice. On the one hand, there is a tendency to dissociate the gospel from the world, declaring God's salvation to be spiritual and transcendent, thus denying the incarnational essence of the faith. On the other hand, there is the impulse to seek for the fullness of the New Age through the endeavors of worldly involvement, by implication confining the promise of eternal life to an ephemeral existence. On both counts, human idealism substitutes for the authenticity of Christian hope, and the eschatological urgency of the evangel is subsumed by gnostic assurances of presumptive utopianisms.

All of which is not without a certain irony, for when evangelistic impatience displaces the more scriptural stance of active expectancy, it is usually due in the first instance to a deep concern for the gospel—to zeal rather than indifference. Take, for example, the tendency to press the concept of personal salvation to the extreme of a privatized gospel. As an anachronistic pietism, which enervates the biblical witness, this is rightly to be censured. The censure becomes pejorative, however, if it is not understood that an excessive preoccupation with the technics of soul-winning is frequently occasioned by the enigma of worldly resistance to the evangel, a rejection rarely experienced by those who disdain to risk it. It is nothing less than a question of theodicy that the message of God's salvation should meet with disbelief, and while this must in no way be circumvented with a premature or selective soteriology, the apparent failure of the gospel to evince a response from so many of those with whom it is shared is an exacting test for those who take their personal evangelism seriously.

By the same token, a concern for the relevance of the gospel to the human condition can often be pressed to an unduly histori-
from the fact that a great deal of evangelism is patently deficient per se in the substance of the New Testament message. The church as evangelist must plumb the depths of the Christian tradition with the specific objective of honing the essentials of its message against the panorama of human history. Not to give this a distinctive priority is ultimately to blunt the cutting edge of the evangel, whether or not the church lives out its implications.6

The question in short is one of disciplinary clarification. While other features of ministry have been developed in relation to the contemporary mission of the church—diakonia, for example, as a social outreach that identifies with the poor and oppressed,7 or didache as a process of education that seeks to raise the consciousness of Christians as to the locus of their faith8—the defining of evangelism for communicating the gospel to the world has been less clearly established as a missional discipline. All too often it is assumed that the Christian message will be self-evident in sacrificial service, or self-explanatory in personal testimony: an evangelism by osmosis, so to speak. The result is that the content of the evangel is given peripheral theological consideration, or else is subsumed by the more inclusive objectives of Christian mission. With a disciplinary structure, however, evangelism becomes the verbal communication of the Christian message undertaken with the full impact of the apostolic tradition, thereby freeing the evangelist to hand over to the world a message that retains its authenticity in the particularities of historical context.

Such a structure can further serve to clarify the distinction implicit in the words “evangelism” and “evangelization,” a distinction somewhat blurred by their increasing synonymy in current usage. If evangelism is the verbal communication of the gospel, then evangelization is its praxis, the reflective working out of evangelistic activity. It is the catalyst between evangelism and other features of Christian ministry and mission, applying the criteria of enunciation and contextualization to ensure the relevance and authority of the message. The problem is that evangelization as a catalytic process lacks cogency if evangelism itself is not properly defined. Even worse, it can become a contradiction of praxis—a reflection on what ought to be happening in evangelism rather than on what is in fact being attempted.9 All the more reason, therefore, that evangelism should have its own disciplinary framework, assuming its rightful place as a field of practical theology, and providing a clear identity for those who are called to announce the good news of God’s salvation in Jesus Christ.

2. Disciplinary Structure

Evangelism, as the verbal communication of the gospel, has two forms: the prophetic and the personal. The word “form” is used here in the philosophical denotation of a determinant principle, since the substance of the evangel remains the same, whichever form is adopted to ensure its ready communication. It follows that the two forms can be employed interchangeably or simultaneously, the purpose of formal distinction not being to prescribe evangelistic models but, rather, to utilize every possible means of reaching people with the gospel.

Each form of evangelism has two functions: the informative and the vocative. To distinguish between the telling of the message and the invitation to respond to it in repentance and conversion is to make the evangelist more aware of what is happening when the initiatives of God’s love and justice are communicated. This in turn engenders a greater sensitivity to opportunities for witness and proclamation.

The Prophetic Form of Evangelism

Prophetic evangelism is the form of communicating the Christian message that announces the New Age of Jesus Christ. The scriptural word for this has traditionally been kerygma, but the verb kerysein provides a broader connotation in that the heraldic activity of the church is not restricted to preaching. The church as prophetic community seeks to proclaim the gospel so that all might hear, declaring the presence of the risen Christ in the power of the Holy Spirit, affirming the promise of God’s coming rule, the basileia toun ouranon, and calling on all to repent and be reconciled to God.

It is a premise of this form of evangelism that is must be implemented first and foremost by the local congregation of the church. If the prophetic responsibilities of evangelism are consigned to specialized ministries or agencies, there are two unfortunate consequences: those who accept this mandate find their proclamation disempowered if the local church proves unwilling to share in the responsibility it has delegated to them; and the gospel proclaimed by the local church itself becomes increasingly parochial, evading the accountability of incarnational discipleship. The prophetic message of the church must impact the world where ordinary Christians live and work. Only then is the evangel truly authentic.

The informative function of prophetic evangelism is to tell persons at every level of worldly power, individual, social, national, and international, that God’s sovereignty over the whole of creation is to be restored in its fullness—at once a denouncement of the impugnment of this sovereignty by human sin and a pronouncement of the saving presence of God’s love and justice.10 The skills required are those of discernment and interpretation: seeking out the signs of the New Age in human history and existence; interpreting them in the light of God’s coming rule; and then communicating them as good news to as many as possible.

Most especially in the world of the 1980s, made globally aware as never before by communicative technology, the church as prophetic community needs to interpret the signs of God’s social grace. There is much to censure in a world of oppressive systems and imbalanced wealth and power, but the message of the evangel is that the world stands judged, not from afar by an apathetic God, but by a sympathetic God whose light comes into the world unrecognized. The prophetic message is to point to that light for those with eyes to see. It is to give the routine and the commonplace new meaning. It is to announce, over and over again, the presence of God’s salvation in the very midst of the world.

It follows, therefore, that prophetic evangelism must be implemented continuously, regardless of the response it evokes. This is not to suggest that response is irrelevant, nor yet that prophetic evangelism is exclusively public in its outreach. There are many private conversations that lead inexorably to a prophetic challenge, or should do lead. People with social power need to hear a message that does not stop at personal faith, but offers hope for the world in which they exercise their power—a message that, more often than not, needs to be heard intimately in an atmosphere of complete trust. Nevertheless, receptivity cannot be the criterion by which the prophetic message is measured. The New Age comes ultimately as a surprise, and evangelists are duty-bound to warn of its imminence. It is an announcement for all: for those who are ready, and for those who are not.11

Vocatively, the function of prophetic evangelism is to call persons, societies, and nations to repentance and conversion. In the ongoing task of perceiving and announcing the reality of God’s saving righteousness in the world, the Christian community finds the assurance of its message: that there is hope for the world, and that God’s kingdom is to come on earth, as in heaven. The call for metanoia, therefore, is not merely to an ethical accountability, important though that is as a component of the evangelistic message. It is primarily a call to eschatological expectancy for those with ears to hear, to an active waiting in hopeful anticipation, with a warning that time is short.
The Personal Form of Evangelism

Personal evangelism is the form of communicating the gospel through the sharing of faith. The scriptural word associated with this is **marturia**, the imparting to others of the Christian message in which one's own insights and convictions play the major role. Inasmuch as the sharing of faith involves deep and mutual exchanges, this form of evangelism is most effective in the directness of conversation and dialogue. It is when a Christian, in the immediacy of personal contact, intimates the beliefs that are the bedrock of discipleship, that the Holy Spirit speaks most powerfully to another person through the evangel.

Since faith is a gift, received by grace, the experienced evangelist enters into such dialogue with genuine expectancy of a fresh encounter with the Spirit. If the communication of the gospel is honest, there will be not only a bold affirmation of one's own faith, but also an openness to new revelations of God's grace through that of the other person. This is to do no more than trust to another person through the evangel, a means of convincing persons of their need of Christ, rather than of Christ. The evangelist does not argue, but risks, with a confidence in the grace of God and with a spiritual insight into the work of the Spirit in the life of every human being. And in risking, there comes afresh the discovery of divine prevenience.

The informative function of personal evangelism is first the telling of the evangel, succinctly and in its essentials, as the reality of God's salvation in the life, death, and resurrection of Jesus Christ. It is important to regard this as information, because the power of the gospel lies in its very historicity: that the lostness of humankind in sin was at once exposed and remedied in the man of Nazareth, crucified, dead, and buried when Pontius Pilate governed Judea, and raised from the dead when Pilate still governed. The story is straightforward, and must be imparted as such, elaborated only insofar as it can be kept simple and direct.

Personal evangelism is further informative in that it tells people what is happening in their lives when the Holy Spirit draws and invites them to salvation, creating "desires after God which, if we yield to them, increase more and more." The presentation of the gospel in its essentials is not the enlightenment of persons through a liberating self-awareness, nor yet their opening up to new ideas and concepts. It is, rather, the conversion to a wholly new perspective on that which already is; the uncovering of eyes that have been blind to the reality of God's love, and the disclosure of divine acceptance.

Vocatively, the function of personal evangelism is the call to repentance and discipleship. It is an invitation that should be given spontaneously, yet with assurance, since the grace of God provides both the opportunity and the means. The signs that the Spirit of God has prepared a person for this call become familiar to the practiced evangelist: a marked and even irrational resistance to the implications of the gospel, coupled with a persistent questioning of its truthfulness through the ingenuities of human reason. Arguments against the Christian faith are never more skillful than on the lips of those about to find grace irresistible. And because personal evangelism is so often occasioned by persons who, at the crisis of their struggle against God, look to a Christian to facilitate their surrender, it affords from time to time the high privilege of sharing in the moment of illumination as another human being sees with the eyes of faith that the gospel is indeed the offer of God's saving righteousness in Jesus Christ.

3. Implications

It remains now to be asked whether these forms and functions, hardly innovative in and of themselves, might nonetheless together comprise a structure sufficiently distinctive to be helpful for the church, or whether they merely complicate the field with a further set of categories covered quite adequately by existing areas of mission.

In the first place, a disciplinary approach establishes a working definition of evangelism as discerning, defining, and interpreting the Christian message for communication to as many as possible, as often as possible, in as many ways as possible. Evangelism is thus clearly perceived to be an ongoing task. Regardless of the ecclesial context, faithful Christians know instinctively that the outreach of the church is for the most part plain hard work, and to have evangelism defined as a labor along with everything else can be a liberating and empowering concept. To approach it motivationally is to misunderstand the nature of the task. Motivation for evangelism comes from doing it, and lack of motivation is usually procrastination caused by discomfort with an assignment for which hard work is somehow deemed not good enough. A disciplinary approach cuts evangelism down to size, and thereby renders it practicable.

In the second place, evangelism as a discipline serves to clarify other features of ministry and mission by adopting the scriptural principle of distinctness and inseparability (Romans 12; 1 Corinthians 12; Eph. 4:4–16). Prophetic evangelism, for example, impels a church to sharpen its insights into God's activity in the world; and this in turn confronts church members with the demands of their own discipleship. Contrary to the view that verbal proclamation distracts the church from its servant work, it is precisely the lack of such pronouncement which all too often engenders comfortable adjustments that dispense with costly discipleship. By the same token, personal evangelism consistently practiced reveals that the gospel is often what people most expect and need from a Christian. Sacrificial service is not a Christian monopoly, nor yet are global good manners. The gospel, on the other hand, is the particular Christian contribution to the coming of the **novum**, and to the extent that Christians witness to this message of God's salvation, their outreach into the world imparts the fullness of the **missio Dei**.

Third, and perhaps most pertinent for what lies ahead in Christian mission, a disciplinary approach to evangelism can make a contribution to interreligious dialogue, which, along with the development of strategies for cross-cultural evangelization, has now entered an energetic new phase and is raising some weighty theological issues. In its prophetic form, for example, evangelism provides a significant referent by announcing God's **novum** as that which will ultimately transcend all religious understanding. Christianity included. To affirm the **novum** as the only absolute is to free Christian eschatology as a hope for all the world. Likewise personal evangelism, by seeking to share with other persons in mutual openness of faith, assumes a wide spectrum of cultural and religious contexts. By combining profound loyalty to one's own religion with intellectual sensitivity, Christ becomes the point of encounter in the power of the Spirit.

Without a disciplined approach, however, evangelists can quickly become defensive rather than vulnerable, sectarian rather than catholic; or worse still, can become indecisive over the whole evangelistic enterprise, permitting the essentials of the Christian message to be lost in the exigencies of a religiously pluralist world. For evangelism is the focus of Christian identity. When it is undertaken responsibly and consistently, Christian discipleship
has meaning and purpose. When it is neglected, or practiced thoughtlessly and impulsively, the church makes its peace with the world as it is, and ceases to hope for the fullness of God’s promises. In this task, therefore, as in everything else that the church is called to be and to do, there must be the accountability of disciplined servanthood.

Notes

1. For a lucid and well-documented study of these biblical themes, see Isaac C. Rottenberg, The Promise and the Presence: Toward a Theology of the Kingdom of God (Grand Rapids: Wm. B. Eerdmans, 1980).
6. A point well taken by John R. W. Stott, Christian Mission in the Modern World (Downers Grove: InterVarsity Press, 1975), pp. 35–57, and further developed by David J. Bosch, Witness to the World: The Christian Mission in Theological Perspective (Atlanta: John Knox Press, 1980), pp. 11–20. While both authors make the helpful—and necessary—distinction between evangelism and mission, they qualify their definitions by indicating that evangelism cannot be solely a verbal communication. Clearly that is not all that evangelists do as Christians. But if one begins with the premise that verbal communication is all that they do when they do evangelism, then the word itself can be developed more fully as a feature of ministry and mission.
11. This is the powerful theme of Alfred C. Krass, Five Lanterns at Sundown: Evangelism in a Chastened Mood (Grand Rapids: Wm. B. Eerdmans, 1978), a basic text for contemporary evangelism.
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The Legacy of William Paton

Eleanor M. Jackson

William Paton (1886–1943) once complained to his son during World War II, “I seem to have a finger in every godly pie there is,” and it was hardly an exaggeration. He was involved at that time with the Religion and Life weeks in Britain and the founding of the British Council of Churches; with the spiritual and physical welfare of thousands of interned aliens and prisoners of war in Britain; with the high-level transatlantic discussions on the creation of a new society after the war (the Peace Aims Group); with the training of pastors and lay workers for the Confessing Church in Britain; fighting to free foreign missionaries from internment camps wherever possible, and to get the ban lifted on American Lutheran missionaries proceeding to India; generally working for religious liberty in colonial countries; raising money for the infant World Council of Churches and its refugee work; receiving clandestine messages from Bonhoeffer and his friends; struggling to rescue Jews whom he knew to be doomed when few others knew or cared; encouraging the formation of the Church of South India and the development of Christian unity everywhere.

Paton’s work was catholic and ecumenical in the fullest sense of the words. Paton has been accused of being involved, like William Temple, in too many things at once and of thus spreading himself too thinly, whereas it would have been better if, like J. H. Oldham or W. A. Visser ’t Hooft, he had concentrated fully on one task at a time. There was, however, nothing shallow about Paton’s work or thought, but rather, it was his genius to bring together differing ideas, people, movements, and institutions and weld them together into a whole. He would make things cohere, whether he was organizing support for stranded missionaries at opposite ends of the globe, or holding students or soldiers or townsfolk spellbound with his vision of the worldwide church—the church not as some distant ecumenical ideal, but as it really is. As Screwtape says in the Screwtape Letters of C. S. Lewis: “... the Church as we see her spread out through all time and space and rooted in eternity, terrible as an army with banners. That, I confess, is a spectacle which makes the boldest tempters uneasy. But fortunately it is quite invisible to these humans.” Paton did see. Although his sense of history and Heilsgeschichte was very weak, he saw the universal challenge of the Christian gospel and the worldwide work of the church in provoking a response to it, and flung himself into the fray. He was essentially a doer of the Word.

Alan Booth, sometime director of Christian Aid, gave one of the best descriptions of Paton’s character as it struck him in his student days:

There was nothing sentimental or “pious” in the bad sense about him, but one of his most attractive features was a certain sort of adolescent mischievous delight which he took in moving about the corridors of power, and, he felt, influencing events. He had some of this responsibility always as a missionary statesman and more particularly of course in the war years when his responsibilities to the I.M.C. [International Missionary Council] in relation to governments was very considerable. He was not above a certain boyish boastfulness and name-dropping but at the same time he was a man of very great wisdom and far-sightedness. He combined a certain evangelical simplicity of faith with a real appetite for handling events and people and manoeuvring committees.

A student contemporary of his, the Rev. A. J. Haile, remembers his “buoyant and eager personality; his deep base voice and broad grin and hearty laugh marked him in any company... his self-confidence was never offensive.” Like William Temple, he was the source of endless practical jokes, and his four sons and two daughters kept him from any incipient tendency to pomposity in middle age by relentless teasing. His closest friend, Bishop L. S. Hunter, recalls, “William Paton’s contemporaries forgave him his forcefulness because he was so obviously first class and worked hard, but there were occasions when he was a little too ruthless and at meetings sometimes a little too compelling, but he was right at the heart of the early days of the ecumenical movement.” Sir Kenneth Grubb, who worked with both men, compared him with Churchill (whom Paton could not stand), and said he did not suffer fools gladly, but in fact he had the knack of making fools laugh with him and he had few if any enemies.

He certainly enjoyed the influence he had with politicians, civil servants, journalists and archbishops, but this derived from his wisdom and his extensive knowledge of India and the Far East. Being a lower-middle-class scholarship boy from a minor public school and a small Oxford college, he had no immediate access to the Establishment, and being a member of a small Free Church denomination, the Presbyterian Church of England, no natural platform, such as Temple and Bell had as bishops. He described himself as having a “good second class brain” and would never have claimed to be a theologian. The significance of his life lies in that a man with no social or intellectual advantages was able by sheer faith, vision, and hard work to do great things for God.

Paton was very reticent about his conversion, which seems to have taken place in 1905 in the spring of his first year at Oxford. His parents, who were Scottish but moved to London shortly before his birth in 1886, observed the conventions of Victorian piety, though one of Paton’s surviving “unconverted” sisters recollects that the servants had to work on Sunday and there was no grace before meals. An article Paton wrote in 1902 for his school magazine justifies foreign missions on rationalistic but not theological grounds. His conversion was due to the influence of Frank Lenwood of Mansfield College, the chaplain of the Free Church students, who kept at him until he came to a decision, and then set him to work preaching in country churches around Oxford and drew him into the Student Christian Movement. The Student Christian Movement (SCM) of Great Britain was reaching its zenith (10,000 out of a total student population of 44,000 in Great Britain were members in 1910). Paton found himself drawn into mission study, Bible study, and the famous SCM summer camps. D. S. Cairns recalls the way he threw himself into everything, on one occasion singing his head off in a boat on Lake Coniston in order to put the students who were new to SCM camps at their ease. Cairns apparently did not realize that Paton was a newcomer himself! Some time about 1908 he signed the famous Student Vol-

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unteer Missionary Union (SVMU) Declaration: “It is my desire, if God permit, to be a foreign missionary.” He was later instrumental in getting the wording changed to: “It is my purpose, if God permit, to undertake foreign missionary service abroad,” the change partly due to a desire to emphasize lifelong service to God abroad. When he completed his theological studies at Westminster College, Cambridge, he was asked to become Men’s Volunteer Secretary of the SCM (since the SVMU had been integrated into the younger body). Throughout the period of his service in the SCM (1911–21) he was responsible for mission studies, and thereby came to write his best-known book: Jesus Christ and the World’s Religions (1916, last reprinted in 1956).

While Paton was a student, he was assigned to preach at a Presbyterian church in London. Entering the manse, he fell in love with the minister’s daughter, Grace MacKenzie MacDonald (a cousin of Mrs. Henry Pitney Van Dusen), as she came down the stairs to greet him, and she with him. Their turbulent romance, as both sets of parents tried to thwart the match, could have been taken from a Brontë novel. Their great love for each other endured throughout their marriage despite the long separations, the difficulties in raising a family in India (1921–26), and the inevitable tensions when Grace Paton became first an Anglican (1918) and then a Roman Catholic (1936). For Paton, therefore, Christian unity was not something abstract, or just part of his job. He had to work it out at home in his family. He let the children be brought up as Anglicans, worshiped in St. Albans Abbey himself (but communicating only four times a year in the Presbyterian manner), and insisted on the validity of his orders.

The family always displayed great solidarity in the face of criticism. They loyally defended Mrs. Paton, whose decision to become a Catholic was in keeping with her mystical temperament and socialist views. (During their furlough in 1926 the Patons helped the railway workers—Paton organized lectures and talks, Mrs. Paton a subsidized canteen—during the General Strike.) When Paton died, a fellow parishioner tried to comfort Mrs. Paton. She stoutly replied that it was all right, that her consolation could have been taken from a Brontë novel. “What? Not even a little bit of Purgatory?”

Grace Paton wrote an excellent book, The Child and the Nation, in 1916 about child poverty and the nation’s responsibility, anticipating the welfare state with her ideas. She was undoubtedly responsible for bringing Paton to a socialist viewpoint, introducing him to Ramsey MacDonald and Keir Hardie. (Later he was friendly with Tawney.) But he never comprehended Marxism, his son David says, a statement that is borne out by a letter from a friend at Chatham House, the Foreign Office’s “Think Tank,” who rebuked him for thinking that military victory or political defeat would extinguish communism, which had to be fought on ideological grounds. He supported independence for India, and came to appreciate Nehru’s stand following a meeting with him in 1936. But after the Patons had met Gandhi, it was Grace whom Gandhi wanted to see again, probably because he could see the mystical depths in her.

Paton’s faith was of a more simple and direct kind, though no less deep. He kept up the SVMU practice of the “morning watch” all his life, and studied his Greek New Testament daily. This faith was particularly necessary to sustain him when he first went out to India in 1917 on secondment to the YMCA of India after a hasty ordination, the result of an anomalous situation whereby Anglican SCM secretaries were ordained before or during SCM service, but Presbyterians were not. Thus Paton before ordination was liable for conscription in 1916. He was a convinced pacifist and a founding member of the Fellowship of Reconciliation, and was in imminent danger of imprisonment and mistreatment (at least seventy pacifists died under such brutality, including those who were forcibly enrolled and then later shot as “deserters”). In World War II he was no longer a pacifist, but fought for the right of pacifists to make broadcasts on nonpolitical subjects. (His friend Charles Raven, scientist, ornithologist, and theologian, was banned from giving his popular talks on bird watching.) This was changed when Vaughan Williams said he would not allow the BBC to broadcast his latest symphony unless they revised this policy.

Some words from a broadcast relayed posthumously convey Paton’s faith and vision:

As we look at all these gigantic tasks [of postwar reconstruction] we need to remember that God has set us in this particular historic moment, and that we are in the hands of his providence. What nations can do for good or evil in modern conditions of organized power, is greater than past ages, but we are not in a world of chance, we’re in our Father’s House, and we need to rise to the height of this historic moment in which we are set, not trusting only in our own cleverness and skill in devising, but far more to His love and guidance.

Paton was entrusted with the final address at the SCM summer conference in Cheltenham in 1943, but to the surprise of his old friends listening, he did not speak about peace aims, or reconstruction of the world mission of the universal church, or any of his usual world-embracing themes. Instead he spoke very quietly of prayer and how one lives the Christian life, though he was normally reticent about his personal faith. His closing statement was, “If you put your life into the hands of God, he will never let you go.” These words, spoken a few days before his death, also sum up his faith.

On his visits to America in 1940 and 1942, Paton had once contracted pneumonia. He might have died then, had not a new drug been available in the United States. Weakened by this illness and by the strain of war, as he worked himself to death to assure worry and grief about his sons—Christopher, who twice survived the sinking of his ship in Kendal in the Lake District; Michael, who was in a tank regiment on the frontier in India; and David, who was in Chungking working for the YMCA of China—he succumbed after an emergency operation in Kendal for a perforated stomach ulcer. Just like Archbishop William Temple’s death, the result of a condition acerbated by overwork in 1944, and just like William Elmslie, a Presbyterian church leader, and Father Tribe, S.S.M., an Anglo-Catholic theologian and a member of the British Faith and Order Commission who were both killed by enemy bombs in 1945, so also Paton died as a result of trying to maintain Christian witness and fellowship in the universal church in wartime.

Much of Paton’s work that had to do with coordination and organization ended with his death. Norman Goodall, who took over his IMC work, and Oliver Tomkins, who assumed the WCC duties, had to start again from scratch, without Paton’s contacts in government and the churches overseas. Bishop G. K. A. Bell took over his work coordinating help for refugees, aliens, and prisoners of war, and his work in establishing a Confessing Church college. In 1942, in the face of all sorts of ecclesiastical difficulties and obstruction from older founding members of the ecumenical movement, Paton and Temple finally got the British Council of Churches organized, thus giving impetus to that peculiarly British kind of ecumenical organization, the local council of churches. Paton traveled throughout the country, preaching at the Religion and Life weeks—described as civic SCM camps, but actually more like the German Kirchentage, and based in towns and cities in an effort to evangelize, to stimulate renewal of the church, and to involve as many people as possible in the thinking about postwar reconstruction.

It would make this article far too long to describe his role in the creation of the World Council of Churches and his work as
part-time General Secretary of the WCC in Process of Formation, in liaison with W. A. Visser ‘t Hooft, the general secretary based in Geneva. A friend described Paton’s efforts to get the IMC to accept integration with the WCC as an attempted shotgun marriage. Being also secretary of the IMC (1927–43) he could integrate his own work, but after his death, the two organizations parted and were not formally merged until 1961, though some departments such as the Churches’ Commission on International Affairs worked jointly from 1948. The IMC meetings at Jerusalem (1928) and Tambaram (1938) stand as monuments to his efforts, industry, vision, and powers of persuasion, not to mention the conference material that he edited and sometimes wrote himself. From 1927–43 he was editor of the International Review of Missions. He provided logistical support for the IMC’s department of Industrial and Social Research (founded in 1930) whose field work brought the problems of industrialization in the Third World and social change home to the missionary societies, and to the International Christian Council for the Approach to the Jews. He got a dynamic young American, Conrad Hoffman, a World Student Christian Federation (WSCF) worker, appointed as secretary to this body, which was composed mainly of septuagenarian representatives of missions to Jews. Paton considered it anti-Semitism not to preach to Jews, because they deserve the offer of salvation as much as anyone. He would not have understood modern ideas on dialogue, but he rejected charges of deicide against the Jews, saying he was an old-fashioned evangelical who believed that Christ died for his sins and those of all humanity. He also got on very well with his daughter’s future parents-in-law, the Montefiores, who were Orthodox Jews of a well-known family.

Paton became convinced by 1938 that Hitler was bent on the extermination of the Jews, though he could not conceive how this would be technically possible. He fought to get Jews admitted to Britain and strove to get help for refugees, but he was acutely aware of how inadequate it was to admit only 38,000 to Britain (even so, considerably more than the United States admitted). In working for the WCC, he raised money for the work of CIMADE (Comité Inter-Mouvements auprès des Evacuées), a group of courageous French students who were smuggling Jews into Switzerland with the support of Marc Boegner and Visser ‘t Hooft. His comparative failure to mobilize and raise international opinion makes this the saddest chapter of his life. However his dialogue with Dietrich Bonhoeffer in 1940–41, and his effort for Adam von Trotz zu Solz at the same time, as well as his “peace move” in 1939, remain among the most significant things he did. He was determined that, however grim the situation militarily, there should be proper planning for reconstruction in Europe and that the government should develop “peace aims” which, while destroying fascism, would not be vindictive or destructive of Germany.

In India his “monuments” are indeed those of brick, concrete, and stone because of the financial support he organized for the rebuilding and reorganizing of Christian higher education in that country following the Lindsay Report. When a request was made by the National Christian Council of India in 1929 for a survey, he assembled a team of experts including two Indians, under the leadership of A. D. Lindsay of Balliol (later, 1949, vice-chancellor of a new-style university of Keele). The defects the commission highlighted, after a thorough examination of the colleges in India, sadly remain today. Vast numbers of Indians wanting higher education in a Christian college still cannot be accommodated, and examinations still dominate the Indian educational system. But other recommendations of the commission, such as education by extension, control of the colleges by Indians themselves, education designed for an India independent rather than under colonial authorities, and increased cooperation and sharing of facilities, have been implemented and extended. The support Paton and the Lindsay Commission gave to women’s education was particularly important at this juncture in Indian history. Kinnaird College, Lahore, fittingly has Paton’s name on the foundation stone.

In India, first as a YMCA secretary, then as first secretary of the National Christian Council of India, and later in the IMC, Paton’s aim was not only to make evangelism more effective but also to facilitate the transition from evangelism as a specialized activity, organized by foreign missionary societies and foreign personnel, to evangelism as an integral part of the Indian church’s own life. Today this transition from mission to church seems obvious. Paton, however, lived in an age of paternalism and colonialism (which have not wholly disappeared, even now), and one of the most imaginative things he organized was a “Mission of Fellowship”— bringing Chinese, Indian, and African leaders as evangelists to Britain in 1932. In his important work to help “orphaned missions” during World War II, and to succor the interned “enemy alien” missionaries in the British empire, he encouraged the participation of African and Indian Christians to help their own missionaries and churches.

At first Paton fought many battles against bureaucracy, urging governments to ease restrictions on missionaries, and part of the declaration concerning political neutrality of missionaries that he drafted for the India Office is still used by the government of India. But in the 1930s he came to see that this was less important than the fundamental right of Christians as religious minorities to practice their religion and communicate it to their fellow citizens. His thoughts on this matter are basic to some of the later work of the WCC on religious freedom.

Paton’s theology, as it can be traced through more than twenty-one books and sixty-nine articles, letters, book reviews, and memories of his conversations, also developed and changed greatly, especially with regard to the content and implications of Christian mission. Changes are especially notable with respect to social ethics and ecclesiology. Often he was articulating the beliefs of his generation, but the fact that he was a Presbyterian with thorough theological training meant that he was less susceptible to “liberal” theology, and his ecumenical contacts brought him to an early and sympathetic understanding of Karl Barth. While one can speak of a unique eclecticism in his orthodox theology, Paton selected what was meaningful to his own religious experience, not what was merely fashionable. In the last year of his life he, like Bonhoeffer, embarked on a radical new departure. Unfortunately, however, he left behind only sketches for future books.

Paton enjoyed theology and would spend entire evenings discussing Karl Barth with a friend. On one occasion he took great pains to arrange three hours between trains in the Zurich station waiting room in order to talk to Emil Brunner who, he said, needed Moral Rearmament to discover religion (although Paton himself was very critical of Moral Rearmament). He once told Dr. Archie Craig, “The recipe for my books is: (a) scissors and paste, (b) being content with a seventy percent mark, and (c) a dash of bluff now and then.” Craig commented that Paton had “the kind of blithe insouciance of a man who knows that he will never make anything if he is afraid of making a mistake, and who will therefore push along with a given piece of work without a sidelong glance.” Yet this should not disguise the fact that what were basically impressionistic works painted on a broad canvas with sweeping brush strokes were reinforced by great knowledge of the world situation, including specialized aspects of world religions.

His purpose was generally to provide a Christian apologetic for the interested inquirer who has a perceived need of the sacred, and to educate the average, ill-informed Christian. As he wrote at the beginning of Jesus Christ and the World’s Religions: “A diffused knowledge of the subject combined with some misapprehension as to the nature of Christianity has produced in many quarters a kind of nebulous tolerance of everything which calls itself religion, which is different from the attitude of Christian scholars who treat
other religions sympathetically but remain convinced of the supremacy of the revelation of God in Christ." In the second edition (1927) he added that in the upheaval and social change in the East, Christians owe to the world the supreme duty of faithfulness to the truth, studied and grasped with sincerity and honesty, and preached in love.

In an unpublished manuscript dated 1911, "St. Paul's Missionary Methods," Paton wrote:

It may fairly be said to be a condition of success in modern missions among the civilised peoples of the East, that missionaries shall begin with native ideas of God and lead thence to the true God whom they are groping after in ignorance. We must seize upon national thought and tradition and atmosphere, and develop these so that they blend with the Christian revelation. It will be a practical point to educate Indian and Chinese children in their own sacred books, and bid them dig deep into the lore of their national sages and seers. It is a thought which should reduce us to deep humility that the fullness of Christ is to be apprehended not by the Jew alone, nor by the Englishman nor by the American, but by the whole race of the sons of men. We need to be wary of how we thrust upon our Eastern converts anything that is solely of ourselves and not of Christ, for it is their own Christ whom they must find.

Paton wrote those words before he came to know J. N. Farquhar well, and to be so much influenced by his idea of Christianity as the fulfillment of all that is good in other religions. From a very positive assessment of Hinduism written in 1916 without any personal experience of India, he came to write in 1922, from Calcutta, after traveling throughout India (1917-19): "He [Alexander Duff] is not the only man in whom huge shrines, memorials as they are to the religious quest of mankind, have aroused horror and loathing." He criticized Duff's conclusion that modern science and philosophy would undermine Hinduism so that it would rot away, but it was not until he confronted the nihilistic philosophy of national socialism that he doubted Christianity's ultimate triumph. Instead he came to agree with Hendrik Kraemer that the traditional Christian religion would also perish, but nothing would extinguish the claims of Christ. Initially he was very sympathetic to Buddhism because of its pacifism and because of the character of the Buddha as he understood it. Then, after a visit to Ceylon, he wrote, "I have no use for Buddhism in practice. The national movement in Ceylon is galvanising Buddhism with a kind of life..." Paton required of religion a strong ethical sense and equality for women (he was critical of the way women are treated in Hinduism and Islam) and, as the father of six children, he showed little interest in asceticism or celibacy!

Although Paton regarded a sense of sin as essential, he did not come to grips with the problem of evil. Hence, particularly in relation to Buddhism, he did not succeed in asking the right questions concerning non-Christian religions, and not always the right questions about the Christian faith. Gradually he came, via criticism of Barth, to the Kraemer position of the radical discontinuity of the Christian faith. While Christian religiosity stands condemned along with all other religions, Christianity is not a rival religion in the sense that Hinduism and Islam are: "On God's side it is the revelation of Himself in the sublime act which is the giving of Himself by Christ: on man's side it is the humble acceptance of forgiveness and sonship in a fellowship of those who believe in God." No longer did Paton emphasize people's need of God, whatever their religion, but God's love, which should inspire all mission. In a similar way he appreciated what science can achieve, but insisted that a scientific explanation of the world is not substitute for a spiritual one.

Paton was in fact responsible for getting Kraemer to write The Christian Message in a Non-Christian World. Like Kraemer he did not consider religion to be theology and worship in isolation, but in its political and social context. Like Kraemer too, he condemned any hint of superiority on the part of missionaries. Only Christ is the ultimate standard, and in him can all be found—ethics with guts, the humanity of women, the condemnation of racism and other social evils—with the love of God transcending all. From his first student work in 1911, Paton always insisted that mission is the work of God, and not of human devising. Faith in God is required, not conferences about missionary methods and calculations of manpower in human terms (this in criticism of John R. Mott). This is reminiscent of Roland Allen, but there is no evidence that Paton was directly or even indirectly influenced by Allen. Paton would rather have served as an evangelist in China than as a missionary administrator.

For Paton, it was intolerable that one should speak of the love of God in Christ without finding in the gospel a concomitant challenge to action. Hence some of his best writings are on social questions, though he was never seduced by the "Social Gospel." In challenging secularism he made an original contribution to the debate that has continued ever since the Jerusalem conference of 1928. Starting with a letter written in 1927, Paton anticipated Rufus Jones's essay for the Jerusalem meeting. At first Paton simply identified the spirit of the age with secular regimes in Turkey and Russia, the fin-de-siecle feeling, the reliance on science and modern art, the striving for a better humanity. He could see positive values in all that, as he did in Hinduism. Then he evolved a second way of understanding secularism:

It is the separation of the departments of life from the centre to which they belong, so that they become kingdoms in their own right, self-dependent, acknowledging no suzerainty. Business will then be business, art will be art for art's sake, education will solve the mystery of human life in its own strength, the chemist's crucible will be a sufficient test of all reality, and then religion becomes a little department of life with its own petty interests, its own peculiarly odious separations, its own professional jargon. The heart of secularism is the divorce of religion from its proper task, and it is here that some of us have come to look for the centre of the world's evil.

Paton was right to call for a world-view in which everything—politics, economics, ethics, art—can be integrated. However, it was J. H. Oldham who developed Paton's insight, while Paton addressed himself to specific dehumanizing evils: racism, anti-Semitism, and totalitarianism of both right and left.

Paton developed an ecclesiology relatively late, and as the result of his missionary and ecumenical experience. When he was converted, the church seemed to him an enabling body of friends, but only in 1929 do we see any understanding of the church as a divine community emerging in his thought. Even then he tended to limit it to an instrument for mission, albeit one that transcends all human divisions because it is the body of Christ, comprising all who are called by God in Christ. His theology, and that of others as well, was strengthened by the need to counter the attacks against the church in Germany and the Far East. He developed an understanding of the church as the army of saints in heaven and on earth, and of the sacraments. It is, he said, a hopeless failure in many circumstances; but it is the hope of the world, because in it forgiveness is experienced—and the understanding that in the cross of Christ the very life of God breaks into the world. The church is not a welfare organization, a political power, or a social club. Nor is it only a corporate body of clergy. It is based on the Easter gospel and the message of reconciliation of all to God.

When David Paton heard of his father's death, he wrote to his brother William: "Daddy was a very human person underneath the international big shot covering, and I deeply hope that this won't be covered up if a memoir is written, partly on personal
grounds and also because I think it is rather irreligious to present shoulder the blame for mistakes made by subordinates. All in all he was on the side of the angels, and this very human "pocket battle-ship," as he was once called, showed in his life what can be done if one really believes that all things are possible with God.

Notes

(Fuller documentation is supplied in Eleanor M. Jackson, Red Tape and the Gospel.)

1. Unpublished letters to David Paton, Nov. 22, 1942, and March 28, 1943, in the possession of Mrs. Elizabeth Montefiore. Paton's family kindly allowed the writer to make full use of their family papers.


3. All these comments are from letters to the writer in 1973, and from her interview with Sir Kenneth Grubb, September 1973. See Grubb's autobiography, Crypts of Power (London: Hodder and Stoughton, 1971).


20. Margaret Sinclair, associate editor of the International Review of Missions, wrote a biography at Mrs. Paton's request: William Paton (London: SCM Press, 1949), but the author herself called it a "hopeless task" because of limited time and no access to archives or private papers outside the Paton family.

Selected Bibliography of Paton's Most Important Writings


1921 The Highway of God, jointly with Kathleen Harnett (London: SCM).


These are selected from among some 100 titles, some of which are no longer extant. Paton also edited many collections of essays and documents of the IMC meetings, of which the most important are the preparatory studies and conference reports of the IMC meetings at Jerusalem (1928) and Tampere (1938).

Ray G. Register, Jr.

The so-called Anti-Missionary Law of 1977 on Christian witness in the State of Israel has not only been ineffective in its intended purpose, but has inspired greater unity and growth in the Christian community in this Jewish nation.

I. The “Anti-Missionary Law” and Its Effects

The Expatriate vs. Indigenous Controversy

The evangelical Christian community in Israel was embroiled in 1977 in that age-old question of expatriate (missionary) involvement in the developing of local, indigenous congregations. Both Jewish and Arab believers in Jesus were stating their positions and problems, and the missionaries were debating how the expatriate contribution could be more effectual. There was confusion as to what direction would be best for the development of strong local congregations in the land. Papers and discussions on the subject dominated the meetings of the United Christian Council in Israel (UCCI) and its constituent bodies, representing most of the Protestant-Evangelical churches and mission organizations in the country. Then the sudden passage of the “Anti-Missionary Law” in the Israeli Knesset (parliament) caused a quick closing of ranks of Jewish, Arab, and expatriate Christians to face the common threat.

The Law—Its Intent and Content

One has to appreciate the atmosphere of paranoia surrounding the very word “missionary” among the Jewish population in Israel today. Attached to the word is the trauma of centuries of persecution of Jews by “Christians” in Europe and elsewhere, and prejudices engendered by the anti-Christian polemic of rabbinic Judaism since the time of Christ. A missionary, according to the common Israeli view, is a subversive who uses any means, material or otherwise, to entice unsuspecting Jews into the web of the “mission.” Added to this view is the Middle Eastern assumption that material, social, or educational benefit is the primary motive for religious conversion.

The political structure of the Israeli government unfortunately enhanced the passage of the law. In order for the Likud party or any other major political party to gain a majority of seats in the Knesset it must attract the support of the smaller radical Orthodox Jewish parties. This is most often accomplished by offering various religious concessions. In this case, Prime Minister Menachem Begin gave in to the radical Agudat Israel party and promised to back the passage of a Private Member’s Bill of Rabbi Abromowitz. This bill was intended as the beginning of a series of bills to stop all missionary activity in Israel, and eventually to eliminate any visible Christian presence in the Israeli Jewish milieu.

It was obviously recognized by Rabbi Abromowitz and his colleagues that a law outlawing all missionary work in Israel would encounter too much pressure both inside and outside Israel, and cost the country many of its evangelical Christian supporters. Therefore he chose to initiate a more innocuous “antienticement” or antibribery law, which he assumed would impede the missionary enterprise. As indicated above, it is assumed that conversions are the result of material inducements.

A literal translation of the Hebrew text of the law reads as follows: Penal Code Amendment Law (Enticement to Change of Religion) 1977*

1. Giving of Bonuses as Enticement to Change of Religion

He who gives, or promises to give, money, an equivalent [of money], or other benefit in order to entice a person to change his religion, or in order to entice a person to bring about the change of another’s religion, the sentence due him is five years imprisonment or a fine of IL 50,000.

2. Receiving of Bonuses in Exchange for a Change of Religion

He who receives, or agrees to receive, money, an equivalent [of money], or a benefit in exchange for a promise to change his religion, or to bring about the change of another’s religion, the sentence due him is three years imprisonment or a fine of IL 30,000.

The translator adds the observation that it is not necessary for the actual religious conversion to take place at all. Only a promise of some benefit is necessary. Therefore any simple act of charity could be construed as an enticement.

Regardless of the intent or the content of the law, it has not succeeded in bringing one “missionary” to court in the years since its passage. This is admitted by no less than the radical Yad L’Achim antimissionary group who opposed the law because it is very difficult to prove that one has been the recipient of a bribe. The law had no teeth, first, because it was based on the false assumption that Christians used material enticements to win converts; and second, because it was too broad in scope. It had no specific missionary or mission organization in mind. The perpetrators did not learn from the Social Welfare Law of 1965, which focused on Christian mission schools, and succeeded in closing two schools that ministered to Jewish students. Even the proposed Property Law (which to date has not been passed) is designed specifically to work against the land acquisitions of the German missionary Emma Berger in Zikron Yacov.

Reaction to the Law

In the local churches around the country, both Arab and Jewish Christians held prayer meetings and dedicated their lives anew to the preaching of the gospel, even if it meant prison. Young, luke-

Ray G. Register, Jr., has served as a representative of the Southern Baptist Foreign Mission Board for seventeen years in the Arab villages of Galilee, specializing in church development and in witness and dialogue with Muslims. He is the author of Dialogue and Interfaith Witness with Muslims (1970). He lives in Nazareth, Israel, and has served on the Executive Committee and the Theological Commission of the United Christian Council in Israel.

* Certain Hebrew nuances are not fully conveyed by single English words used in translation. What is here translated “enticement” includes the concepts of persuasion, temptation, seduction. “Bonus” includes the ideas of compensation, betterment, doing a favor. In the wide interpretation in Israeli legal circles, “benefit” has been extended to cover practically any material gift or friendly act that may be regarded favorably by the recipient.
warm believers were strengthened by the challenge of having to count the cost of their faith. Missionaries were assured by local Christians that they were needed more than ever before. The national vs. expatriate controversy was laid to rest. Rabbi Abromowitz had unknowingly been the instrument for unifying the Christians. It is a matter of record that there have been three times as many Jews and Arabs won to Christ in Israel in the years since the passing of the law as in the previous ten years. The reaction inside the UCCI is indicative of the kind of reorganization and efforts the law inspired. On December 13, 1977, the Rev. Naim Ateek, chairman of the UCCI and pastor of the Arab Episcopal Church in Haifa, sent the following statement to the heads of member bodies:

The United Christian Council in Israel in Executive session today, as per the “Joint Declaration of the Christian Communities in Israel” of 1963, reaffirms its opposition to the economic exploitation of an Israeli citizen in order to induce conversion, but expresses the grave concern of its Member Bodies over the loosely phrased terminology of the Abromowitz bill entitled “Enticement to Change of Religion,” which has passed its first reading in the Knesset, and its serious implications for the Christian Community in Israel and for the personal rights of Israeli citizens, and its potential for misuse in restricting religious liberty in this country. We respectfully urge you to exert every effort to prevent the passage of this bill into law.

In January 1978 the Rev. Mr. Ateek and a member of the Roman Catholic community were commissioned by the UCCI as delegates to England, Holland, and Rome to appeal for the support of the Anglican, Reformed, and Roman Catholic churches in seeking the repeal of the law and to establish an international commission of inquiry into religious liberty in Israel. Immediately upon their return the member bodies of the UCCI endorsed the establishment of a liaison office in Israel to monitor the local scene and to communicate to the people of Israel and overseas about the law.

Unexpected support for the Christian community came from the American Jewish Committee, the Israel Interfaith Committee, and other civic organizations. These proposed a joint statement of protest against the law. Israeli television and radio joined foreign correspondents in giving the Christian community high visibility. The Israeli government was obviously embarrassed by the negative image that the law created worldwide. A prominent missionary of Jewish background was granted a meeting with the chairman of the Knesset Law Committee to discuss the law. The state prosecutor issued a statement assuring the Christian communities that the police would not be allowed to prosecute anyone under the law without his prior permission. The law, in effect, opened up a long-needed dialogue between the Israeli government, its judicial system, and the evangelical Christian communities in Israel and around the world.

Perhaps an equally important contribution of the law was that it inspired the members of the UCCI to state in more clear and specific terms what its task in Israel is. The annual conference of the UCCI held in Tiberias, November 6-8, 1978, took as its theme, “The Task of the Church in Israel in the 1980’s,” on September 17, 1979. This and other papers related to the theme of evangelism in Israel have now been published and distributed worldwide. Equaly interesting developments took place within the Israeli government as an aftermath to the law. The Knesset Law Committee had been involved in a struggle to write into law a basic statement on human rights. It must be understood that the State of Israel has no constitution, due largely to the pressures of the ultra-Orthodox Jewish parties that will settle for no less than a Jewish state governed by the Torah. Existing law is what has been handed down from the times of the Ottoman Turks and the British Mandate, or modifications thereof. The proposed “Basic Law: Rights of Man” states under Article 14, “Freedom of Religion”: “Every man is entitled to the freedom of religious belief, the freedom of worship of God, and to the fulfillment of the precepts of his religion.” It should be noted that under this proposed article there is no freedom to change one’s religion.

A significant development was the invitation by the chairman of the Knesset Law Committee, Dr. David Glass, to the UCCI to present its views on the “Basic Law: Rights of Man.” Israeli lawmakers were willing to give the evangelical community a hearing before finalizing the Basic Law. On May 19, 1980, the UCCI presented its well-documented views to the committee, along with the impassioned testimony of Dr. Jimmy R. Allen, former president of the Southern Baptist Convention, U.S.A. The UCCI was assisted throughout by the legal expertise of Professor Herbert A. Kerrigan from Edinburgh, Scotland, an expert on constitutional law. Such a meeting could never before have been envisioned by the evangelical community in Israel.

II. The Evangelical Community in Israel since the Law

An even more thrilling story has taken shape in the hills of Galilee, Jerusalem, and the Sharon (Philistine) Plain since the “Anti-Missional Law” was perpetrated in Israel. It resembles in many ways the expansion of the church described in the book of the Acts of the Apostles following persecution.

High above the Sea of Galilee, at the foot of the Mountain of Safad, the traditional “city set on a hill,” lies the sleepy crossroad village of Rosh Pina. Rosh Pina’s most notable feature is a few old stone buildings, which formerly served as a customs station during the British Mandate. In 1977 Rosh Pina was thrust into nationwide notoriety by the persecution of a small group of Jewish believers in Christ by groups of radical Orthodox Jewish yeshiva students. These Christians bore the brunt of demonstrations, beatings, and forced entry in their homes for a period of several months. The wife of one young Jewish Christian was on the verge of a nervous breakdown from the constant pressure of persecution. Her husband finally brought her to the Arab Christian believers in Nazareth for protection and rest. There the Arab and expatriate Christian community sheltered their Jewish sister and her baby. Thus bonds of fellowship were established in 1977 which were to influence events for years to come. The Jewish believers in Jesus who were scattered as a result of the Rosh Pina persecution settled in other towns of Galilee, where today there are large, flourishing Jewish house churches. Monthly fellowship meetings continue to nurture the bonds established during persecution. It must be added that these believers for the most part came to the Lord not through “missionaries,” but through professed dreams and visions of the Lord Jesus himself, the testimony of other Jewish Christians, and a study of the Bible. The law could not touch them.

*To some persons in Israel the term “Jewish Christian” may seem to be a contradiction in terms. For purposes of this article it refers to a Jew who has accepted Jesus as Savior and Messiah. The term “Jewish believer” is used by Christians in Israel.
On the sunny coastal plane lies a thriving sea resort town, where a dedicated young expatriate couple lived in a Jewish high-rise apartment building. For many years they struggled to learn the Hebrew language and to make discreet contact with a small number of Jewish Christians scattered around the town. Then, in 1980, a Jewish “antimissionary” organization set up an office nearby and began advertising in the newspaper and passing out notices warning the neighbors against association with this “missionary” couple. To the couple’s surprise, their neighbors began calling on them and expressing new interest in their work. The high exposure given by this opposition has resulted in the strengthening of the Jewish Christian group in that town, and from thirty to fifty persons now meet for worship weekly.

The Jewish Christians in another coastal city had experienced various degrees of harassment from a local rabbi. They found the nearest supportive group of believers to be a local church in a neighboring Arab village, and they now have monthly fellowship gatherings with these Arab Christians. The Arab church pastor has become a popular speaker for an annual Succoth conference held in Jerusalem.

Recently Jewish and Arab Christians in Galilee formed a group called “Shalaam”—a combination of the Hebrew word shalom and the Arabic word salaam, both meaning “peace.” In a recent conference on Mount Carmel over forty persons were present. Jesus is becoming the way to peace between Jew and Arab!

The five years since the passing of the law have seen not only a marked growth in the Jewish believers in Jesus as Messiah, but also a noticeable development among the Arab Christian churches. Baptists, Brethren, Nazarenes, and others have experienced sizable increase in membership. The Baptist Village Conference Center has been solidly booked during its summer season by youth retreats sponsored by the Arab Episcopal Churches in Haifa, Ramle, and Jerusalem. A Catholic Charismatic fellowship of Arab young people has resumed meetings in churches and homes in Haifa after many years.

Evangelical churches around the country have seen a heightened interest among young people to train for dialogue and witness to Muslims. A more culturally sensitive approach is beginning to break down traditional barriers, and this has resulted in large numbers of Muslims attending Sunday school and worship services, and visiting Christian centers and churches. Some are requesting baptism.

The Egyptian-Israeli peace treaty has enhanced the development of local Arab congregations through the visits of Egyptian Christian youth from the Coptic Orthodox and Coptic Evangelical churches. After training at a Youth-With-a-Mission center in Cyprus, they have made evangelistic tours of Arab congregations, and their contagious faith has inspired both Arab and Jewish Christians.

Leadership training and discipling has been given high priority by various church and mission organizations throughout the country, as both Jewish and Arab Christians request aid in discipling new believers and organizing new congregations. Literature distribution in Arabic and Hebrew continues to be a major thrust, as thousand of Jews, Muslims, and Druze request Bible correspondence courses and Christian literature.

III. The Future of Christian Witness in the State of Israel

The optimism of this report must be balanced with sobriety. Those who live and witness in Israel realize that they must “work, for the night cometh.” Devastating hostilities lurk very close to the surface because of the Arab-Israeli conflict. The issue of divided loyalties haunts relationships between the Eastern and Western churches. Both Jewish and Arab Christians find it difficult to live above the current political hostilities.

The awful event of April 14, 1981, serves as a caustic reminder of the insecurities harbored by minorities in Israel and elsewhere in the Middle East. This event was perhaps only remotely related to the prejudice and politics that allowed the so-called Anti-Missionary Law to be passed. On that day the attack by 700 armed Druze on the defenseless Christian village of Kefr Yasif in northern Galilee aroused Christians from their complacency. This writer visited Kefr Yasif following the attack, and personally saw about ninety homes and businesses that had been burned and damaged. Never will he forget the pool of blood spilled by one Arab Christian policeman who dared to resist the attack, or the despair on his widow’s face. The scene approximated that witnessed by this writer during his relief work with southern Lebanese refugees. Although thousands of Jewish citizens reacted in horror that such a thing could happen to a Christian minority in their country, the government has been reluctant to compensate the people of Kefr Yasif for the damage.

With this sobering reminder of the pent-up political and religious hostilities, which could boil over into open violence, it must be said that the future of Christian witness in Israel is as bright as the promises of God. History is moving according to God’s schedule. God’s Spirit is abroad in the land. Jesus is still revealing himself as victorious risen Lord to Jews and Arabs in his own home country. Expatriate workers are trying to stay mobile and flexible to meet the demands of a dynamically expanding believers’ fellowship that has no racial or denominational boundaries. If the Lord tarries, Israel may yet again be a true “light to the nations” and a center for gospel outreach throughout the Middle East and to the uttermost parts of the world. It is incumbent upon all Christians the world over to pray for peace and Christian witness in Israel, and the Middle East.

Notes


3. Ibid., p. 3.


FULLER THEORETICAL SEMINARY
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Responding to the needs of missionaries on furlough, pre-service candidates, international church leaders, mission executives and pastors interested in mission, the Fuller School of World Mission has established the Summer Institute of World Mission. Taught by professional educators with practical mission field experience, the two-week intensive courses center on providing greater understanding and better preparation for the task of cross-cultural evangelism and ministry.

CURRICULUM AND CLASSES—JUNE 20, TO SEPTEMBER 2, 1983

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Instructor(s)</th>
<th>Description</th>
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<tbody>
<tr>
<td>ML563</td>
<td>Implementing Change in Christian Organizations</td>
<td>J. Robert &quot;Bobby&quot; Clinton, D.Miss.</td>
<td>Exploring change agent roles, organizational dynamics, decision-making processes, a six-stage change process model and other topics vital to implementing change in Christian organizations.</td>
</tr>
<tr>
<td>MC520</td>
<td>Foundations of Church Growth</td>
<td>C. Peter Wagner, Ph.D.</td>
<td>Basic principles and procedures of church growth as developed in Donald McGavran’s Understanding Church Growth are applied to present day missiology. Open to those with or without cross-cultural experience.</td>
</tr>
<tr>
<td>MB545</td>
<td>Communicating the Gospel</td>
<td>Charles H. Kraft, Ph.D.</td>
<td>Interfaces between the communicational demonstration of God and understandings of contemporary communication theory, pointing to ways in which we can apply insights derived from both following God’s communicational example.</td>
</tr>
<tr>
<td>MC595</td>
<td>Current Issues in Church Growth</td>
<td>Edmund “Eddie” Gibbs, D.Min.</td>
<td>A fresh look at topics relating to church growth theory and practice by England’s “Mr. Church Growth.” Emphasis on theological foundations as well as implementation of effective evangelism in the local parish.</td>
</tr>
<tr>
<td>MT520</td>
<td>Biblical Theology of Mission</td>
<td>Arthur Glasser, D.D.</td>
<td>A review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God.</td>
</tr>
<tr>
<td>MT535</td>
<td>Third World Perspective on Mission</td>
<td>Paul Pierson, Ph.D.</td>
<td>Against the background of traditional Western approaches to mission, the course examines contemporary Third World perspectives. Evangelical and radical approaches are considered, including liberation theology.</td>
</tr>
<tr>
<td>MT521</td>
<td>Pauline Theology and the Mission Church</td>
<td>Dean Gilliland, Ph.D.</td>
<td>Principles and practices of Paul as they apply to mission church problems. Acts and the Pauline Epistles are considered in evaluating contemporary mission situations. Emphasis on the contextual aspects of Paul’s ministry.</td>
</tr>
<tr>
<td>MH580</td>
<td>Case Studies in the Chinese Church in North America</td>
<td>Tan Che-Bin, Ph.D.</td>
<td>Following a survey of the history of migrations of the Chinese people to North America, representative Chinese churches will be studied as to their formation, growth and present situation. Special attention will be given to all factors contributing to growth as well as prospects for future development.</td>
</tr>
<tr>
<td>MB546</td>
<td>Communications Strategy</td>
<td>Viggo Søgaard, M.A.</td>
<td>Provides an understanding of an integrated and comprehensive communications strategy for Christian mission. Emphasis will be on planning models and application of models in the student’s own place of ministry.</td>
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INSTITUTE OF LANGUAGE AND CULTURE LEARNING

The following courses combine to form the Institute of Language and Culture Learning. They are especially designed to train persons committed to cross-cultural ministry in special skills needed to adjust to a new language and culture.

<table>
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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Instructor(s)</th>
<th>Description</th>
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<tbody>
<tr>
<td>MB530</td>
<td>Language and Culture Learning</td>
<td>E. Thomas Brewster, Ph.D. and Elizabeth S. Brewster, Ph.D.</td>
<td>Skills are developed in language and culture learning techniques and in phonetics. Field work gives opportunity to test and refine skills. Enrollment limited.</td>
</tr>
<tr>
<td>MB574</td>
<td>Anthropological Tools for Missionaries</td>
<td>Paul G. Hebert, Ph.D.</td>
<td>Provides missionary candidates with the conceptual frameworks needed to understand the problems of cross-cultural communication and practical methods by which they can learn to know another culture and identify with it.</td>
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Preface

1.1 One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples’ faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours’ self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long-established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows. (WCC Guidelines on Dialogue, III.4)

1.2 In giving such guidelines applicable to all dialogues, the World Council of Churches speaks primarily to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity. Fruitful “mutual questioning of the understanding partners have about themselves and others” requires the spirit of dialogue. But the WCC Guidelines do not predict what partners in dialogue may come to learn about themselves, their history, and their problems. Rather they speak within the churches about faith, attitudes, actions, and problems of Christians.

1.3 In all dialogues distinct asymmetry between any two communities of faith becomes an important fact. Already terms like faith, theology, religion, Scripture, people, etc. are not innocent or neutral. Partners in dialogue may rightly question the very language in which each thinks about religious matters.

1.4 In the case of Jewish-Christian dialogue a specific historical and theological asymmetry is obvious. While an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology, for Jews, a “theological” understanding of Christianity is of a less than essential or integral significance. Yet, neither community of faith has developed without awareness of the other.

1.5 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and assigned to the Jews definite roles in its understanding of God’s acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. Tragically, such patterns of thought in Christianity have often led to overt acts of condescension, persecutions, and worse.

1.6 Bible-reading and worshipping Christians often believe that they “know Judaism” since they have the Old Testament, the records of Jesus’ debates with Jewish teachers and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition has been so thoroughly “defined” by preachers and teachers in the Church as has Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.

1.7 For those reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience “in their own terms.” Furthermore, a mutual listening to how each is perceived by the other may be a step towards understanding the hurts, overcoming the fears, and correcting the misunderstandings that have thrived on isolation.

1.8 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.

2. Towards a Christian Understanding of Jews and Judaism

2.1 Through dialogue with Jews many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understandings of God and the divine will for all creatures.

2.2 In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experiences does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

2.3 A classical Christian tradition sees the Church replacing Israel as God’s people, and the destruction of the second temple of Jerusalem as a warrant for this claim. The covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated.
2.4 Such a theological perspective has had fateful consequences. As the Church replaced the Jews as God's people, the Judaism that survived was seen as a fossilized religion of legalism—a view now perpetuated by scholarship which claims no theological interests. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism." The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly.

2.5 Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the temple. It gave birth to Rabbinitic Judaism which produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.

2.6 As a Jew, Jesus was born into this tradition. In that setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.

2.7 Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinitic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.

2.8 Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Judaism the Talmud is central and authoritative. Judaism is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations that for Jewish tradition share in the authority of Moses.

2.9 For Christians the Bible with the two Testaments is also followed by traditions of interpretation, from the Church Fathers to the present time. But Jews and Christians live in the continuity of their Scripture and Tradition.

2.10 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs to this same story by grace in Je-

Noteworthy

Union List of Periodicals on Microfiche
The Boston Theological Institute, an association of nine graduate theological schools in the greater Boston, Massachusetts, area, announces the availability of its microfiche union list of serials. The list contains authoritative CONSER records for over 7,200 theology and related serials titles held by the libraries of the member institutions. It is available on six microfiche sheets (reduction ratio 1:48) and comes with a user's guide. It will be published twice yearly and may be ordered separately at US $10.00 or on subscription at US $17.50 per year. Please contact Mr. Daniel K. Walsh, Director, BTI Library Development Program, 45 Francis Avenue, Cambridge, Massachusetts 02138 U.S.A.

Meetings
The American Society of Missiology will hold its 1983 annual meeting at Wheaton College, Wheaton, Illinois, June 17-19, on the theme "Spirituality for Mission." The Association of Professors of Mission will meet June 16-17 in conjunction with the ASM. The ASM/APM annual meeting in 1984 will be held at Princeton Theological Seminary, June 21-24. Further information may be obtained from Wilbert R. Shenk, Secretary-Treasurer of the ASM, Box 1092, Elkhart, Indiana 46515. President of the ASM for 1982-83 is Arthur F. Glasser, Fuller Seminary School of World Mission.

Contributing Editor Appointed
The Rev. Dr. David B. Barrett has been appointed a contributing editor of the International Bulletin of Missionary Research. Dr. Barrett, since 1956 a missionary of the Church Missionary Society in East Africa, is Research Officer, Church of the Province of Kenya, and for the Anglican Consultative Council, and the Lambeth Conference. The World Christian Encyclopedia, which he edited, was published by Oxford University Press in 1982.

United States Catholic Missionaries
There were 6,324 Catholic missionaries from the United States serving abroad in 1981, according to the latest report in Mission Handbook 1981, published by the United States Catholic Mission Association. Counted in the annual survey are U.S. citizens serving for at least one year outside the 48 contiguous states. Not included are 150 overseas workers of Catholic Relief Services who are working in 80 countries. Trends over the last twenty-five years can be seen from the following statistics:

- 1956 5,126 missionaries
- 1962 7,146 missionaries
- 1968 9,655 missionaries
- 1976 7,010 missionaries
- 1981 6,324 missionaries
- 1984 7,010 missionaries

The major sending groups are the Jesuits with 569 (671 in 1976), the Maryknoll Fathers and Brothers with 546 (676 in 1976), and the Maryknoll Sisters with 406 members (493 in 1976) serving abroad.

There are 1,535 serving in South America, 1,529 in Asia, 946 in Africa, 696 in Oceania, 686 in Central America, 511 in the Caribbean, 70 in the Middle East, and 36 in Europe. The individual countries with the largest numbers are Brazil (464), Peru (438), and the Philippines (415). Copies of the report may be ordered from USCMA, 1233 Lawrence Street N.E., Washington, D.C. 20017. Cost: $1.25 domestic; $2.00 overseas airmail.
Both commonalities and differences between the two faiths need to be examined carefully. Finding in the Scriptures of the Old and New Testaments the authority sufficient for salvation, the Christian Church shares Israel’s faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship that God with a Trinitarian confession to the One God, the God of Creation, Incarnation and Pentecost. In so doing, the Church worships in a language foreign to Jewish worship and sensitivities, yet full of meaning to Christians.

Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and Traditions to know themselves responsible to their neighbours especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.

Christians learn through dialogue with Jews that for Judaism the survival of the Jewish people is inseparable from its obedience to God and God’s covenant.

During long periods, both before and after the emergence of Christianity, Jews found ways of living in obedience to Torah, maintaining and deepening their calling as a peculiar people in the midst of the nations. Through history there are times and places in which Jews were allowed to live, respected and accepted by the cultures in which they resided, and where their own culture thrived and made a distinct and sought after contribution to their Christian and Muslim neighbours. Often lands not dominated by Christians proved most favourable for Jewish diaspora living. There were even times when Jewish thinkers came to “make a virtue out of necessity” and considered diaspora living to be the distinct genius of Jewish existence.

Yet, there was no time in which the memory of the Land of Israel and of Zion, the city of Jerusalem, was not central in the worship and hope of the Jewish people. “Next year in Jerusalem” was always part of Jewish worship in the diaspora. And the continued presence of Jews in the Land and in Jerusalem was always more than just one place of residence among all the others.

Jews differ in their interpretations of the State of Israel, as to its religious and secular meaning. It constitutes for them part of the long search for that survival which has always been central to Judaism through the ages. Now the quest for statehood by Palestinians—Christian and Muslim—as part of their search for survival as a people in the Land also calls for full attention.

Jews, Christians and Muslims have all maintained a presence in the Land from their beginnings. While “the Holy Land” is primarily a Christian designation, the Land is holy to all three. Although they may understand its holiness in different ways, it cannot be said to be “more holy” to one than to another.

The need for dialogue is the more urgent. When under strain the dialogue is tested. Is it mere debate and negotiation or is it grounded in faith that God’s will for the world is secure peace with justice and compassion?

3. Hatred and Persecution of Jews—A Continuing Concern

Christians cannot enter into dialogue with Jews without the awareness that hatred and persecution of Jews have a long persistent history, especially in countries where Jews constitute a minority among Christians. The tragic history of the persecution of Jews includes massacres in Europe and the Middle East by the Crusaders, the Inquisition, pogroms, and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam, 1948, declared: “We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man.” This appeal has been reiterated many times. Those who live where there is a record of acts of hatred against Jews can serve the whole Church by unmasking the ever-present danger they have come to recognize.

Teachings of contempt for Jews and Judaism in certain Christian traditions proved a spawning ground for the evil of the Nazi Holocaust. The Church must learn to preach and teach the Gospel as to make sure that it cannot be used towards contempt for Judaism and against the Jewish people. A further response to the Holocaust by Christians, and one which is shared by their Jewish partners, is a resolve that it will never happen again to the Jews or to any other people.

Discrimination against and persecution of Jews have deep-rooted socioeconomic and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar phenomena are also evident in many interracial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failure and problems of societies and political regimes.

Christians in parts of the world with a history of little or no persecution of Jews do not wish to be conditioned by the specific experiences of justified guilt among other Christians. Rather, they explore in their own ways the significance of Jewish-Christian relations, from the earliest times to the present, for their life and witness.

4. Authentic Christian Witness

Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise. This mission is not one of choice.

Christians have often distorted their witness by coercive proselytism—conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: “Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters.” (Ecumenical Review, 1/1971, p. 11.)

Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps towards assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions, and safeguards in these matters.
Discerning the Way. A Theology of the Jewish Christian Reality.


Paul van Buren has taken on the formidable task of writing a systematic theology that takes into account the relation between Christianity and Judaism. *Discerning the Way* is the first of four volumes which the author projects as a theology of the Jewish Christian reality. Rather than treat his subject in traditional theological categories, he sees the task of doing theology as a conversation between Christians and Jews. "Faith is not primarily a matter of thinking," states van Buren, "but of walking in a certain Way."

Marking a departure from his earlier work, *The Secular Meaning of the Gospel* (1963), this Episcopal priest and professor of religion at Temple University, Philadelphia, notes the Christian tendency to spiritualize and secularize our theology. He points to the need to learn from the liberation theologians, who call our attention to the Bible's bias in favor of the poor.

In van Buren's view, Jesus Christ is the revelation of God for his Gentile church. There is no need for Jews to accept Jesus as Lord, since the Jewish people find their way to God through the enduring covenant he made with his people. In pointing to the invalidity of the Supercensionist theory, van Buren points out that nowhere in the New Testament is the church designated as the "new Israel." He leaves open the question of the Christian mission to Hindus, Buddhists, and Muslims, noting the modest record of Christian attempts to convert non-Christs to faith in Jesus Christ. The author welcomes the change in position by the World Council of Churches and the Roman Catholic church since Vatican Council II where these church bodies speak of "the continuing relationship of the Jewish people with God."

The Apostolic writings (the term the author uses for the New Testament) have a central place in our conversation, but we cannot allow them to "dominate the talk, or always have the last word." Van Buren urges Christians to be open to new revelation in the events of history. The Holocaust and the founding of the state of Israel are significant events to be taken into account as we observe God working in history. He sees a contradiction in those who claim to be Christian Jews, and frowns upon Christian celebrations of the Passover Seder, or adopting aspects of Jewish worship in Christian services. This Judaizing tendency, he says, robs the Jewish people of their own identity and reality. The purpose of the Jewish-Christian conversation is not in either community giving up its particular way of walking, nor of either community assimilating the other.

Van Buren's study is a milestone in theological reflection, opening as it does a consideration of Christian theology from the standpoint of our roots in the Jewish faith. If readers are disturbed by the author's departure from traditional theology, they will, in any case, be challenged by the questions he raises.

—William L. Weiler

William L. Weiler is Washington Affairs Officer of the Episcopal Church, and a member of the Presiding Bishop's Committee on Christian-Jewish Relations.
A Christian Theology of Judaism.


"A great deal of today's so-called Christian-Jewish dialogue is nothing but confused mental gestulation in an empty room, not much different from medieval disputations, and clearly destined to fail." Professor Thoma is professor of biblical and Jewish studies at the Catholic Faculty of Theology at Lucerne, Switzerland. He does not fall into the category of his quotation, but enters into the very heart of Judaism, yet without the often sycophantic style of those who seek to be more Jewish than the Jews. His aim is to deal with his subject from a Christian viewpoint, but without the clichés, and recognizing the complex nature of Judaism. He warns against the error of identifying Judaism with the Old Testament.

The book deals extensively with Jesus Christ in the context of early and rabbinical Judaism. He rejects the slighting term "Late Judaism" for that early period. Among the groups he studies he finds the religious ideas of the New Testament circulating among those Jews who did not believe in Jesus. His knowledge of Talmud is fascinating and he demonstrates how much is lost when the New Testament expositor lacks Talmudic background. The reader is taken into religious life and spirituality, and the author makes a cogent plea for discussion between Jewish halakhists and Christian moralists. Jewish evaluation of Jesus is studied, and both the Jewishness of Jesus and the church context of the New Testament documents are stressed. The Trinity, Incarnation, and the Messiah are dealt with. I would like to have seen some tackling of the church's tendency to use tritheistic language.

The final section deals with Christian-Jewish relations, early and contemporary. There is a useful summary of anti-Semitism and a discussion of the New Testament texts that can be so interpreted. In the foreword to the book, Professor David Flusser has something to say on this from the Jewish point of view. Finally Thoma comes to the State of Israel, and ends with a fine paragraph, both recognizing its importance but also avoiding glorifying the State. The place of the Land in Jewish thought needs fuller development.

This is an important book, neither denying the validity of Christian witness nor forgetting to take Judaism seriously and treat it with dignity.

—Ronald H. Lewis

The Friars and the Jews. The Evolution of Medieval Anti-Judaism.


This study proffers a new perspective on the transformation of Christian attitudes toward Judaism from the "Augustinian" stance of the twelfth century to the systematized hostility of the thirteenth and following medieval centuries. For almost a thousand years the Augustinian view had held the field: in the last days, the Jews will enter the church; meanwhile, their provi-

dential role is to bear witness to the truth of Hebrew Scripture with respect to Jesus and, by their exile and suffering, to the error or worse of their ancestors in having rejected him as Messiah. Christians were not to destroy those divinely designated witnesses. As I have argued in The Popes and the Jews in the Middle Ages (p. 35-46), a formula from a letter of Pope Gregory I developed into a full-scale papal "constitution," Sicut Judaeis non, that guaranteed to Jews whatever the law allowed, but restricted them to that alone.

The thirteenth century, however, saw the foundation of two new religious orders by two charismatic fig-

ures, Francis of Assisi and Dominic Guzman. Both were dedicated to evangelical poverty and both were committed to assisting papal efforts to promote the unity of Christendom. In a century of innovation the two new orders introduced, among other novelties, the conception that Christian lands ought to be judenrein, a goal to be sought by conversion if possible, by the harrassment of the Inquisition, and, as from England in 1290, from Spain in 1492, and from Portugal in 1496, by deportation from Christian nations. Professor Cohen has argued his case with admirable objectivity. From this Christian's point of view, he has made a most valuable contribution to dialogue between Jews and Christians by posing some hard questions along with some answers from which it will be hard to dissent.

—Edward A. Synan

Long Night's Journey into Day: Life and Faith after the Holocaust.


Roy and Alice Eckardt have written much in the area of the holocaust and Jewish-Christian relations. The present volume is another valuable contribution to the ongoing debate. It is a scholarly piece of work, with extensive documentation and bibliography; it is also eminently readable.

The basic thesis of the book is that traditional Christian theology sowed the seed that ultimately bore fruit in Hitler's Final Solution. Therefore Christian theology must be radically changed. Christian triumphalism must be challenged. Traditional views regarding the person and work of Christ must be reexamined. "The entire Christological issue is reopened" (p. 62). Our whole understanding of God must be reconsidered and God himself
must be brought to trial. "And He must give an answer" (p. 58).

In their search for this theological revolution, the Eckardts make a number of far-reaching statements. Jesus is not seen as the preexistent Son of God. The idea that Christ was God, reconciling the world to himself, is seen as idolatrous (p. 126). Jesus, it is suggested, did not rise from the grave but "sleeps with the other Jewish dead" (p. 150). He was "not the Messiah but a Jew who hoped for the coming of the kingdom of God and who died in that hope" (p. 110, quoting from Ruether).

The Eckardts argue further that the Jewish community will not and cannot accept Jesus as the Christ (p. 116). But the fact is that in the past ten years or so tens of thousands of Jewish people have done just that, and it is one of the weaknesses of Jewish-Christian dialogue that the existence and views of this group are almost entirely ignored.

In the last resort this debate must focus around the person of Jesus. If he was merely a great prophet then the Eckardts do suggest a helpful way toward a post-holocaust theology. But if Jesus was God incarnate, then that is the pivotal event of history. The presentation of Christian truth may alter in the light of the holocaust, the truth cannot change. It is not the cross that must be reexamined in the light of the holocaust, but the holocaust that must be understood in the light of the cross.

—C. David Harley

Bringing Forth Justice.
A Contemporary Perspective on Mission.


Books are pouring off the presses dealing with the nature of the Christian mission. This volume is an important statement by the recent general secretary of the World Evangelical Fellowship in which he explains the intimate connections among mission, disciple-ship, and social justice. He proposes that we define salvation as rectification, or the establishment of justice, which involves the vertical relationship with God, the call to make disciples of all nations, and our horizontal obligations to other people. In this way he hopes to maintain a biblically holistic concept of the mission of God. He brings to his wide-ranging discussion rich experience in missionary work and world travel, which lends a feeling of urgency and reality to the whole discussion. Scott is concerned with traditional evangelical values such as evangelism, with an emphasis on discipling that reflects his career with the Navigators, and links that with a concern for poor people such as we find among the so-called young evangelicals. The book is a fine statement binding these values together.

The question that comes to mind about this attitude and approach is: To what extent may evangelicals repeat the pattern of developments that led to the social gospel in the 1920s? How long will they insist on doctrinal orthodoxy and personal conversion before succumbing to straight political theology? Scott is aware of this issue and deals with it creatively.

—Clark H. Pinnock


Here is, as the author says, "a selection of my articles heretofore scattered through different journals." Collections of this type have often lost the relevance they had to particular times and places, and just as often are tediously repetitive. But I can think of half a dozen good reasons why such strictures must neither be applied to Dr. Samartha's new volume nor be allowed to stand in the way of getting this book used as widely as possible.

First, this collection of papers now becomes a primary source for historians of the ecumenical movement. Stanley Samartha was until 1980 the first director of the World Council of Churches (WCC) Sub Unit on Dialogue with People of Living Faiths and Ideologies. This WCC Sub Unit has been operating only since 1971, and clearly it is still too early to assess its achievements. But here in this book are lucid presentations of the thinking that lay behind its setting up and the reactions of its first director to some of the hazards and obstacles that have beset its path. One difficult time was the Nairobi Assembly of the WCC in 1975 when the whole concept of dialogue was vigorously assailed. Samartha reports, for example:

The missiologist who described all non-Christian religions as demonic missed the chance of personally meeting these "non-Christian" guests to discover and perhaps battle with "demonic" elements in them. At least one of these guests expressed disappointment that no one among those who talked loudest about proclamation actually came to him or others personally to proclaim the love of God in Jesus Christ.

This is a piece of historical information that still has relevance.

Second, Samartha writes concerning that branch of academic study which is so unfortunately termed "comparative religion." He observes that students in this area are not taking seriously "the implications of the academic study of religions for inter-religious relationships on the one hand, and the experience of actual dialogues on the other." Our academic centers need, as a matter of high priority, to have available to them the descriptions of interreligious encounter that Samartha does here so well.

Third, Samartha came originally to the WCC as a staff member of the Commission on World Mission and Evangelism. There are signs everywhere in this volume of a preoccupa-
tion with mission and evangelism. He writes, for example, his own commentary on the Melbourne and Pattaya themes, and reflects penetratingly on Christ's Lordship in a religiously plural world. Many striking comments on missiological matters are scattered through these pages, as, for example, his frequent sharp reminders to us that Western Christianity is already a syncretistic form of religion!

Fourth, Smartha has been a pioneer in showing us how Christian theological reflection may be done, and perhaps can best be done in an open way. He shows us how valuable a role was played by the non-Christian observers in the Nairobí Assembly, and at the 1979 consultation on "Faith, Science and the Future" where Jewish, Buddhist, and Muslim scholars were also present and read papers; and he gives us a sample of his own work in the form of a lecture he gave at Kyoto on "World Religions: Barriers to Community or Bearers of Peace."

And, last, many of us know Stanley Samartha personally. He has become through his constant traveling a ubiquitous figure—a great servant of the world church. As such he has been urbane and benevolent, a master in committee work and in drafting groups. It is good now to have him speak in his own person and in his own way. These essays are a great pleasure to read, clear in analysis, lucid in style, and marked often by a certain acerbic wit. He asks (p. 105) what is the specific contribution of Indian Christians who come from the land of "the Buddha and Mahatma Gandhi, of St. Thomas and St. Francis Xavier, of William Carey and Mother Theresa"? Here in this most worthwhile collection is one answer to the question: he himself posed, an answer which shows him to be among the most distinguished of contemporary Indian Christians.

—Kenneth Cracknell

**Witness to the World: The Christian Mission in Theological Perspective.**


David Bosch wrote this book for "pastors, missionaries, theological students and interested church members." Rather than offering a general introduction to missiology, he devotes himself to an examination of the present state of the theology of mission, its biblical foundation, its historical development, and a sketch of where it ought to head in the future.

We have come to expect of Professor Bosch thorough scholarship, clear and careful writing, and an irascible spirit. He brings all these qualities to bear here. In addition, he seeks to overcome the impasse between groups of Christians. He does this not by attempting to mediate between opposing viewpoints. Although he calls attention repeatedly to distortions or imbalances in particular positions throughout the book, he devotes one chapter to a description of evangelical theology of mission under the title "An Emaciated Gospel." He characterizes evangelical theology as emphasizing salvation as otherworldly. In the following chapter he sketches conciliar theology as "A Diluted Gospel" because of its stress on salvation here and now. Given the brevity of treatment and the breadth of variegation of viewpoint in the two groups being described, Bosch runs the risk of caricature in these chapters. Yet they serve his purpose by setting the stage for the presentation of his alternative.

The nut of the problem, according to Bosch, is how we understand the relationship of church and world. Most Christians instinctively reject the tension that goes along with being faithful participants in both church and world. What is called for is neither selling out one side to the other or carrying on a balancing act. Rather, a credible *martyria* exists in a tension of solidarity with the world and fidelity to Jesus Christ and his body. Our theology of mission must always be based on *missio Dei.*

Aware of the way theologies of mission in the past seized on a particular motif and made that the controlling theme, Bosch has attempted to allow the biblical materials to speak without forcing everything through a single frame.

One of the values of this study is the way the author reexamines recent interpretations of mission and comes to fresh conclusions. For example, he rejects the tight compartments recent scholarship has constructed around mission in the Old Testament and mission in the New Testament—the centrifugal versus centripetal. He insists both thrusts are to be found in both Testaments and we should guard against overdrawing the contrasts.

It is refreshing to find a writer who acknowledges that he has changed his own mind and moved beyond earlier positions in the light of his own growth.

The author has included a "Select Bibliography on the Theology of Mission," featuring works in several languages. Several recent titles, which would serve the needs of the audience Bosch intends to reach, might well have been included: Vicedom's *The Mission of God, Costas's The Church and Its Mission,* and *De Ridder's Discipling the Nations,* and Green's *Evangelism in the Early Church.*

This is a book I am recommending to colleagues who want fresh reflections on the theology of mission in the context of the 1980s.

—Wilbert R. Shenk

Wilbert R. Shenk is Vice President for Overseas Ministries, Mennonite Board of Missions, Elkhart, Indiana. He served in Indonesia earlier.
Justice Church: The New Function of the Church in North American Christianity.


In Justice Church Frederick Herzog, professor at Duke Divinity School, challenges the North American church to direct its mission to overcoming injustice in the world. The modern church in the United States, he charges, has avoided the problem of power and has failed to use the analytical mirror of Karl Marx to help clarify the relationship of power to injustice in society.

Herzog strongly believes that only in engaging in the struggle of the poor and powerless can the church participate in God's struggles against injustice, and only in that engagement can Christian theology be done adequately. For him "the problem of mission in the future is largely a problem of tackling poverty" (p. 84). For that the church needs imagination as well as commitment, and a thorough overhauling of its theological methodology.

In this book the author continues his search for a methodology that will serve North American liberation theological. He develops a "hermeneutic of praxis," based on "Jesus' praxis" and contemporary engagement in struggles for justice as the church's "praxis context" for theology. His inquiry requires some new language: for example, "praxis" refers not only to Marx's use of the term but is used to avoid the shallow repetitive connotations of "practice" as understood in United States culture.

Herzog claims that Jesus' praxis gave rise to Christian thought. "What we need to understand is that unless we are intimately involved in the same matrix of human life in which Messiah Jesus incarnated God we cannot shape a Christian theology. The Gospel story is not primarily a talk-text, but a praxis-text. God-talk comes in God-talk. Involved in this ministry we begin to understand theology" (p. 3). As the praxis context of theology, therefore, the church becomes central for liberating analysis. Moving beyond analysis of praxis texts, theologians in the West must now undertake more serious analysis of praxis context.

On the way to his conclusion Herzog attacks some of the pillars of the inherited context. One is denominationalism, which he sees as an obstacle to justice praxis. He advocates ecumenical action for justice and ecumenical reflection as part of that action. In a stimulating chapter he accuses Schleiermacher of contributing to the present failure to be justice church because of his limited social outlook, his working within the "old world of social privilege." Herzog cites several theological workshops in which he has participated as having encouraged his development of this participatory-action approach to theological methodology. He has printed in the appendix a United Church of Christ seminar report on "Toward the Task of Sound Teaching," which indicates how that communion has aided the author's theological pilgrimage and construction.

Persons concerned about the mission of the church in today's world, and indeed all Christians seriously struggling to do God's will in an unjust world, will find this book helpful. It challenges them to understand the larger historical context within which their faith develops, and by greater understanding to "do justice."

—William B. Kennedy

Noteworthy Resources In Missions From Eerdmans.

ISLAM AND CHRISTIANITY
A Muslim and a Christian in Dialogue
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January 1983


How can the church be simultaneously in politics in order to influence it, yet beyond politics in order to challenge it?

In this meticulously researched study, Ian Linden presents this historic dilemma of the churches as it developed with sharp focus in Rhodesia. His scope, however, is narrower than the title suggests, being confined to Roman Catholic Church data.

Currently professor of African history at the University of Hamburg, Dr. Linden applies to the Rhodesia data that felicitous blend of rigorous scholarship and lucid prose that marks the best of historical writing. He eschews the guise of the “uncommitted liberal academic.” Instead he accepted sponsorship by the German Justice and Peace Commission, and affirms their position that the church in the Zimbabwean liberation struggle should be the prophetic voice of the poor.

Linden presents the Catholic Church in Rhodesia as a pluralistic institution, which increasingly became responsive to the concerns of its African membership (now 600,000 strong or 10 percent of Zimbabwe’s population).

It was not always so. The “eclesiocentrism” (Linden’s term) of the institutional church led it into respectful submission to the state during the pre-1959 colonial era. Dependent on government grants to support its numerous mission schools, the church hierarchy tended to mirror the prevailing social values of the white-settler elite. Linden argues that as late as 1971 the church from its hierarchy to the humblest mission station still bore the imprint of the racially segregated society in which it functioned.

Meanwhile a second church emerged—a teaching and listening church increasingly responsive to the African voice. Bishop Lamont of Umtila became its spokesperson, branding the Smith regime as “the real terrorist.” Moto, the Catholic weekly, became the African voice until its banning. Linden traces how the Justice and Peace Commission exposed government terrorism against all who supported Zimbabwean nationalism.

The implication is clear. To be politically relevant involves the church both in internal dissenion and in external conflict with the state. In addition, in Zimbabwe and other countries, it brings the “listening” church when seeking social justice for the poor into direct partnership with Marxists and other humanists.

Linden faces this option squarely and affirms it. He advocates a “lived ideology of social change.”

This detailed case study is essential reading for all students of state-church issues. It will be of special interest to those desiring to move a church from a stance of political neutrality toward greater social involvement. The important parallel study of Protestant involvements in state-church issues in Rhodesia, however, remains to be written.

—Norman E. Thomas
Bara Bukoba. Church and Community in Tanzania.


Bara Bukoba focuses on the Evangelical Lutheran Diocese in Bukoba, western Tanzania. Bengt Sundklér, the well-known Swedish theologian and writer, was a missionary in Bukoba from 1942-45 and the Lutheran bishop from 1961-64.

In nine tightly packed chapters Sundklér paints a picture of the life and growth of the local African church, especially among the Haya ethnic group. He shows how the Lutheran Diocese mirrors the religious and church problems shared by the whole African continent. He traces the church in Bukoba during the 1940s—a first-generation African church, very much a “folk-church”—and then the great influence of the East African Revival, a pietistic, Keswick-type movement. The author deals with the structures of an African church as well as the individual Christian’s response to the gospel. At times the amassing of historical data and autobiographical sketches of teachers, pastors, and evangelists becomes cumbersome.

Sundklér insightfully describes the nature and charisma of the African church. "The diocese of Bukoba is not first and foremost an institution or an organization or a system or a religious department, but a personal fellowship, a family, a Christian extended family in the midst of Africa" (p. 153). He portrays the church as a home, a spiritual extended family of God and a new clan of Christ. African Christianity is revealed in “Christian worship as feast.” In Bukoba baptism and the Holy Communion service are followed by the Christian community’s village feast and agape-meal respectively.

Bara Bukoba is filled with interesting African customs and traditions. Distinctions are carefully drawn between African and Western ways. Sundklér effectively weaves proverbs and concrete stories and examples into the narrative flow. The importance of interpersonal communications, dreams, and the Holy Spirit portrays different African values.

The book is basically a translation of the 1974 Swedish edition with considerable revision. Minor weaknesses include outdated terminology—frequent reference to the TANU party without clarifying that CCM became the official political party in 1977, and using “tribe” when “ethnic group” is preferred today. The particular use of “church” vis-à-vis “Church” is hard to follow. It is disconcerting for Sundklér to refer to himself occasionally in the third person. There are several overly sweeping statements such as that Bukoba contains almost all of Africa’s questions and the Haya especially are “born speakers.” The author could have discussed more the Lutheran church’s relationship to the Roman Catholic church and to the government policy of Ujamaa (Tanzanian socialism).

—Joseph G. Healey, M.M.

Contextualization of Theology:
An Evangelical Assessment.


The term “contextualization” has been in use for about a decade; it has been applied to such a variety of things that a reliable guide would indeed be valuable, if it could present the subject accurately and fairly. The intention of this book is to analyze the concept and practice of contextualization and to offer an evangelical critique. Fleming traces the ecumenical origins of the term and attempts to describe its antecedents in political theology and liberation theology. He then develops a four-position typology: contextualization (technical or popular) is indigenization, (context-indigenization or indigenization). The crucial division lies in the middle, between those who (says Fleming) stand on sola scriptura
Debate on Mission. Issues from the Indian Context.


The Indian context, according to the editor of this volume, includes “interplay of world religions, east-west conflicts, over-population, cross-cultural relationships, poverty, social and class stratification, Christian faith and non-Christian culture, colonial and missionary heritage.” Thus the book becomes an important text for study of mission-in-context. It is a result of carefully researched articles grouped together after they have been tested in study seminars and debated in intensive workshops. The authors of the articles represent a wide spectrum of expertise. There are Christians and non-Christians; some Christians from a Muslim background and some from a Hindu background; Indians and non-Indians; men and women; those concerned primarily with evangelism and others who are more concerned with social witness.

Issues of theology in the Indian mission context are considered under international perspective, historical perspective, evangelistic perspective, inculturation perspective, and social-action perspective—and then there is a summary of details. Issues of baptism are also considered within the Indian mission context, and an effort is made to relate the church to nonbaptized believers in Christ.

While the value of this volume for mission studies in the Indian context is hardly matched by anything else in print, there is one shortcoming in it. The dialogue and debate represented here does not include the newly emerging Indian missionary agencies and their experiences regarding structure and relationship to the denominational churches. None of the leaders of these groups, such as India Evangelical Mission and Friends Missionary Prayer Band, are included in this dialogue. They have had experience in mission in recent times that would have enriched this debate enormously. Even such agencies as Indian Missionary Society and National Missionary Society have not been included, and this is a serious weakness.

—Samuel T. Kamaleson

Conquest of World Hunger and Poverty.


World hunger is perhaps the most important single issue facing humankind in the last decades of the twentieth century. The way in which individuals, institutions, and nations respond to this issue will largely determine the shape of the future.

Douglas Ensminger and Paul Bomani have brought three decades of development experience in Africa and Southeast Asia to bear on the problem and have produced a book that is at once brief and comprehensive in scope, erudite yet eminently readable.

Currently professor of rural sociology at the University of Missouri, Douglas Ensminger was Ford Foundation representative in India, Pakistan, and Nepal between 1951 and 1970. Paul Bomani is ambassador of Tanzania to the United States and, over the past twenty years, has served his government as minister for agriculture and cooperatives, minister for finance, and minister for economic affairs and development planning.

As the title suggests, hunger and poverty are seen as two sides of the same coin. Hunger is a function of poverty. People are hungry because they are poor. If hunger is to be addressed in any reasonable, long-range way, the problem of poverty must be tackled at its roots. The authors relate world hun-
opportunity to earn enough to meet basic human needs. They recognize that, with few exceptions, the policies and development strategies followed by the developing countries have contributed to the emergence of two nations within a single nation: an elitist culture functioning alongside a culture of poverty. They also recognize the part that the wealthier, more powerful nations have played in encouraging those policies and strategies.

The authors speak with equal clarity to the developed and developing nations. They call upon the industrialized countries to examine, with a sense of urgency and a fresh perspective, their foreign policies, interests, and commitments to the developing countries of the world. And they call upon the elite-dominated political-power structures in developing countries to recognize that, in the final analysis, it is in their own best interest to support land and institutional reforms that make production resources more equitably available to the poor.

The book is optimistic in its outlook about the prospects of sharing resources and experience within the world community to improve the quality of life for all people, especially the world’s poor. It is also clear that tackling the problem of world poverty and hunger is basically a question of political will and determination, and can be undertaken seriously only to the extent that people demand as much of their governments.

—Joel Underwood

Islam: A Survey of the Muslim Faith.


The authors have been in touch with Islam by visits, life, and work in Turkey, Iran, Syria, Egypt, and Tunisia. They previously collaborated on a book examining The Middle East: Crossroads of Civilization. Both attained doctorates, testifying to research and writing skills, and both are presently involved in scholarship: Dr. Fry as director of missions education at Concor
dia Theological Seminary in Fort Wayne, Indiana; Dr. King as professor of English at Wittenberg University at Springfield, Ohio.

Fry and King, aware of threatening and actual hostile confrontation be-
tween the Western world and the world of Islam, have dedicated their book to promoting reconciliation between these alienated parties. They seek to provide a basis in better understanding for “conversation, dialogue and the friendly, informed exchange of ideas.” This worthy aim is given as justification for the composition of yet another book about Islam for persons who are not Muslims.

Is it possible, within the confines of eight chapters averaging eighteen pages each, to reconstruct accurately and objectively what Islam is? Does the book offer new or increased understanding of the subject?

One of the contributions of this book is its attempt to go beyond the words and forms relating to Islam, to the spirit and meanings they represent. This pattern is set in the first chapter in which Islam is seen as “systems of meanings” or a “set of significances” permeating and pervading the whole of

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Joel Underwood is Director of Church Relations for Bread for the World, a Christian citizens’ movement on world hunger and poverty. During the 1960s he served as a United Methodist missionary to India, and in the early 1970s was on the staff of the World Division of the United Methodist Board of Global Ministries, and traveled widely in Asia, Africa, and Latin America.

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the believer's life. The second chapter is a departure from the historical pattern of other surveys, but appropriate to the intention of the authors as it presents at the beginning the extent of the distribution of Islam in the world. Chapter 8 speaks of religious understanding and response to Islam. International and political interrelationships are not included in the conclusion because they are in the preface.

The avowed purpose of the book, to promote empathic knowledge of Islam and sincere love for Muslims, is placed as the criterion before various models for contact with Muslims which have been advocated in the past. Most of these models are rejected as unacceptable. The recommended living and sharing together responsibly deserves attention and consideration.

The material presented in chapters 3 to 7 is given in more accurate and acceptable form in several existing introductions to Islam written by Muslims or other scholars. Chapter 4 illustrates graphically the uneven quality of the book, and might best be removed from an otherwise usable book, or else be substantially rewritten in the generally sensitive, positive tone of the book.

—Peter Ipema


If Australian historical scholarship has achieved distinction in recent years it has been largely through its mission histories, of which Hilliard’s monograph is a choice example. Combining learning with a lively, readable style, he lays the ghost of old-fashioned missionary apologetics; instead of heroizing those who set out to “civilize the South Sea savages,” he endows his main characters with real flesh and blood. While hardly unsympathetic, he reveals how the Anglican mission to the New Hebrides and the Solomon Islands succeeded the hard way, not so much by Providence and miracles, but by fallible white men who found it difficult to unlearn their cultural preconceptions.

Garry W. Trompf, Senior Lecturer in Religious Studies at the University of Sydney, Australia, was formerly on the faculty of the University of Papua New Guinea.


It is estimated that upward of 100 million of the world’s one billion Christians may be classified as “evangelicals.” Since a sizable portion of them are represented in the World Evangelical Fellowship (WEF), this volume—a compendium of papers prepared for the seventh General Assembly of the WEF in March 1980—can be considered a valuable profile of the world evangelical community. Editor Waldron Scott served WEF as general secretary from 1975 through 1980. During those years the number of national evangelical fellowships embraced by WEF more than doubled—from twenty-four to fifty, reflecting Scott’s efforts to shape WEF as an “open space” in which evangelicals of many stripes could come together and contribute their gifts and perceptions as members of the body of Christ.

The opening section of Serving Our Generation offers informative and perceptive overviews of evangelical status and agenda in Africa, Asia, Latin America, Eastern Europe, and North America.

The second section covers the origin and development of WEF’s various commissions. Though these chapters tend to be weighed down with the details of organizational structure, strategy, and chronology, there are provocative observations to be found, as when Theodore Williams of India,
writing as executive secretary of WEF's Missions Commission, draws attention to the potential of emerging Third World missions to identify with the poor and oppressed in a way that the more affluent missions from the West have not managed.

The third section focuses on "New Challenges." Neville D. Jayaweea of Sri Lanka challenges those who would complete the task of world evangelization by maximizing the use of global-media technology without first addressing the widespread discrediting of the message due to the distorted values and exploitative record of the West, as perceived in the Third World. James Chew of Singapore demands the integration of mission, disciple-making, and social justice. D. John Richard of the Evangelical Fellowship of India builds a biblical platform for evangelical engagement in human rights. Three other contributors deal with the "cultural approach" to evangelization, the reality of an evangelical Roman Catholic witness to today's world, and the contribution of Pentecostals to world evangelization.

Serving Our Generation bears witness not only to the wide variety of evangelical communities embraced by WEF but also to the tensions that make this project of international fellowship a sometimes rocky road.

—Robert T. Coote


This is a highly personal account of an event that received international news coverage in the spring of 1979. A missionary for the United Church of Christ, Lloyd Van Vactor, was president of Dansalan College on the island of Mindanao in the southern Philippines when he was captured on March 9, 1979, by a dissident group of Maranoos (Muslims). The kidnapping was an act of protest against the Philippine government and in the name of national liberation, but the captors chose to kidnap a man who had been one of the island's strongest proponents of human rights.

The story is told in two parts. The first is by a young journalist, Lindy Washburn, who was in Marawi City, location of Dansalan College, at the time of the kidnapping and who helped keep the day-by-day log of events leading up to the captured missionary's release on March 28, 1979.

The second part was written by Lloyd Van Vactor himself and is based on his own journal of his days of captivity. Both accounts read very much like diaries, full of an infinite number of minute points, but the second part reads more smoothly than the first, readily providing information as it is needed to weave the many pieces of the story together.

It is a story of suspense, courage, tragedy (Van Vactor's wife, Maisie, died while he was in captivity) and joy (his son married soon after his release). There is a collection of photographs in one part of the book showing both family scenes and snapshots of the captors and their captive.

But for the uninformed reader, the book is somewhat difficult to get into and sometimes puzzling. The authors were evidently too close to their subject matter to provide the necessary overview at the book's beginning. Consequently, the reader is surrounded too quickly by unfamiliar places, confronted by numerous unknown characters, and submerged in very complex relationships without a basic context for understanding their importance to the total story.

Thus the book will be most useful to those who first followed the story in the media, or to the family and church who already have the overview and now want the intimate details.

—Sarah Cunningham

What's really going on in the Church in China?

Dr. Jonathan Chao, director of the Chinese Church Research Center in Hong Kong, is one of the best informed and knowledgeable students of the Church in China today. His highly qualified staff of researchers gather information from both inside and outside of China. The results of their studies have been quoted in TIME, CHRISTIANITY TODAY, and by many other news services and publications. CCRC's bimonthly magazine, CHINA AND THE CHURCH TODAY, will answer your questions about the Church in China.

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Sarah Cunningham is Associate Editor of A.D. magazine, a publication with United Presbyterian and United Church of Christ editions.
A Fifth Gospel. The Experience of Black Christian Values.


This volume introduces the reader to the style and some of the values of rural African life in Western Tanzania, and the role of small Christian communities in the development of the church. Its theme is the changing missionary approach due to the realization, both in experience and theologically, of the presence of the gospel in seminaria form in indigenous traditions and cultures even before the Word is formally preached and the Christian sacraments introduced. This “incarnational” understanding of mission is contrasted with the method of “transplantation” of Western models, and with that of “adaptation”—a compromise between these two approaches.

Frequent illustration with proverbs and folklore make for good reading, but the full implications of the book’s thesis are not easy to grasp. The structure is anecdotal and semi-autobiographical, and the author’s method is inadequate to deal with the profundity of the questions he raises. His academic training in philosophy, theology, and journalism is supplemented by experience of contemplative and active spirituality as practiced in a number of small Christian communities around the world. He is therefore sensitive to the values of familyhood and personal relationships in tribal society and in the modern Tanzania structured on “African socialism,” and to the possible Christian interpretations of these values, which he discusses with empathy and eloquence. There is no doubt he became a very well-accepted neighbor, friend, and pastoral counselor during his two-year residence as a Maryknoll missioner in Nyabihanga.

However his seeming lack of exposure to such disciplines as the history of religions, cultural anthropology, and linguistics makes him less than an adequate interpreter. He admits he had almost no knowledge of the local dialect, and an imperfect control of the national language (Swahili). He minimizes the impact of a resident foreign observer on the dynamics of a small indigenous community, and he shows no understanding of the ambivalent roles of non-Christian religious professionals. His journalistic orientation leads him into an occasional very careless statement, for example, “Others want to present the historical Jesus as accurately as possible—a white non-African.”

Despite these weaknesses this study gives a happy picture of the gradual emergence of a truly indigenous African Christianity, aided not a little by an enlightened modern Roman Catholic piety and missiology, and suggests the desirability of a wider use of the type of spirituality that is being fostered by the Maryknoll mission in Western Tanzania.

—Donald C. Flatt

Frontiers of Theology in Latin America.


Gustavo Gutiérrez, the Peruvian theologian of liberation, has said that two intuitions are central to liberation theology. The first is methodological: “Active commitment to liberation comes first and theology develops from it. Theology is critical reflection on and from within historical praxis, and the historical praxis of liberation theology is to accept and live the word of God through faith.” The second intuition is liberation theology’s frame of reference: “God is a liberating God, revealed only in the concrete historical context of liberation of the poor and oppressed.”

These two intuitions pervade the essays Rosino Gibellini has collected and edited for us (the translations, by John Drury, are excellent). This anthropology enables us to appreciate the richness and diversity of this extraordinary Latin American development.

The thirteen contributors to this volume may be doing theology from the periphery of world politics but they are challenging the conscience of all Christians. They are reflecting theologically from within the crisis caused by Latin America’s neocolonial and capitalist order and they have their eyes on a historical project of liberation, which they see as being socialist in its political, social, and economic structures.

An overall introductory article by Gustavo Gutiérrez gives a distillation of his major writings. This is followed by three articles on methodology, by Raúl Vidas (Mexican), Joseph Comblin (Belgian), and Luis del Valle (Mexican). Two Brazilians, Leonardo Boff and Hugo Assmann, look at Chistology in the theology of liberation. Ronaldo Muñoz (Chilean) writes on ecclesiology and Segundo Galdeoa (Chilean) on spirituality and pastoral activity. Enrique Dussel’s essay concerns the historical and philosophical suppositions for Latin American theology. But let the reader beware—this Argentine historian’s lucid argumentation includes some of his usual obfuscating diagrams! Juan Carlos Scannone (Argentina) discusses “popular culture as an hermeneutic locale for a liberation project.” Juan Luis Segundo, the Uruguayan Jesuit, writes on what he labels a crux theologica in Latin America—capitalism versus socialism. The last two essays are by Protestants, José Miguez Bonino (Argentine), and Rubem Alves (Brazilian). Miguez Bonino discusses the relationship between the kingdom of God and activity in history. Alves gives us a theological autobiography centered on the theology of captivity. In his criticism of Brazilian Protestantism he adumbrates his recent Protestantism and Repression, soon to be published in English translation. An appendix gives valuable biographical and bibliographical data on the thirteen contributors.

—James E. Goff

International Bulletin of Missionary Research


Despite the prominent display of Adoniram Judson's name on the book jacket, Joan Jacobs Brumberg has given us instead a fascinating study of Judson's three wives—Ann Hasseltine, Sarah Hall Boardman, and Emily Chubbuck—and the children they bore the great missionary patriarch.

Through their correspondence and numerous biographies, the Judson women became heroines to their American sisters, inspiring almost single-handedly women's enormous contributions to the missionary movement in the nineteenth century.

Ann Hasseltine, of course, made the initial entry into Burma, after becoming a Baptist convert, with her husband during the long voyage to India in 1812. She shared in the translation work and stood by him when he was imprisoned during Burma’s war with Britain in 1824. She lies buried under a hopia tree in Burma, beside her daughter Maria. Their first-born son also was buried in Burma.

Sarah Hall Boardman was the widow of missionary George Boardman when she married Judson at Tavoy in 1834. She bore him ten children while overseeing the mission compound and a widespread school system among the Karen people. She died in 1845 on her way home to the United States and is buried at St. Helena, the resting place also of Napoleon.

Emily Chubbuck, already well known as novelist Fanny Forester, shocked the Christian community when she won the heart of the famous missionary statesman. They were married in 1846 and during six months in a sickbed in Rangoon she wrote the Memoir of Sarah B. Judson, which appeared in 1848. Judson died at sea in 1850 and she was left to rear the accumulated children.

Brumberg, in addition to exploring the effects of missionary hagiography, also gives us some insights into the difficulties of being the children of famous parents. Anyone interested in the missionary pioneers and the nineteenth-century climate that launched the missionary movement will find Brumberg’s book delightful reading.

—Nancy A. Hardesty

Fifteen Outstanding Books of 1982 for Mission Studies

The Editors of the International Bulletin of Missionary Research have selected the following books for special recognition of their outstanding contribution to mission studies in 1982. We have limited our selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their continuing commitment to advance the cause of the Christian world mission with scholarly literature.


Nancy A. Hardesty, writer and church historian from Atlanta, Georgia, is the author of Great Women of Faith, which includes the stories of several more missionary pioneers.
People involved in cross-cultural ministry will be disturbed by this book; some will be enlightened by it, others annoyed. The ten contributors—scholars from Africa, India, Europe, and the Americas—deal with the blunt ethnocentrism that marks the Christian missionary enterprise both historically and currently. The young churches of the non-Western world are mostly imitations, if not exact replicas, of various European and North American experiences and expressions of the Christian faith.

One who moves in the direction of culturally catholic Christianity is moving against the weight of history and of ecclesiastical bureaucracies, against all the Western versions of Christianity that have been imposed as God’s will upon the peoples of the rest of the world. The problem of true and false universality is considered historically in the first three essays here. In four subsequent chapters the theme is examined in the light of the New Testament, the philosophy of Hegel, fundamental theology, and current debates in Latin America. The implications of universality are then looked at specifically from the vantage point of Africa and of India, while the final contribution deals with the uniqueness and universality of Jerusalem.

Only three of the essays were written originally in English; the others in French and German. While the English translations are generally readable, the thought is elusive here and there in two of the chapters. One of the contributors, who obviously borrowed heavily from the work of others, failed to acknowledge his sources. Otherwise this is a respectable and scholarly volume that deserves a place on the required-reading lists for courses in theology, missiology, and religious studies. It will certainly provoke thoughtful discussion, and perhaps even some repentance.

—Eugene Hillman


David Beckmann is a rarity—a theologically sensitive economist on the staff of the World Bank. His title, Where Faith and Economics Meet, represents both a confessional stance and a professional competence. His book addresses the Christian church and uses its familiar biblical and sacramental language; but it comes from a writer with broad experience in the economic perplexities of Bangladesh, Ghana, and Latin America.

Beckmann’s message is most needed by the millions of church folk who have not discovered that faith and economics really do meet, and he writes with a clarity and fervor that can reach the most benighted of them—if they will only read him. They will find a case for a “holy materialism” to displace the “idolatrous materialism” of our society.

Beckmann has the ability to appreciate truth on both sides of many an argument that divides our world. Thus he criticizes the “twisted affluence” that is socially unjust and ecologically destructive, while welcoming the contributions of prosperity to health, literacy, and educational opportunity. He finds virtues in both capitalism and socialism, while criticizing both. He appreciates nationalism, especially in countries shaking off colonial yokes, while affirmed the values of interdependence.

All this does not mean that Beckmann cannot take sides in conflicts. He is an advocate of dismantling “the last vestiges of colonialism,” of a New International Economic Order, of the Brandt Commission Report, of recent efforts of the World Bank to help the poorest of the poor. But his moderate style will not please those revolutionaries who resist meliorative efforts at economic reform as mere attempts to stave off radical confrontation and overthrow of old orders. He is, however, quite open to conversation with the revolutionaries.

My own view of the world is a few shades more cataclysmic than Beckmann’s. But I think the world needs bankers and World Bankers whose business is to believe that loans can finance projects that will succeed. I am glad that a banker can have compassion and a commitment to justice, while recognizing the necessity of “tougher policies toward the poor”—who will not be helped by sentimental illusions.

Where Beckmann and I differ, I hope that he proves to be right. Whatever the differences, he has something to say to anyone concerned about the meeting of faith and economics.

—Roger L. Shinn

Roger L. Shinn is Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary in New York. A member of the working committee on Church and Society of the World Council of Churches, he has had extensive ecumenical experience in Europe, Africa, and Asia.

Eugene Hillman is Professor of Religious Studies at Newport College (Salve Regina) in Rhode Island, currently on leave for research in East Africa where he had previously served for twenty years, mostly among the Masai people of Tanzania and Kenya.
This volume is a profound investigation in the realm of the philosophy of religion, rather than in theology or in more fully religious aspects of the most ultimate perceptions of the Japanese Zen form of Buddhism and of Christianity. The author, a Jesuit who lived and studied in Tokyo and Kyoto for many years and now is dean of the Theological Faculty at the University of Bonn, is an astute interpreter of what is known as the “Kyoto School” of Buddhist thought. The founder of the Kyoto School was Kitārō Nishida, “the father of modern Japanese philosophy,” but the major exponent has been Keiji Nishitani and this book is principally a delineation of Nishitani’s thought, with some critiquing and questioning from Waldenfels’s Roman Catholic point of view. Much use is made of Masao Abe’s explication of Nishitani; Abe, himself a member of the Kyoto School, is well known in the West for his remarkable efforts at Buddhist-Christian dialogue and rapprochement.

The crux of the inquiry is the doctrine of EMPTY NOTHINGNESS; “Empty Nothingness”), systematized by the Indian Buddhist intellectual, Nāgārjuna (second century A.D.), which then is applied to the Christian doctrine of God, or more precisely, Godhead (pp. 2, 24). In order to do this, Nishitani virtually ignored the Christian concept of the incarnation in the person of Jesus Christ, and similarly bypassed the “orthodox” theology of the Trinity as formulated by the ecumenical councils. Instead, he made much use of Christian mysticism as expressed by Pseudo-Dionysius (fl. ca. 500), John (“Meister”) Eckhart (thirteenth-fourteenth-century Germany), and Saint John of the Cross (sixteenth-century Spain). All three of these mystics took a Neoplatonic stance at least severely questioned by the church. The fact that the Kyoto School employs this construction of Christianity makes it unlikely that much progress in Buddhist-Christian dialogue will result thereby, because the mainstream of Christianity cannot concur in a concept of a nonpersonal Emptiness-Godhead as the character of Ultimate Reality.

Though very well written, the book is too complex for other than the philosophically minded, or other asiduous students. Nonetheless, for the very thoughtful it is a real contribution toward a mutual reaching out between two great religions, and Waldenfels is to be highly commended not only for making available to Western audiences a coherent statement of the Kyoto School system, but also for his own perceptive insights and deep concern for understanding and cooperation.

In this reviewer’s judgment, the volume would find its greatest usefulness as a basic work for a seminar in an advanced university course in comparative religion or in a theological seminary.

—Herbert C. Jackson

Gustavo Gutiérrez.


More than any other North American theologian, Robert McAfee Brown has responded to the challenge of Latin American theology and has attempted to interpret that challenge in terms intelligible to his North American compatriots. For example, his Theology in a


New Key: Responding to Liberation Themes (1978) is one of the clearest and most accessible of the introductions to liberation theology for North Americans.

Brown, who is professor of theology and ethics at the Pacific School of Religion in Berkeley, in the present volume provides a brief but masterful introduction to the thought of the doyen of the liberation theologians, Peruvian Gustavo Gutiérrez. This book is part of the John Knox Press “Makers of

Clark M. Williamson says Anti-Semitism is Anti-Christian

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Contemporary Theology" series, which now includes volumes on Bonhoeffer, Bultmann, Heidegger, Schleiermacher, Tillich, Teilhard, and others. "Combining brevity with depth, and simplicity with scholarship, the titles in this series are designed," according to the publisher, "to provide a conversational knowledge of theologians who dominate Christian thought today." This volume fulfills the publisher's intentions admirably.

Readers should not look here for a thorough biography of Gutierrez. The main facts of his life are briefly sketched and some of the major influences on his thought described (mestizo background, boyhood illness, university politics, French seminary experience). But there is no attempt to plumb his psyche or determine the motivations for his priestly vocation or his resolute commitment to the poor. There is no detailed description of the private life of Gustavo (as Brown refers to him, as does "absolutely everybody who knows him"), though we do learn that he is "inordinately, intemperately, immoderately and ravenously fond of ice cream. Any flavor."

Nor should readers look here for a detached, dispassionate, "objective" study of Gustavo's thought. Brown is an unabashed advocate, stating that the direction of his own theological journey has been "drastically rerouted" by Gustavo; the book concludes by describing how North American Christians and their churches would be thoroughly changed if they were to take the challenge of liberation theology seriously. Readers are asked to become "betrayers of our class" and are denied the "privilege of neutrality."

The central chapters of the book lucidly expound the major themes of Gustavo's theology and face head-on the thorny questions connected with it: horizontalism, class struggle, Marxism, violence, socialism.

Gutiérrez is the most representative and the most systematic of the liberation theologians. This introduction to his thought provides a useful summary of liberation theology for the expert and an unsurpassed introduction for the uninitiated.

—John Eagleson

Educating for Christian Missions. Supporting Christian Missions through Education.


"If you want to change the world, you have to begin by understanding the world, and loving the world—as God loves it." The point is Gerald Anderson's in his chapter on "Facing the Realities of the Contemporary World in Mission." Yet all indications are that Americans—presumably including the Christians among us—are painfully ignorant of the world. For example, according to a study of 30,000 ten- to fourteen-year-olds in nine countries, students in the United States ranked next to last in their comprehension of foreign cultures. News out of Washington does not inspire one with confidence that our national power-figures are necessarily much more advanced. How well we rate on loving the world we so inadequately understand, only God himself can judge.

Southern Baptists are setting out to change that reality. Based on their conviction that Christians have a serious missionary obligation to the whole world, they are asking how they may render more faithful stewardship. This book, based on the major papers presented at a 1979 National Conference on Bold Christian Education and Bold Missions, sets forth considerations of significance not only for Southern Baptists but for a much wider audience of Christians seeking to be responsive both to the timeless challenge of the gospel and the changing opportunities of the contemporary scene. It is a summons to the renewal of the church, with outreach at the heart of the church's life. Most—but not all—contributors are identified with Baptist institutions, but the evidence is clear that they have all read and experienced widely. There isn't a parochial mind among them. In thirteen essays they open up such topics as "Educating for a Christian Witness," "The Rationale for Missions," "Christian Faith and Religious Pluralism," "Christian Faith in the Third World," and "Good Science and Good Theology."

The book's title has been honestly chosen; the subject is not education for mission in the rather more inclusive sense in which that term is used in many of our denominations, but educating for commitment to the (largely overseas) missionary program of a particular group of churches—those labeled Southern Baptist—through the instrumentality of the denomination's colleges and seminaries. The book's content is equally honest and probing, and stimulating enough to commend it to Christians of any label working in higher education or in missions, and especially to those whose concern embraces both of those too disparate worlds.

—Ward L. Kaiser

Buddhist-Christian Empathy.


This fascinating volume is a potpourri of information and insight about Japanese Buddhism and Buddhist-Christian relations.

The author is a Roman Catholic priest, founder of the Oriens Institute in Tokyo and presently director of the Chicago Institute of Theology and Culture. For thirty years or so he has lived in Japan, entering deeply into Japanese culture, and has interpreted things Japanese in many articles and books.

The heart of this volume is an extensive interpretation of Jōdo Shinshū (The True Pure Land School of Buddhism). Father Spaé's treatment is a good example of the "empathy" that the title of the book suggests, though his choice of Jōdo Shinshū for emphasis is the exercise of a value judgment. Zen gets sparse attention and the other varieties of Japanese Buddhism less or none. Of particular interest are the insightful descriptions of Japanese Buddhist ritual and models of sainthood.

The author goes to some length to make a case for the "theism" of Jōdo Shinshū, with strong implications that
Mahayana in general should be considered theistic. He also thinks it erroneous to dub Theravada "an atheistic creed" or "a nontheistic religion." It is surprising, therefore, that in a summary of the differences and similarities between Christianity and Buddhism, he contrasts the two at the very point of theism as over against an apparent monism or panentheism. Some scholars are much more reticent than Father Spae in applying the term "theism" to Buddhism, even to the Amidaistic (Pure Land) variety and even though some Buddhists accept the term, since language is often used differently by Christians and Buddhists.

The author takes his stand with those Christians "who realize that the Buddhist culture and tradition are worth their interest and support, not only as ancient treasures of mankind but also as an actual enrichment of the Christian faith" (p. 243). He makes useful suggestions for the continuing dialogue between Buddhists and Christians, an enterprise in which he is an able participant. And in it all he does not set aside the "insistent demands" of the Christian mission to Buddhists (p. 241).

Since this volume puts together several lectures and articles produced at different times, there are some repetitions and rough transitions. More careful editing could have improved the development of the book's theme as well as corrected several minor errors.

An extensive bibliography and an index enhance the value of this important book.

—E. Luther Copeland

E. Luther Copeland, Senior Professor of Missions at Southern Baptist Theological Seminary, Louisville, Kentucky, was a Southern Baptist missionary to Japan, 1948–56 and 1976–81.

From the Underside. Evangelism from a Third World Vantage Point.


This is a small book on a large subject, by United Methodist Bishop James Armstrong, who is president of the National Council of Churches in the U.S.A. It speaks of incorrect and inadequate approaches to evangelism and attempts to complement and rectify these by drawing on Scripture, church documents, theologians, and above all, the example of Third World practitioners.

The book opens with a critique of the distorted evangelism of such contemporary groups as the Moral Major-
Jesus’ command to “repent and be authentically evangelical” deals as well with past sins and community responsibility. A notion of belief that is merely the intellectual acceptance of propositions is equally unhistorical.

Armstrong points out that from the underside of humanity there is emerging a holistic concept of evangelism. To achieve it will be costly, both for a self-centered First World and a dehumanized Third World. Even giants such as George Whitefield and Mother Teresa can fall a little short.

A “Church Growth” approach to evangelism may be inadequate if its main focus is on numbers or on a saying of the word without a doing of the deed. How different the Korean Methodist church, with its growth in “empowered disciples of Jesus Christ,” such as Dr. Lee Taiyoung!

Authentic evangelism, Armstrong claims, must present the whole gospel, including the prophetic, liberation-oriented dimension, for the whole person (not just souls or individuals), in the whole world, that is, both in socialist countries, with their “atheism of the head,” and in capitalist countries with their “atheism of the heart.”

After a description of one of Latin America’s best gifts to the churches, the Basic Ecclesial Communities, Bishop Armstrong finally says a word of hope to us in our First World local churches. If we are servant churches, not concerned with ourselves, but in mission to our historical reality, we will be true evangelizers.

Bishop Armstrong writes with a sense of urgency. In areas I know best, his presentation seems fair (e.g., Catholics, Cuba, liberation theologians), though some evangelicals may disagree. I would have appreciated a clearer distinction between “being incarnated” and “being seduced by cultural context,” as well as some sign of recognition, in fairness to the author’s own fine performance, of sexist language in sources quoted.

—Ann Gormly, S.N.D.deN.

Sister Ann Gormly, formerly professor of Spanish at Trinity College in Washington, D.C., is now Assistant to the Executive Secretary of the U.S. Catholic Mission Association.

The Challenge of Basic Christian Communities.


Suffering and martyrdom are at the heart of these papers from the Ecu- menical Congress of Theology held at São Paulo, Brazil, in 1980. The central issue is the challenge that Basic Christian Communities (BCCs) pose to the world and the church. At the core of this issue is the eruption of the poor in Latin America. From the introduction, through the analysis by Gustavo Gutiérrez, the statements of Leonardo Boff and Ronaldo Muñoz, to the Final Document of the congress, the challenge is presented powerfully.

While this is an interesting book on the theology of BCCs, nevertheless it is still very “churchy.” The new social issue, in global aspects, is not adequately addressed. Gutiérrez makes a strong statement on “the very dynamics of our social . . . practice” (p. 119), but that issue needs to be looked at in depth and viewed more widely. Gutiérrez again presents a very churchy interpretation of grace and kingdom: has the kingdom nothing to do with people at large and other religions and the earth? In contrast, Boff’s approach to the universality and apostolicity of the church (pp. 140–49) is helpful. Martyrdom, communion, and social justice are presented as the ingredients of a prophetic church. Powerful stuff! We find this in Sobrino’s chapter (p. 161), as well as in the Final Document (articles 65–73). If Sobrino’s interpretation of Christianizing the structures (p. 182) is made our own, society and BCCs will be the better for it.

Comments from two of the North American observers have nothing about BCCs (pp. 234–57). Rather, they discuss causes they want to foster. Why not show linkages? James Cone does this in a creative way in his essay on “Dialogue between Black Theology and Latin American Liberation Theology.”

Once again Orbis Books has served us well with timely translation, well edited, of vital materials from Third World theologians.

—Luis M. Dolan, C.P.


Previous to the Arusha Declaration in 1967 Tanzania was a capitalistic state, which pleased the church, the international commercial community, and the privileged classes who controlled the economy. Since then President Julius Nyerere has pursued a determined course to establish an African socialist society but the going has not been easy. The question arises, what role has the church played in this process? The answer is not to be found in official church pronouncements but in the way congregations and local Christian leaders related to the party's cell groups and leadership.

Van Bergen, a Dutch sociologist and active member in the Dutch Labor party, recognized this, and from 1974 to 1976 he, together with research assistants from two Protestant theological colleges in Tanzania—Makumira and Kongwa—set about the task of discovering the role of the church in socialist development.

In brief van Bergen found that Christians in general did not develop much enthusiasm for the politics of socialism. They participated but with tongue in cheek. To the author this was rather strange because the party espoused many of the classical Christian ideals including self-giving, willing service for others, and a commitment to the eradication of exploitation. Why have Christians been so slow to give their blessing to the party?

Another surprise is that most party workers and civil servants who are implementing the socialist policies are in fact Christians, while Muslims outnumber Christians 16 to 11 on the party Central Committee, which is the policy-making group for the party.

Another complicating factor is that interchurch aid from overseas flows directly to local ecclesiastical authorities who are not always prepared to turn those resources over to local party structures. This is a cause of friction on the local level and contributes to the gap between party and church.

Van Bergen concludes “socialist values do not always harmonize with the values defended by the Christian Churches.” He concedes, however, that “Party and Christian Churches have succeeded in continuing good and workable relationships.” He credits this largely to the president’s role as a Roman Catholic Christian.

This book will be welcome reading to those who insist that the church should stand in judgment of all political systems and unwelcome reading to those who believe that the church should espouse the values and methodology of socialism.

—Donald R. Jacobs

Towards a World Theology: Faith and the Comparative History of Religion.


Religious pluralism is the religious issue today, and Wilfred Cantwell Smith, professor of the comparative history of religion at Harvard University, makes a further contribution to this discussion in Towards a World Theology. It will be understood best by those who have read his earlier books.

In The Meaning and End of Religion (1963), Smith lays the foundation by suggesting the elimination of the term “religion” because it has lost any definite meaning. In its place we would better use cumulative tradition to denote the objective side. Faith expresses the subjective aspect. We tend to reify large sums of international money, Christians tend to preserve some of their rights that are antisocialistic, such as individual rights, the right to private property, and the right to compete for resources.

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Donald R. Jacobs, Executive Director, Mennonite Christian Leadership Foundation, Landisville, Pennsylvania, was a missionary in Tanzania and Kenya from 1954–73.
"religion." We should interiorize the cumulative tradition to produce faith as a quality of our lives.

On this foundation, Smith has published a trilogy: Belief and History, 1977; Faith and Belief, 1979; and Towards a World Theology. In Belief and History, Smith traces the modern history of "believing" and demonstrates the drift away from faith. He goes on to document the fact that "belief" is non-scriptural; the word "belief" (as a noun) occurs only once in the King James Version of the Bible (2 Thess. 2:13). Belief, in the modern meaning of the word, is not in the Bible.

Faith and Belief expounds faith as being insight toward transcendent reality (God), that is, a sensitive awareness of Truth, and a responding commitment that produces involvement and personal relationship. After a comparative study of Buddhist, Islamic, and Hindu faith (response to Dharma, Allah, and Brahman), he traces historically Credo, "I set my heart," showing that the classical meaning of faith, for example, in Thomas Aquinas, was insight and committed involvement. Then a study of the English word "believe" indicates a moving from the classical faith content toward propositional objects during the last two centuries. This is an aberration from which we suffer acutely today. Smith concludes that faith is generic as characteristic of all who respond to the transcendent.

Towards a World Theology is an exposition of a key concept that may serve as an organizing principle for a world theology: corporate critical self-consciousness. Each word is loaded with meaning: "corporate" makes for world community vs. particularism, which tends toward exclusiveness; "critical" encourages full use of intellectual insights that make for understanding; "self-consciousness" involves all people. Generic faith is salvific. Jesus Christ has revealed to us Christians a God of grace for all people who see and respond (not universalism) with (generic) faith mediated through one's own tradition. Smith's view is a watershed!

—Hugo H. Culpepper

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New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization.


Blessing in Mosque and Mission.


These two books are excellent attempts to begin contextualizing the Christian gospel and worship for a Muslim setting. Parshall gives an extensive overview of the question in New Paths; while Lenning focuses intensively on one Muslim and Christian concern in

Dudley Woodberry has a Ph.D. in Islamic Studies from Harvard University and has lived twelve years in the Middle East, serving under the United Presbyterian church in Pakistan and as a pastor in Kabul, Afghanistan, and Riyadh, Saudi Arabia. He is Associate Professor of Missions and Islamics at Reformed Bible College, Grand Rapids, Michigan.

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Gerald H. Anderson, Director

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Blessing. Both studies are based on doctoral dissertations at the School of World Mission at Fuller Theological Seminary, and the ideas have had some satisfactory testing by the authors or their colleagues in overseas contexts. Parshall has served for eighteen years under an independent mission in a predominantly Muslim country that he prefers not to mention in connection with this book, and Lenning ministered for seven years under the Evangelical Lutheran church in the Cameron.

After giving a general introduction to principles of contextualization, Parshall seeks to apply them to Christian witness and worship in a Muslim setting. Under the topic of theological bridges to salvation, he deals with subjects such as the animal sacrifice of Id al-Adha, which he believes represents a sin offering in popular practice—a debatable point, as he recognizes. After referring to mosque forms that a convert church might adopt or adapt, the author discusses problematic Christian practices such as baptism. While not rejecting baptism, he mentions possible variations or functional substitutes in the light of common Muslim misunderstandings of it. Perhaps his most valuable section is his discussion of ways Muslim rituals might be modified to express true and uncompromising worship of Jesus Christ. There are a few general statements that are not completely correct, such as his assertion that all Muslims believe that Jesus will return to this earth (p. 138), while the slightly heterodox Ahmadiyas do not, and that there are ninety-nine names of God in the Qur'an (p. 141), when some are only in the Traditions. Also one might question his suggestion that the sameness within Muslim and Christian understandings of this concept and suggests how it can be a bridge for mutual understanding and Christian witness. Both faiths stress the holistic nature of blessing and its source in God. Missionaries, he feels, should make more use of greetings and benedictions in homes and worship, for they convey blessing that meets a felt need. As a sacramentalist he argues for the communication of blessing through baptism, the Lord’s Supper, and other rites of the church. His discussion of baptism complements Parshall’s, for he believes that the negative image Muslims have of this practice can be reduced if they see it as a source of God’s blessing. In order to create minimal dislocations in the culture, he suggests that infant baptism might be performed with the traditional name-giving ceremony, and confirmation with circumcision. Those who practice only believer’s baptism might dedicate the children with the name-giving ceremony and baptize them at the time of circumcision.

Both authors follow paths pointed out by others, but they travel further than others have. All Christians who desire a relevant life and witness among Muslims should read these studies.

—J. Dudley Woodberry

Francis Xavier: His Life, His Times. 4 volumes.


Vol. 3: Indonesia and India (1545–1549); published 1980. Pp. xiv, 726, 10 illus. $35.00.

Vol. 4: Japan and China (1549–1552); published 1982. Pp. xii, 713, 17 illus. $40.00.

Not often are three large volumes dealing with only ten years of one man’s life and surroundings written, published, and highly readable. That the subject lived in the early 1500s makes the accomplishment the greater. A large first volume deals with his early thirty-six years.

Here are the background and continuous surroundings of the life and work of Francis, a Basque Catholic, whose home was the Javier Palace. He earned the master of arts degree at University of Paris, 1530. The twenty-four-year-old Master Francis met the forty-year-old Master Inigo. One event led to the second. By the end of the first volume the Society in the Name of Jesus had been planned, organized, and accepted by Paul III as a Catholic order. Its members took the usual three vows (poverty, chastity, obedience) and a fourth vow of service wherever assigned. The small group moved to many parts of Europe, to South America, to Asia.

Georg Schurhammer, S.J., investi-
gated contemporary European university, public, private, and church politics. Thus he set the stage for tracing the greatest one-man cultural/religious crusade of modern times: the whirlwind—yet quiet, calm, firm—entry of Master Francis, Christian ambassador, to place after place in Asia. He died at the door to China.

Though papal nuncio in all of Asia, Francis did not carry the papers with him and he did not formally use them until a few months before his death. Father Francis’s manner, his life of devotion, his absolute disregard for ecclesiastical (and personal) finery, and his dependence on divine strength led him through snows barefoot, through floods without a change of clothes, over mountains, over seas—always safely. It led to passage through strange countries with strange people, observing peculiar practices, and speaking unknown languages. All the while he had several colleges (students up to about fifteen years of age) to watch, numerous missions and their incumbent priests and brothers to remember, and need for funds to support young Jesuit centers scattered from the Persian Gulf to Japan. The society was young, growing rapidly, scattering and educating young men worldwide.

Francis (he was not St. Francis Xavier until canonization in 1622) was almost supernaturnal in life; in his death the strange otherworldly evidence continued. His contemporaries understood that he was not an ordinary man.

The author of this breathtaking biography and cultural history had the solid character that Fathers Inigo and Francis demanded of the priests: a strict rule of life, prayer, confession, frequent Communion; work for the people, the community, the church; and a learned preparation for that work. His investigation of the Francis Xavier circumstances continued for more than a half-century, and was interspersed with related publications, with administrative and collegiate responsibilities. Written in German, the books had appeared from 1955 to 1973 (just after the author’s death) in that language. Father Costelloe, while professor of classics at Creighton University, began translating; he was soon in Rome associated with the author and Father Josef Wicki of the Gregorian Institute.

These four English-language volumes are physically heavy. Footnotes are profuse, useful, and interesting; bibliography is central but, without the circumstantial surrounding evidence to support it, that biography would be pale. In addition, the bibliography provides as complete a record of sources for studying this man’s life as will ever be compiled. Appendices and several detailed indices complement each volume, as do the illustrations.

The cost of the individual books, or the set of four, would be nearly thrice what is stated had not generous sums been provided to underwrite production.

Enjoy the books. You will come away with a fresh view of the entry of Europeans to South Asia and beyond, as well as another side of the history of the Reformation.

—Katharine Smith Diehl

Katharine Smith Diehl is the author of eight volumes under the general title Printers and Printing in the East Indies to 1850, to be published by Caritas Brothers, Publishers, New Rochelle, New York. She resides in Seguin, Texas.

The Toba-Batak High God. Transcendence and Immanence.


This doctoral dissertation supervised by Professor J. H. Walgrave of Louvain University has been written by the present Catholic bishop of Sibolga, Sumatra. Himself a Batak, he joined the Catholic Church at the age of seventeen, and the Order of the Capuchins five years later.

The author develops a “theology” of the Toba-Batak religion by means of the Western notions of transcendence and immanence. He takes “the myths and strictly religious rituals” to provide the evidence for a metaphysical view of belief in the High God. Transcendental, he argues to mean “simply distinct from the universe.” “God is not part of the universe. He is having his being and life entirely in Himself” (J. H. Walgrave). Sinaga brings the view...
of revelational theology following Bonaventure, Vergote, and Walgrave to bear on his source material: transcendence and immanence combined in a personal God as Principle, Ground, and Soul of Creation.

After he has investigated the evidence and explained the controversy among scholars about immanence and transcendence of the High God (chap. 1), he analyzes the creation myth. The High God is related to time and creation; he has personality and function in "wholly-other-ness" as judge. He created three gods for his creative, providential, and judicial activity, followed by the creation of upper-, middle-, and under-world as well as of humankind and its life-soul (chap. 2). The creation is mythically celebrated and "reactualized" in the New Year ceremony, including purification, participation of the dead, and buffalo sacrifice (chap. 3). The High God's relevance for "sacramental experience" of the believers is shown in prayers, offerings, and the quality of water, leading up to (Batak) "baptism" (chap. 4).

For his evidence Sinaga offers the versions of the creation myth published by J. Warneck, Ph. Lumbantobing, and N. Tampubolon. A glossary of Batak words and a bibliography including unpublished sources completes the treatise. In concluding, the author maintains a balance of the High God's transcendence and immanence indicating a "salutary intimacy with God," upheld by rituals like the New Year ceremony. Humankind appears as "active co-worker, humble servant, expelling evil to re-establish the hegemony of God" (p. 187). Religio-historically Sinaga has made a considerable contribution toward a solution of the immanence-transcendence controversy. He achieves it, however, by interpreting the belief in the High God as a preparation for Christian religion. On this assumption he points to the Batak religious rites and "intense commitment" as a "source for theology to ... explain religious experience" in the Christian faith. Sinaga's penetrating study has advanced Batak research through the careful collection and documentation of otherwise lost religious oral traditions and the interpretation of them.

—Lothar Schreiner

Lothar Schreiner is Professor of Missiology and History of Religions at the Kirchliche Hochschule, Wuppertal, West Germany. From 1956 to 1965 he taught New Testament on the Faculty of Theology, Nommensen University, Pematang Siantar, Sumatra, Indonesia.

Basic Ecclesial Communities: The Evangelization of the Poor.


Inspired by his experience with the basic ecclesial communities of Brazil, Alvaro Barreiro has written a simple yet succinct synthesis of the biblical foundations for the evangelical option of the poor as manifested in this movement.

These communities are shown to be truly the church itself at its basic level, seeking "to rediscover what is most central to Christianity and to put the Church back into the life that is lived daily again... they are communities of poor people who are trying to live increasingly, faith, hope and love. This incarnation is as simple as it is radical, and as fragile as it is transforming. It is in the nature of the incarnation of the Word in the flesh of humankind" (p. 37).

The author deftly deals with two extremely important evangelical problems that pose far-reaching pastoral consequences. First, how can the preferential option for the poor be reconciled with the universality of Jesus' salvation? Specifically, does not the option for the poor imply opposition to the rich? Barreiro not only affirms the "divine right" (p. 66) of the poor and oppressed of "taking possession (evangelically!) of the gospel" (p. 66) but also shows how the "historical practice of liberation... will also liberate those who alienated them, even against the will of the latter" (p. 66).

The second problem is that historical liberations, however inadequate, are necessary signs that the kingdom of God has come. The author states that

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while "Liberation from sin is possible only through God’s forgiveness . . . it is unequivocally necessary to reaffirm with the same clarity that liberation from states of socioeconomic oppression is an essential, inalienable part of the good news proclaimed by Jesus" (p. 27).

These assertions are solidly supported by "the content of the preaching of the Old Testament prophets" (p. 67; see chap. 3) and in the New Testament practice: "They do not seek to be revolutionaries; they are living the permanent revolution of fidelity to the gospel in their history" (p. 38; see chap. 4). Strange though it may seem, given the source of inspiration for the reflections presented, the weakest aspect of Barreiro’s book is the lack of dynamic testimony of the communities themselves. The examples fail to captivate the reader’s mind and heart, seeming more like textbook accounts of life in some far distant country.

—José Marins

Dissertation Notices

Cole, Victor Babajide.
"Leadership Criteria and Their Sources among ECWA Churches of Nigeria: Implications for Curriculum in Ministerial Training."

Gallagher, Helen V.
"Church and Salvation: The Premise of Karl Rahner’s Ecclesiology."
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Walker, Christopher C.
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(signed) Gerald H. Anderson

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