The recent ecumenical affirmation on mission and evangelism, approved by the Central Committee of the World Council of Churches, says: “In the fulfilment of its vocation, the Church is called to announce Good News in Jesus Christ, forgiveness, hope, a new heaven and a new earth; to denounce powers and principalities, sin and injustice; to console the widows and orphans, healing, restoring the brokenhearted; and to celebrate life in the midst of death.” Proclamation, denunciation, consolation, and celebration are all reflected in the articles that comprise this issue of the International Bulletin.

Eugene L. Stockwell anticipates the mission concerns likely to be voiced at the Sixth Assembly of the World Council of Churches at Vancouver, Canada, in July 1983, on the theme “Jesus Christ—the Life of the World.” Stockwell expects that assembly to reaffirm the relevance of Christian mission to such contemporary issues as the escalating arms race, the Cold War between East and West, world hunger, and the cry of the poor—to make a resounding declaration that “word and deed are biblically inseparable in the communication of the gospel.”

The Overseas Ministries Study Center in Ventnor, New Jersey, celebrates sixty years of service to the Christian world mission in 1983. Robert T. Coote traces the six decades of development in that important ministry, a service that now includes publication of the International Bulletin of Missionary Research. Today’s OMSC study program has prompted one distinguished missiologist to write: “No other North American forum offers such freedom to such a wide spectrum of mission-minded Christians for growth in honest discussion, respectful understanding, and shared commitment.”

In “The Legacy of Frank Charles Laubach” (1884–1970), Peter G. Gowing describes that renowned apostle to the world’s illiterates as one who “rightly belongs among that very select group of missionaries whose good work in Christ’s name touched the lives of millions of people across the barriers of race, nationalities, tongues, and cultures.”

The Seoul Declaration briefly summarizes the discussion of eighty-two Third World evangelical theologians who met in Seoul, Korea, August 27 to September 5, 1982, under the joint auspices of the Asia Theological Association, the Theological Commission of the Association of Evangelicals in Africa and Madagascar, and the Latin American Theological Fraternity. “We have no desire to articulate our theology merely in reaction to western theology, whether liberal or evangelical, conservative or progressive,” they said. “Our concern is to interpret the Word of God in the light of our own historical context for the sake of Christian obedience.”

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of Missionary Research
What Word from Vancouver on Mission?

Eugene L. Stockwell

The most predictable certainty about a World Council of Churches (WCC) assembly is its unpredictability. To be sure, the July 1983 Sixth Assembly at Vancouver, British Columbia, Canada, is being carefully planned. For many months representatives of member churches, staff and consultants, have worked on the program with meticulous care—a process that will continue to the day the assembly comes to order. The theme, "Jesus Christ—the Life of the World," is fixed. Documents and study materials have been prepared. Leaders are being selected. Artists and musicians are at work to provide visual and sound interpretations of the theme. And through all this the organizers devoutly hope, indeed they expect, that the Holy Spirit will infuse the whole with power and illumination beyond anything human beings can foresee.

As much as anything, a WCC assembly provides a view of the current state of the ecumenical world at a given time—more an artistic portrait requiring an interpreter than a photograph awaiting a viewer. The intricate patterns presented provide analysts almost infinite possibilities to interpret, and misinterpret, events, speeches, intentions, decisions, directions. It is not that just any interpretation is as valid as the next; some are just too skewed, some exaggerate one point ignoring the whole, some deliberately falsify for ulterior purposes. Interpretations after the event are difficult enough, but even more difficult is the task of trying to predict the nature of an event still months in the future.

On the specific matter of Christian mission, what might we expect from Vancouver? It is not likely that the Sixth Assembly will provide us with a new definition of Christian mission. Assemblies, diverse as they are in delegations and traditions, are not the most apt vehicles for the elaboration of precise definitions. For myself, and I suspect for many of the delegates, I am quite happy to accept the definition provided recently by Bishop Lesslie Newbigin, who wrote: "I am using the term 'mission' to denote the totality of that for which the church is sent into the world in accordance with the Dominical word: 'As the Father sent me, so I send you.'"1 Vancouver's thought on Christian mission is apt to be influenced by the following factors, among others: (1) the time/space context of the assembly, (2) the theme of the assembly and (3) recent WCC affirmations on mission.

1. The Context of the Assembly

Anyone who has attended large ecumenical assemblies knows how strongly the historical events that immediately precede, or coincide with, the meeting affect the discussions. At the 1972–73 Bangkok meeting on "Salvation Today" the nearby Vietnam War, especially the 1972 Christmas bombing of Hanoi, demanded the attention and prayers of the delegates. The 1980 Melbourne gathering on "Thy Kingdom Come" took place only two months after the assassination of Archbishop Oscar Arnulfo Romero in El Salvador, so time and again his life and the struggle of his people against oppression were recalled.

A World Council of Churches Assembly is meant to be, and is, a world ecumenical event, to which delegates bring a myriad collection of concerns, hopes, and aspirations, most of them not specifically related to events that may occur just before the assembly, but current history always intrudes with considerable force. The assembly is not an occasion above time, which speaks a timeless word for all time. It vibrates to what is going on in current history. So what can we expect will be major issues that will impact the Vancouver Assembly? Surely the growing menace of nuclear war will be high on the agenda of the participants. Any assembly that focuses its thought on Jesus Christ as the Life of the World will be acutely aware of the threat of catastrophic death for all humanity. The escalating arms race, the renewed Cold War between East and West, and the militarism that seeks by force what it cannot obtain by diplomacy are such major realities of our world that Vancouver cannot ignore them, particularly if the assembly wishes to speak a relevant word on contemporary Christian mission.

Vancouver is bound also to hear the cry of the poor who cannot abide the widening rich/poor gap and its glaring injustices. The voice of the poor will cut through affluent rationalizations, tame theologies, and studied negligence. Regional tensions that flare up in this or that area of the world, often at unexpected moments, may also burst into assembly consciousness and demand a hearing—it may be the Middle East, southern Africa, the Malvinas Islands, Armenians in Turkey, tribal peoples in India. What if a new war breaks out that threatens world peace, what if a Lebanon-style massacre occurs somewhere the week before the assembly, what if a nuclear plant in the industrialized world melts down making a large area of France or of Oregon uninhabitable for a century or two, what if terrorists hold a major parliament at bay with a home-made nuclear bomb they itch to explode: can we imagine that such events will not affect the thought and action of an assembly that is sensitive to what goes on in the world and wants to respond faithfully, and in a timely manner, with a prophetic and pastoral word?

The context also includes the place of the meeting—this time Vancouver, Canada. The location of the assembly is not determinative, but it is influential. At the 1975 Nairobi Assembly, African independent churches and the struggle against racism were so close by they permeated much of the discussion. At the 1980 Melbourne meeting the plight of the Australian aborigines, oppressed themselves and representative of oppressed minorities worldwide, drew great attention. It would be a mistake to overestimate the local influence on an assembly, but it is easy to underestimate it. Canada is part of the affluent northern world, a land of immense resources and frontiers, underpopulated as compared to much of the world, divided in language, striving for an identity that separates it from its overdominant neighbor to the south. Native populations, often oppressed, seek for some measure of justice. Enlightened in so much of its democratic political action and freedom (to the envy of the relatively few in the United States who remember that Canada is really there!) the nation is highly technological, and is subject to the mass media's unrelenting influences. How might all this impact Vancouver's word on mission?

One Canadian observer has recalled that Vancouver is situated close to a United States Trident nuclear submarine base, so that demonstrators may see the assembly as an excellent moment to

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2. The Assembly Theme

The theme "Jesus Christ—the Life of the World" was chosen after much thought, among many alternate possibilities. As so often happens with a theme defined long before an assembly, events that unfold up to the date of the meeting seem to evidence the Holy Spirit’s active participation in the choice of the theme. The emphasis on Jesus Christ as Life is almost uncannily timely, given the escalating threats to the life of humankind that surround us: nuclear war, present or potential conventional wars, massive hunger, ecological destruction, genetic engineering, and the regimentation and oppression of peoples that too often deprive them of meaningful life. The repeated stress on life, which will hammer at the assembly, will undoubtedly impact the overall understandings of Christian mission that will emerge.

God, in his mission, seeks life, and life abundant for all. Everyone will readily affirm that, but just what it means will be the subject of much debate. It is likely that the assembly will not want to distinguish sharply, as some do, between physical life and spiritual life, on the assumption that both are aspects of one indivisible and integral creation of God. Life will be seen as a unity that neither the biblical record nor solid theology will allow to be severed. It is predictable, of course, that some voices will decry excessive emphasis, as it seems to them, on the physical problems of humanity, urging instead a priority emphasis on evangelization and "matters of the spirit." In a recent series of Bible studies on the nature of mission, C. René Padilla, a Latin American missiologist who comes out of the evangelical stream, presents his view on the essence of mission under five headings: (1) Fishing for the Kingdom, (2) Compassion, (3) Feeding the Multitude, (4) Confrontation, and (5) Suffering. If the comprehensive understanding of mission suggested by these headings is dominant at Vancouver, as I believe it will be, we may be delivered from the dichotomous unbiblical debate as to which is more important, the body or the spirit, social action or evangelism. Again Bishop Newbigin comes to our aid in the article cited above, where he argues persuasively (to me at least) that word and deed are biblically inseparable in the communication of the gospel. He says: "To offer, in effect, 'cheap grace' to individuals by peeling off all the social and political implications of the gospel, is to denature the gospel. But that is what happens when compassionate action in society is in principle subordinated to the preaching of a message of individual salvation and the gathering up of individuals into the church."2

The assembly theme will lead the delegates to develop the concept of life in many ways, but it is important to note that the theme is solidly Christological. Life in itself holds great value, but the theme states that the Life of the World is Jesus Christ himself. Much contemporary mission thought, most especially in Asia and Latin America, urges us to recover, if we have neglected it, the centrality of Jesus Christ in our theology of mission. For instance, D. Preman Niles states: "The deep questioning of the idea of Christendom both as a religious idea and a political concept is reflected in the fact that in the thinking of Asian Christian theologians the
1974: "Evangelization is the test of our ecumenical vocation." The mark of the church is its apostolicity, its being sent into the world. calling has a new urgency today." Such is the presupposition of is sent into the world to call people and nations to repentance, to God and with neighbours through Jesus Christ. This evangelistic couver is not apt to modify a basic affirmation so recently adopted, in its entirety, so that discussions can be informed, whatever WCC fellowship? But CWME persisted and, by late spring 1982, tive paragraphs, it nowhere defines mission adequately. One hopes dinary expressions of vital Christian experience and mission are bubbling today, the comunidades de base (Christian grassroots communities), much of their power derives from a deep sense of close­ness to the Jesus of the Gospels, the Christ not just of all history but of their specific history of struggle and suffering. If Jesus Christ comes to us in the guise of poverty, oppression, and strug­gle—as he came to Galilean fishermen—it is among such condi­tions that we need to seek him as Life, and Vancouver is likely to do just that, burdened though it may be by affluent surroundings, heavy church structures, and the trappings of assembly procedures and posturings. Vancouver, one may hope, will intertwine Chris­tian mission and the Life of the World, or better, will articulate something of the nature of the unity of mission and life in some highly contemporary expressions.

3. Recent WCC Affirmations

An assembly is not bound to pick up and agree with what WCC governing bodies have done in preceding years; indeed, the assembly may ruthlessly criticize the council’s actions. It is likely, though, that in the general area of Christian world mission Van­ouver will not stray far from the lengthy statement developed with considerable effort and strain by the WCC’s Commission on World Mission and Evangelism (CWME), entitled “Mission and Evangelism—An Ecumenical Affirmation,” and published in this issue of the International Bulletin. There was a moment some two or three years ago when CWME was on the verge of abandoning the effort to produce the document that eventually emerged: Was it worth the work involved? Would it invariably oversimplify? Could it adequately accommodate many diverse views in the WCC fellowship? But CWME persisted and, by late spring 1982, perfected a draft for the WCC’s Central Committee, which, surprisingly to many, adopted the statement without major revisions. Thus the WCC has spoken on mission and evangelism, and Van­ouver is not apt to modify a basic affirmation so recently adopted by WCC’s top leadership.

The problem, of course, is that the document provides an excellent target. Some say that it is too slanted toward positions of the Orthodox churches, others that it does not emphasize the primary nature of evangelization, still others that, for all its descrip­tive paragraphs, it nowhere defines mission adequately. One hopes that those who attack the document will first have read it carefully, in its entirety, so that discussions can be informed, whatever disagreements may surface. On the supposition that Vancouver will speak a word on mission that does not greatly differ from the CWME paper, let us briefly review its contents.

In the opening paragraphs of the preface “the monstrousity of human sin,” individual and corporate, is decried, and “The Church is sent into the world to call people and nations to repentence, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. This evangelistic calling has a new urgency today.” Such is the presupposition of the entire paper.

Two sections follow on “The Call to Mission” and “The Call to Proclamation and Witness.” The “inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization” is posited, supported by a quotation from Philip Potter’s speech to the Roman Catholic Synod of Bishops in 1974: “Evangelization is the test of our ecumenical vocation.” The mark of the church is its apostolicity, its being sent into the world.

The starting point for our proclamation is Christ and Christ cruci­fied.” Proclamation of the kingdom of God involves entering into the kingdom, “taking sides with the poor to overcome poverty.” This means daily identification and participation with the poor of the earth. Echoes of Melbourne’s emphasis on “good news for the poor,” which in turn echoes Luke 4:18, the Nazareth sermon, are clearly in evidence. There will doubtless be those who will take exception to this emphasis on the poor, but it is not likely that Vancouver will back away from it. Indeed, I would expect Van­ouver to reaffirm and strengthen it.

The bulk of the WCC’s Ecumenical Affirmation presents seven “Ecumenical Convictions,” which together provide an “ecu­menical perception of Christian mission.” Here I list only the seven headings: (1) Conversion, (2) The Gospel to All Realms of Life, (3) The Church and Its Unity in God’s Mission, (4) Mission in Christ’s Way, (5) Good News to the Poor, (6) Mission in and to Six Continents, and (7) Witness among People of Living Faiths.

I find these headings somewhat uneven and strange. Take the fourth one, for example, “Mission in Christ’s Way.” If the WCC is affir­ming that it carries on mission in Christ’s way, who can fault it? The section itself is perhaps better than its title. It points out that Jesus was not imperialistic, and adds: “Churches are free to choose the ways they consider best to announce the Gospel to different people in different circumstances. But these options are never neutral. Every methodology illustrates or betrays the Gospel we announce. In all communications of the Gospel, power must be subordinate to love.” I feel sure no one will quarrel with the state­ment: “Evangelism happens in terms of interpersonal relations when the Holy Spirit quickens to faith. Through sharing the pains and joys of life, identifying with people, the Gospel is understood and communicated.”

Is it possible to see some overriding, crucial emphases in these ecumenical convictions? I am willing to try to do so, though others may disagree. I find the following emphases of special importance, and would be greatly surprised if Vancouver were to reject them:

1. We are called to accept a personal decision that Jesus Christ is Lord, but concomitantly we are called, as nations, groups, and families, to conversion. We cannot limit our witness to a private area of life.

2. Unity in the church is essential, hard as it may be to achieve.

3. “It is at the heart of Christian mission to foster the multi­plication of local congregations in every human community.” (Evangelicals will surely not quarrel with that one.)

4. The proclamation of the gospel among the poor is a major criterion by which to evaluate the validity of today’s missionary engagement.

5. Evangelism and solidarity go together. Christian solidarity requires the sharing of the knowledge of the good news with the world’s poor.

6. If we want to be credible in worldwide Christian mission, our words must be authenticated by serious missionary engage­ment in our own home countries.

7. Witness to persons of other living faiths and ideologies is never a one-way process. It has to be a two-way process in which Christians listen as well as talk, and can be profoundly under­standing of the deepest convictions of others.

When the Vancouver Assembly has come and gone, all the above may seem a pale reflection of the true Vancouver experi­ence, or a prophecy wide of the mark. No matter, for what actually happens will be of far more importance than any preliminary guesses about it. But one thing is sure: we can hope and pray that Vancouver might be a high moment of living proclamation and ex­perience that in fact Jesus Christ is the Life of the World, including the Life of the Vancouver Assembly.
Robert T. Coote

Ministry to Missionaries on Furlough: The Overseas Ministries Study Center, 1922–1983

The colleagues of Dr. Anna S. Kugler expected her 1926 furlough to be “terminal” in more ways than one. Arriving in the United States, this honored Lutheran medical missionary to Guntur, India (site of the Kugler Hospital), was hospitalized with pernicious anemia and told to summon her family. Some recovery at the Houses of Fellowship, a seaside furlough housing center in Ventnor, New Jersey. As the resident hostess of the center reported, “[To] her rest here, the air, surroundings and the fellowship, she gives credit for greatly aiding her recovery. Despite her seventy-one years, she is back on her field at work” (emphasis in the original).

Kugler’s experience suggests the major ingredients of the missionary furlough in the first decades of this century: physical rejuvenation and spiritual renewal. After World War II the primary needs of the furloughing missionary shifted markedly. Again, in the wake of Third World independence movements in the late 1950s and the 1960s, a third set of needs emerged. Throughout the three periods, the Houses of Fellowship, known since 1967 as the Overseas Ministries Study Center (OMSC), has interacted with a broadly representative segment of the Protestant missionary community. By reviewing OMSC’s sixty years of service to missionaries on furlough, we may trace the changing needs and ethos of the North American overseas missionary.

The General Role of Furlough Housing Centers

The North American Protestant overseas missionary community grew rapidly around the turn of the century, from less than 1,000 in 1890 to 14,000 by 1925. The establishment of housing centers such as the Houses of Fellowship, specifically intended for the use of missionaries on furlough, is largely a twentieth-century phenomenon, triggered by this rapid growth.

One of the earliest housing centers in North America was “Mountain Rest” in the hills of western Massachusetts near Northampton. Mountain Rest was developed by the Interdenominational Medical Missionary Society (IMMS) in the opening years of this century. The IMMS board member who donated the land for the project saw the need for a place “where missionaries on furlough or unable to work on account of impaired health might recuperate.” In 1907 the Pennsylvania Medical Missionary Society (PMMS), an affiliate of the IMMS based in Philadelphia, followed suit by renting a cottage in Ventnor, New Jersey. It was made available to a Baptist missionary doctor from Burma who was “ill and in need of furlough, [with] no place to go.” Within a few years the PMMS had five dwellings in Ventnor. Located adjacent to OMSC and known as the “Furlough Cottages,” they are still in operation today, under the auspices of the PMMS. The Houses of Fellowship, which were opened in 1922 and incorporated in 1923, were inspired in part by the example of the PMMS.

A survey undertaken in 1981 by OMSC indicates that across North America today there are about thirty housing centers, offering nearly 300 units of housing that are fully furnished and explicitly designated for furloughing missionaries.1 Missionaries accommodated in furlough housing not only find an ideal solution to housing needs but also may gain the invaluable extra dimension of stimulating Christian fellowship with colleagues from many overseas areas. This is underlined strikingly in the history of OMSC.

Laborers Together for the Kingdom (1922 to World War II)

“Giving the best that they have for the advancement of Christ’s Kingdom”—this was how Mabel Seymour, hostess at the Houses of Fellowship, spoke in 1928 of the residents under her care. The founder, Marguerite Doane, viewed her guests as being engaged in “the Battle for Christ’s Kingdom.” She intended that their time of rest at the Houses of Fellowship be as comfortable and refreshing as possible. The semi-annual reports prepared by the hostess for the board of trustees inevitably carried statements such as, “It has been a joy to the Hostess to see the steady gain in the health of the guests, rested bodies and happy spirits.” A promotional pamphlet written in 1931 by Lucy W. Peabody, vice president of the Houses of Fellowship, extolled the “bracing air [which] builds up for future service.”

The pamphlet went on to describe the facilities as “delightful, completely furnished housekeeping apartments which are the final word in comfort and convenience. . . . There is a tennis court for adults, with sea bathing and delightful walks and drives for all. . . . Missionaries of all denominations are welcome.”

By 1948, when the twenty-fifth anniversary of the founding of the Houses was celebrated, some 3,400 adult missionaries, nearly 1,700 children, and several hundred additional guests had been hosted at the Houses of Fellowship. (Average stay: just under two months.) They represented 106 agencies and denominational boards, 97 fields, and 443 overseas stations. The style in which they were cared for at the Houses of Fellowship was reminiscent of what historians call the “Gilded Age” in American history.

* * *

1.

Robert T. Coote is Assistant to the Director, Research and Planning, of the Overseas Ministries Study Center, Ventnor, New Jersey.

2.


3.

Ibid., p. 149.

4.

Ibid., p. 149.

Notes


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Once-a-week teas, twice-a-week prayer meetings, summer-evening vespers, reports from overseas by new arrivals, parties on the holidays—these and other activities characterized the spiritual and social side of the program.

The Founder and Her Colleagues

The principal founder of the Houses of Fellowship, Marguerite T. Doane (1868–1954) was the younger of two daughters born to William Howard and Frances Treat Doane. William Howard Doane (1832–1915) was a Cincinnati businessman, inventor and manufacturer of wood-working equipment, civic leader and philanthropist. He is known to twentieth-century Christians as the composer of many favorite gospel hymns: “To God Be the Glory,” “Tell Me the Old, Old Story,” “Rescue the Perishing,” “Near the Cross,” “More Like Jesus,” “Take the Name of Jesus With You,” and so forth. Doane composed more than a thousand melodies for the verses of Fanny Crosby and other nineteenth-century evangelical poets. He also was the song leader and soloist for YMCA evangelist H. Thane Miller. Ira D. Sankey, Dwight L. Moody’s song leader, wrote that hearing Doane sing at the international convention of the YMCA in Indianapolis in 1871 was the turning point of his life, for it was there that he met Moody and realized the power of a simple hymn to change hearts.

The Doane family knew a good many of the comforts of the Gilded Age in which Marguerite grew up. “Echo Lodge,” their summer residence in Watch Hill, Rhode Island, and “Sunny Side,” the family home in Cincinnati, were equally palatial. From the turn of the century the Doanes wintered in Florida and summered in Rhode Island. In 1889–90 they traveled together through Europe and the Middle East.

The Doanes participated frequently in the cultural and religious programs of Lake Chautauqua, New York. In fact, Doane led concerts there, and he and Fanny Crosby teamed up to produce a theme song, “Beautiful Chautauqua,” copyrighted in 1884. Marguerite may well have heard some of the prohibitionists, social reformers, and early social gospel speakers who shared the Chautauqua platform in the 1880s and 1890s. She was also caught up in the fervor of the Student Volunteer Movement. Intending to become a medical missionary, she signed up as a Volunteer, perhaps at the first SVM convention, held in Cleveland in 1891. Health problems prevented her realizing her ambition, but Marguerite never wavered in her commitment to overseas mission.

Marguerite and her older sister, Ada, dedicated the Houses of Fellowship as a memorial to their parents. Each year on February 3, the anniversary of Doane’s birth (known to the residents as “Doane Day”), the hymns of Doane were sung and some aspect of his life was recalled by Marguerite or one of her associates.

Outside her own family, the man Marguerite seems most to have trusted and admired was Curtis Lee Laws. Laws, like the Doanes, was a member of the Northern Baptist Convention (today American Baptist Churches). He was editor of the Watchman-Examiner, a Baptist paper that helped shape Baptist opinion for more than a century and a half. As editor during the early decades of the twentieth century, Laws rallied old-line evangelicalism within the denomination who were alarmed over the inroads of rationalism in the church. It was he who, in 1920, coined the term “fundamentalists” to describe Baptists like himself. The central issue, wrote Laws, “is the question of sin, of atonement, and of Christ’s person [i.e., his deity].” Or, again, “The issue is supernaturalism, pure and simple.” In 1925 Laws was a principal founder of Eastern Baptist Theological Seminary, a product of the controversy of those years. It was Laws whom Marguerite called upon to give the prayer of dedication for the Houses of Fellowship in May 1923. She also brought him and his wife onto the board of trustees of the Houses as advisers in 1928, a position Laws filled most faithfully until his death in 1946. After his death, Marguerite gave funds to Eastern Baptist Theological Seminary for the purpose of erecting the Curtis Lee Laws memorial chapel. Laws was the only person, other than William Howard Doane himself, whom Marguerite memorialized in such a way.

One can hardly identify Laws and Marguerite Doane as “fundamentalists” according to the popular image of that term today, which is rooted in the militancy and acrimony that marked denominational life in the 1920s and 1930s. Laws was known for his ironic spirit no less than for his firmly held views. He never left his denomination or counseled others to do so. He never broadened the issues beyond the “Three Rs” of old-line evangelicalism: Ruin by Sin, Redemption by Christ, and Regeneration by the Holy Spirit. He allowed for the use of the tools of higher criticism so long as the purpose was constructive and reverence for the Scriptures was maintained. By the mid-1920s, however, those who were more aggressive and sweeping in their demands for doctrinal conformity impressed their own mark on the fundamentalist movement. Inerrancy, premillennialism, and evolution moved to the center of the national debate, whereas Laws had refused to bring these issues into the discussion.

Among Marguerite’s contemporaries in the Northern Baptist Convention, no woman was more influential in Marguerite’s own life than Lucy Waterbury Peabody. Peabody was first vice president on the board of trustees of the Houses of Fellowship. In the early 1880s Peabody had served as a Baptist missionary in India (where her first husband, Norman Waterbury, died). She returned to the States in 1887, and in 1890 took up the position of secretary and editor of the Woman’s Baptist Foreign Mission Society, headquartered in Boston. In 1906 Peabody (then known by her first husband’s name) resigned her secretarship in the Boston mission society to marry a widower, Henry Wayland Peabody, a wealthy Baptist layman of Boston. He died two years later, leaving Lucy independently wealthy; she devoted the rest of her life to the cause of “union” (interdenominational) missionary work at home and overseas.

Peabody’s commitment to interchurch cooperation in world mission dates from her involvement with the Ecumenical Missionary Conference held in New York in 1900, which featured interdenominational mission leaders such as J. Hudson Taylor, Arthur T. Pierson, and John R. Mott. One of the most important outcomes of this event was the establishment of the Central Committee on the United Study of Foreign Missions, a project that eventually linked almost all of the major Protestant bodies and which was envisioned and carried out entirely by women. In 1902, upon the death of the first chairperson, Lucy Peabody assumed the leadership of the Committee. Over the next three decades some four million books for the study of missions were produced for the use of women’s groups throughout North America. To meet the need for teachers of these study materials, Peabody proposed that summer training sessions be held at Northfield, Massachusetts, and other centers of Christian renewal and nurture. Responding to the theme “A vacation that satisfies,” many thousands of women came to Northfield, to Chautauqua, New York, Winona Lake, Indiana, and elsewhere to learn how to pass on the vision for world mission to the women of their home churches.

Another interdenominational project associated with the vision and initiative of Lucy Peabody, and of the Central Committee, is the World Day of Prayer, which began specifically as an interdenominational day of prayer for missions. In the second decade of the present century Peabody and her Baptist colleague, Helen Barrett Montgomery, were instrumental in organizing the Federation of Women’s Boards of Foreign Mission, with Montgomery serving as the Federation’s first president. As Cattan
points out in her study of Peabody and Montgomery’s role in rallying women for the work of world mission, the women’s boards represented by the federation led the way in multiplying the kinds of Christian service which would advance the cause of Christ around the world. “Women [writes Cattan] were unconcerned about whether preaching should be the only object of missions. They did not bother themselves with sophisticated arguments about the social gospel versus preaching as the only proper form of evangelism. They simply responded to what were obvious needs and that response was their witness and their evangelism.”6

In 1921–22 Peabody recorded one of her greatest achievements when she raised $2 million to support seven union women’s colleges in Asia, including the Women’s Christian Medical College in Vellore, India, and the Shanghai Medical College.7 Such tireless efforts on behalf of union missionary work earned for Lucy Peabody a reputation as an ecumenical pioneer.

This commitment to ecumenism was violated, she felt, when her own denomination in 1921 pulled out of the Interchurch World Movement (sponsored by John D. Rockefeller, Jr., John R. Mott, and others). This move was to have raised millions of dollars for mission and Christian education around the world. In protest, Peabody resigned her post as vice president of the Woman’s American Baptist Foreign Mission Society (WABFMS). A few years later, in 1927, Peabody walked out of the denomination’s annual convention and resigned her remaining denominational positions in protest over the refusal of the American Baptist Foreign Mission Society (ABFMS) to honor the evangelistic priorities of Dr. Raphael C. Thomas, a medical missionary in the Philippines who was married to Peabody’s daughter. On this occasion she charged that “institutionalism and big business have taken the place of evangelism and dependence upon God.”8

The Ethos of the Houses of Fellowship

Marguerite’s style of operation at the Houses of Fellowship is best understood against the background of the values of her American Baptist colleagues. She kept the Houses interdenominational, while ever being the denominational loyalist after the fashion of Curtis Lee Laws. After the crisis involving Dr. Thomas—whose family Marguerite had been supporting for some time—she did not distance herself from the denomination. Rather she continued to support generously both ABFMS and WABFMS. In the early 1930s she advanced from the position of foreign secretary for the New England district to financial secretary on the national WABFMS board, where she was known as the “fairy godmother” because of her timely gifts.

A private record of the primary recipients of Marguerite’s philanthropy reveals that while Marguerite was alive she apportioned her giving in roughly the same ratio as is called for in her will: four-ninths to American Baptist agencies, two-ninths to the Association of Baptists for World Evangelism (a separatist Baptist agency founded by Lucy Peabody and Marguerite), two-ninths to the Houses of Fellowship, and one-ninth to ecumenical agencies. In addition she gave significant sums to colleges, hospitals, civic projects, and independent missions, particularly the Women’s Union Missionary Society and the Bethel Mission of China.

The founding of the Association of Baptists for World Evangelism (ABWE) in 1928 was indicative of Marguerite’s concern for traditional evangelism. ABWE was organized to assure the continuation of Thomas’s evangelistic work in the Philippines after he resigned from the denominational board. For many years Marguerite provided half or more of the funds needed for the work of the mission. Today, with 500 missionaries, ABWE is one of the largest North American agencies. In the early 1930s authority passed from Thomas and Peabody to those who were strict premillennialists (Peabody and Thomas were postmillennialists), but this did not seem to affect Marguerite’s continuing support.

Marguerite’s evenhandedness may be measured by the mix of her guests in Ventnor. Two pertinent names are Cecil Fielder and William Axling, both American Baptist Missionaries in Asia. Fielder is identified by fundamentalist historian George W. Dollar as “the first known Modernist among missionary appointees”; Axling, an admirer of Walter Rauschenbusch, is cited in a recent history of ABWE as a prime example of modernism.9 The Fielders were residents at the Houses of Fellowship in 1926, and the Axlings were residents in 1932. During the same span of years well-known conservatives were also in residence: Mr. and Mrs. F. Howard Taylor, Mr. and Mrs. Leslie Lyall, Mr. and Mrs. Robert H. Glover (all of China Inland Mission), Mr. and Mrs. Rowland Bingham (founders of the Sudan Interior Mission), and Mrs. R. A. Jaffray (who with her husband served with the Christian and Missionary Alliance as pioneer missionaries in Indochina).

Marguerite’s programming of special events shows the same openness and balance. On the fifteenth anniversary of the founding of the Houses, Lucy Peabody presided; John W. Decker (Laws’s son-in-law and Asia secretary for ABFMS) presented the “Mission Board View Point” as to the role of the Houses in missionary life; and F. Howard Taylor gave the closing prayer. It was the same at the twenty-fifth anniversary, celebrated in 1948. On this occasion Decker (then American secretary of the International Missionary Council) presided; Emory Ross (John R. Mott’s son-in-law and secretary of the Foreign Missions Conference of North America) presented the “Missionary Viewpoint”; J. O. Percy of the Sudan Interior Mission (later executive secretary of the Interdenominational Foreign Mission Association) gave the “Mission Board Viewpoint”; and J. Christy Wilson, Sr. (former Presbyterian missionary in Iran, then associate professor of ecumenics at Princeton Theological Seminary) offered the closing prayer.

What was the mix of residents in these years? During the 1920s nine out of ten apartment assignments were made to missionaries associated with mainline denominational boards; one out of ten went to missionaries with conservative and “faith mission” agencies such as ABWE, China Inland Mission, Christian and Missionary Alliance, and Woman’s Union Missionary Society. By the mid-1930s assignments to these and other conservative agencies—Africa Inland Mission, Bolivian Indian Mission, South Africa General Mission, Sudan Interior Mission, and so forth—had increased to three out of ten.

Both because of the proportions of this mix and because of Marguerite’s personal style and stance, the tone of the Houses of Fellowship during her years of supervision was mainline-evangelical. With more than a hundred denominations and agencies having been represented, it was also dramatically interdenominational.

The Upsurge of Conservative Missions (World War II to 1967)

The mix of the resident community at the Houses of Fellowship changed remarkably after World War II. Two revealing statistics help explain why. The first has to do with the growth of the conservative mission community. From 1940 to 1960, about 140 new mission-sending agencies were founded, and almost all represented a surge in mission interest among fundamentalist and conservative-evangelical bodies. The number of missionaries represented in the two principal conservative-evangelical mission associations, the Interdenominational Foreign Mission Association (IFMA) and the Evangelical Foreign Missions Association (EFMA), grew from 5,000 (or less) in 1940 to almost 11,000 in 1960.11 During the same period United States and Canadian mainline mission boards and agencies hit a ceiling of 11,751 and fell back to just over 10,000.
This growth in conservative ranks created new demands for furlough housing, and the Houses of Fellowship responded in the late 1950s by more than doubling the facilities (from sixteen units in 1940 to thirty-eight in 1960).

The other revealing statistic of the postwar period has to do with the average length of stay of the residents. From less than two months in the previous period, the average stay lengthened to more than five months. The explanation for this is found in the special circumstances of the new generation of conservative missionaries. A large majority, including virtually all IPMA and more than half of the EFMA missionaries, were committed to a system of “personalized support” rather than the centralized system typical of mainline boards. Maximum deputation efforts had to be made, involving extensive and sometimes nearly continuous travel among supporting churches. The central purpose of these missionaries, in applying for a full year of residence at the Houses of Fellowship, was to get settled, enroll the children in school, and commence the task of raising their support. It was the increase in this type of resident that raised the average length of stay to more than five months.

By the mid-1960s missionaries from independent and conservative denominational agencies were accounting for 90 percent of the occupancy at the Houses of Fellowship. In the 1966–67 school year, conservative evangelicals outnumbered mainline personnel in apartment assignments by a ratio of fourteen to one and their average length of stay was twice that of mainline missionaries. It is a reasonable conjecture that the latter, finding themselves in such a minority, felt less at home at the Houses of Fellowship than in earlier years. In any case, applications from mainline missionaries dropped off drastically in the 1960s.

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Contrary to what might be thought, the early independent, IFMA-type missions were generally open to cooperation with the mainline denominations. But the modernist–fundamentalist controversy eroded this openness in many quarters. Conservative theological presuppositions set the IFMA community apart as never before. In the denominational world the process of polarization was symbolized by the founding of EFMA in 1945. EFMA offered fellowship and a theologically conservative basis of cooperation for the smaller and newly created denominations that were breaking away from mainline associations. The tensions of this process carried over into the life of the Houses of Fellowship, so much so that the board of trustees felt obliged in 1963 to set forth the “Principles of Fellowship.” The “Principles” reminded residents that the Doanes “joined in the prayer that around the world they all might be one. They would deplore as untrue to their Master any feeling that one disciple, properly having strong beliefs in his denomination and creed, should in any way believe himself by reason thereof to be more closely in harmony with God’s Will and purpose than another disciple seeking in his particular though different way to fulfill Christ’s command to His followers.”

From the late 1950s through the early 1970s the number of children at the Houses of Fellowship ranged from sixty to eighty. (This was the equivalent of 7 to 10 percent of the local school enrollment!) A large administration/recreation building, erected in 1959, provided these youngsters with a gymnasium, TV lounge, table games, crafts, and music rooms. Library facilities were expanded as well. In 1964 a full-time professional supervisor of youth activities was added to the regular staff. There were basketball teams that played in league competition, music groups that performed in local churches, and Bible studies for different age groups.

Interdependence and Reflection (1967 to the present)

The Houses of Fellowship had adapted its facilities and program during the postwar years to the changing needs of the new generation of missionaries. But by the mid-1960s another need was beginning to register in the minds of some mission leaders. For years raw recruits had been sent off to their overseas posts with a minimum of specialized, cross-cultural preparation. But in the late 1950s and 1960s traumatic events such as the Congo rebellion created a new and sober mood in missionaries as they returned home on furlough. A new appreciation began to develop for the need to sharpen cross-cultural skills and insights. On the west coast of North America a former Christian Church (Disciples of Christ) missionary to India by the name of Donald McGavran established the Institute of Church Growth. In the midwest Missionary Internship came into being, gaining a wide acceptance within the conservative-evangelical community. Mainline agencies cooperated in the establishment of the Missionary Orientation Center at Stony Point, New York. Furloughed missionary programs were developed by the Lutherans and by the Division of Overseas Ministries of the National Council of Churches.

It was in this context that the board of trustees of the Houses of Fellowship introduced a program of continuing education in world mission, changing the name of the organization appropriately to the Overseas Ministries Study Center. Begun in the fall of 1967, the program at first reached only the residents themselves. But with the coming of mission historian R. Pierce Beaver as director in 1973, and of Gerald H. Anderson as associate director in 1974 (Anderson, a former United Methodist missionary to the Philippines, became director upon Beaver’s retirement in 1976), the program was strengthened and promoted nationally. In recent years registrations for the week-long courses of the Study Program have numbered about 1,000, and as many registrations are received from missionaries, mission executives, and seminarians from outside the resident community as from the OMSC community itself.

During the academic year a score of lecturers participate in the program. OMSC residents have the opportunity, therefore, of interacting not only with fellow missionaries from around the world but also with some of the most respected mission specialists of our time. A Certificate in Mission Studies may be earned by those who complete a minimum of fourteen courses.

In 1977 OMSC assumed the publication of the Occasional Bulletin from the Missionary Research Library. Now known as the International Bulletin of Missionary Research, it has become the largest-circulation...
Notes

1. The survey, which covered centers offering three or more units of housing, may not have turned up some facilities that are operated exclusively for the personnel of a particular mission board or agency. An educated guess would be that there may exist another thirty to fifty units available exclusively to the personnel of particular agencies or denominations.

Note: Of course, missionaries on furlough are not limited to finding accommodations in furlough centers. In 1981 OMSC, in cooperation with six conservative-evangelical mission agencies, conducted a "Furlough Patterns Survey." The results indicate that almost half of the missionaries of the six agencies met their housing needs in 1981 by renting on the open market (often at considerably more expense than their furlough housing allowance). About three out of four unmarried missionaries, and a scattering of married missionaries, shared quarters with a family member or friend; a significant minority of this group stated that the arrangement was less than satisfactory. About half of the respondents fell into the category of "two-or-more-children-living-at-home," and of this group about one in nine were buying their own home and almost one in five were accommodated in furlough housing units owned and managed by local churches. Eight percent of the "two-or-more-children" category reported being in a furlough housing center.

2. The Fundamentals, twelve paperback volumes authored by various Protestant spokesmen, were published from 1910 to 1915. However, the term "fundamentalists" was not known until 1920, when Laws suggested that it be used to identify those within the Northern Baptist Convention who were sounding the alarm over the inroads of rationalism in Baptist circles. Later the term came to be applied to persons of many denominational backgrounds, who shared similar concerns.


4. This agency and the Woman's Baptist Foreign Missionary Society of the West merged in 1913 to become the Woman's American Baptist Foreign Missionary Society (WABFMS), with Helen Barrett Montgomery of Rochester, New York, as president, Peabody as foreign vice president and Martha Hillard MacLeish of Chicago (mother of poet Archibald MacLeish) as home vice president. All three women were charter members of the Houses of Fellowship.

5. The Central Committee was ultimately absorbed by the Missionary Education Movement, which today is represented in the work of Friendship Press, the publishing imprint of the National Council of Churches Department of Education for Mission.

6. Louise Armstrong Cattan, Lamps Are for Lighting (Grand Rapids: W. B. Eerdmans Publishing Co., 1972), p. 28. This same theme would be echoed at the Houses of Fellowship in the 1930s, when residents were identified according to the type of missionary service in which they were engaged. Mabel Seymour, Marguerite Doane's resident executive at the Houses from 1922 through the war years, comments that it is difficult to make distinctions between the various lines of work because they all "may be strongly evangelical."

7. The total amount raised was $3 million, with the third million being contributed by the trustees of the Laura Spelman Rockefeller Memorial Fund. Marguerite Doane also made contributions to the campaign, her special interest being the Vellore and Shanghai schools. Her gifts to these schools, beginning in 1921 and extending into the 1940s, amounted to nearly $200,000.

8. The Message, Association of Baptists for World Evangelism, April 1949, pp. 1, 6, 7. Peabody's statement originally appeared in an editorial written when she was president of the Association of Baptists. There is irony in her statement in that six years earlier charges of "institutionalism and big business" were key factors in leading the Northern Baptist Convention to opt out of the Interchurch World Movement. Nevertheless, it is possible to understand Peabody's actions once we realize that each episode involved a major commitment of her lifelong Christian witness and service: interdenominational cooperation and unabashed evangelism.


9. Marguerite and the Thomas family were very close. Perhaps in appreciation of Marguerite's support of their family, the Thomases named their first child "Marguerite." The child died in May 1923, before her fourth birthday, and Marguerite Doane responded by dedicating a playroom at the Houses of Fellowship to her memory.


11. IFMA figures for 1940 are not available; in 1953, however, IFMA reported 3,081 missionaries stationed outside North America. EFMA did not exist in 1940 (founded in 1945); however, in 1953 EFMA reported 2,650 overseas missionaries. The two associations together, therefore, numbered a little more than 5,000 as of 1953. We may be sure that in 1940 the same set of agencies numbered less than this.

12. The most recent information on the use of personalized support by mission agencies will be found in the twelfth edition of the Mission
The Legacy of Frank Charles Laubach

Peter G. Gowing

The Legacy

Frank Laubach’s bequest to the worldwide mission of the church was a zeal, motivated by the love of Christ, to bring the illiterate millions of the world’s people to a richer experience of God through literacy education. His “Key Word” and “Each One Teach One” methods of literacy teaching have been credited with enabling over 100 million people to read.

After fourteen years of a more or less conventional missionary career of church planting and theological education in the Christian regions of the Philippines, Laubach arrived in 1929 to work among the Muslim Filipino (Moro) population of the Lake Lanao area of Mindanao. Convinced that the usual evangelistic and educational programs would be counterproductive as a means of touching Moro lives with the light and love of Christ, Laubach almost immediately determined that literacy teaching was potentially the more fruitful approach.

In the course of a dozen years of literacy work among the Moros—those of the Lanao area were called Maranao (“People of the Lake”)—Laubach and his associates developed exciting new principles and techniques that caught the attention of government, missionary, and private organizations around the world concerned with literacy. Early in 1935, on his way back to the United States for furlough, Laubach visited several countries in southern Asia, the Middle East, and Europe to explain his literacy methods. While still on furlough in the fall of 1935, he and interested friends formed the World Literacy Committee in Upper Montclair, New Jersey, which in 1941 merged with the Committee for Christian Literature of the Foreign Missions Conference of North America to form the Committee on World Literacy and Christian Literature.

From 1942 until his retirement at the age of seventy in 1954, Frank Laubach was on the staff of that committee—informally known as “Lit-Lit”—which in 1950 became a unit of the National Council of the Churches of Christ in the U.S.A. In that capacity, Laubach gave himself tirelessly to technical assistance and the promotion of literacy campaigns in many lands. After his retirement from Lit-Lit, he founded in 1955 a private, nonsectarian, nonprofit educational organization called Laubach Literacy, Inc. Now headquartered in Syracuse, New York, and headed by Frank’s son, Robert, Laubach Literacy continues to challenge and assist individual volunteers and public and private agencies around the globe to undertake literacy education in a spirit of compassion for, and a deep sense of the worth and dignity of, the illiterate half of the world’s population.

By the time Frank Laubach died on June 11, 1970, at the age of eighty-five, he had carried his literacy ministry to 103 countries and had been involved in developing literacy primers embodying his principles and methods in 313 languages. He had promoted both his spiritual and literacy causes in forty-three books, including Toward a Literate World (1938); How to Teach One and Win One for Christ (1964); and Forty Years with the Silent Billion (1970). He had given impetus to the opening of literacy and journalism courses at the Kennedy School of Missions at Hartford Seminary, Syracuse University, Asbury College, Baylor University, the University of California, and in more than twenty other centers in the United States. Popularly hailed as “Mr. Literacy,” Laubach was featured in many religious and secular magazines. Time referred to him as “Founder of a world literacy drive.” Newscaster Lowell Thomas called him “the foremost teacher of our times.” Newsweek featured him as “one of the grand men of the missionary world.” And Norman Vincent Peale in Look declared Laubach to be “one of the five greatest men in the world.” Ten universities and colleges—among them Princeton and Columbia, Wooster, and Baldwin-Wallace—conferred honorary degrees on Frank Laubach in recognition of his enormous contribution to world literacy. A deeply spiritual Christian, Frank Laubach’s religious faith was the inspiration of his great vision for the literacy of “the Silent Billion”; it was the wellspring of his eloquent preaching and teaching in that field; and it was the source of his boundless energy in that ministry until the day he died. He will be long remembered by a designation bestowed on him years ago and richly deserved: “Apostle to the Illiterates.”

The Making of a Literacy Evangelist

For Frank Charles Laubach the journey toward his calling as an Apostle to the Illiterates began at Benton in rural Pennsylvania on
September 2, 1884, where he was born into a devout Methodist family. His father, John Brittain Laubach, was the town dentist. Young Frank attended the local public schools, after which, at age eighteen, he taught in one of the grade schools for a year. He then attended a nearby normal school but soon decided to continue his further college preparation at the Perkiomen Preparatory School near Philadelphia. He graduated from Princeton University in 1909, majoring in sociology. In these years he was thrilled by the vivid accounts that two of his townmates, Harry Edwards and Joe Alberson, wrote of their experiences as young school teachers in the Philippines and particularly of the Moros of Mindanao and Sulu, "the worst troublemakers among American soldiers had ever faced." Feeling called to missionary service, Laubach attended Union Theological Seminary in New York City, from which he graduated in 1913. The year before, he had married a Benton girl, Effa Seely, who was a cousin of Harry Edwards. As further preparation for missionary service, Laubach continued his studies at Columbia University, earning the Ph.D. degree in 1915 with a dissertation on vagrants in New York City. In their New York years, the Laubachs did settlement work and for a time held a student pastorate. He was ordained to the Congregational ministry in 1915 and that same year he and his wife left for the Philippines as missionaries of the American Board of Commissioners for Foreign Missions (now the United Church Board for World Ministries) to which the Evangelical Union in 1902 had committed northern and eastern Mindanao for mission work.

The Laubachs proceeded at once to Dansalan (now Marawi City) to begin evangelistic work among the Moros, believing that in the battle for Jesus Christ to conquer the world, that was one place in the Orient where "the ranks are thinnest and the battle hottest." At Dansalan, however, American officials told them in no uncertain terms that inexperienced missionaries talking religion to the Moros would only make matters worse in that troubled area. For three and a third centuries the Muslim Filipinos had fought ferociously against Spanish efforts to subjugate them and convert them from their Islamic religion and life-ways. When in 1898 the Americans succeeded the Spaniards as colonial rulers and sought to integrate the Moros into the political system they were shaping for the rest of the Philippines, the Moros likewise took up arms against the new invaders. The Maranao Muslims of the Lake Lanao area were among the most stubborn in their resistance to American rule even after they learned the futility of a military struggle against a disciplined, well-armed modern U.S. army. Officers of that army tactfully but firmly stressed to the Laubachs that the Moros would not be ready to listen to missionaries for some time to come.

Thus barred from working at Dansalan, Frank and Effa Lau­bach then proceeded to Cagayan de Oro on the north-central coast of Mindanao and engaged in evangelistic work among the Christian population, which then numbered very few Protestants. Later in life, the Laubachs were to become ecumenical Christians par excellence, working closely with Christians of all denominations and people of many different faiths. But as new Congregational mission­aries in Mindanao in 1915 they had strong anti-Roman Catho­lic prejudices common to Protestants of that time, which were, of course, reciprocated by Catholics. For several years the Laubach established and nurtured Protestant (Evangelical) congregations in Cagayan and several other towns in northern Mindanao. For a month each year, however, they would take their vacation in the cool climes of Dansalan (2,300 feet above sea level, on the shores of Lake Lanao) where they would monitor the prospects for eventual work among the Moros.

In 1921 the Laubachs moved to Manila where Frank was invited to teach at Union Theological Seminary. There he not only taught, but shared administrative and fund-raising responsibilities in the seminary and gave strong spiritual leadership in the city as well. He also found time to plunge into serious, scholarly research on the history, culture, and religion of the Philippines, which resulted in two popular books: *The People of the Philippines* (1925) and *Seven Thousand Emeralds* (1929). In these years he also revealed a strong social conscience and exhibited a sensitivity for crucial social issues that was way ahead of his time. In 1926, for example, he asked in *The Missionary Herald* (vol. 132, p. 309):

Shall the public domain be homesteaded out to small Filipino landholders or shall it be given over to great American corporations? ... The question in this country for missionaries is whether Christian­ity is chloroform poured on a feather, with which missionaries tickle the chins of the Filipinos, while America, big business, persuades Congress to pronounce upon the Philippines the same curse of land­lordism that has paralyzed Ireland for a thousand years.

All the while the Laubachs were in Manila they did not abandon their dream of some day returning to take up a mission to the Lanao Moros. That Dr. Laubach maintained his interest in the Mo­ros is demonstrated in his many articles about them (some pub­lished in the *Moslem World*) and references to them in his books during these years. Indeed, he had a grand, if rather naive, vision of the Moros being ripe for a Christian missionary campaign of such a success and magnitude that it would swoop down from Mindanao to engulf as well the Muslim peoples of Malaya, the East Indies, and even the subcontinent itself. In this vein (and in vain), he tried to recruit Frank Carpenter, newly retired governor of the Department of Mindanao and Sulu, to head a proposed non-denominational Christian mission to the Muslims of southern Asia, which would make use of Moro converts and would be fi­nanced in part by John D. Rockefeller. Carpenter replied, tactfully, that ill health prevented his considering such a proposition. Finally, Frank Laubach's chance to try his hand at mission work among the Moros came. Resigning his post at Union Theological Semi­nary, and leaving his wife Effa and son Robert briefly in the north, he arrived in Dansalan in December 1929 to open the Lanao Sta­tion of the American Board's mission in Mindanao. He was forty­five years old and he had been in the Philippines fourteen years.

Occupying a small cottage near the American military camp at Dansalan, Laubach soon concluded that any ideas he had about carrying out his mission to the Moros through the usual methods of preaching and teaching—he had a notion to found a normal school at Dansalan—simply would not work. He found the Moros unapproachable and resistant to all his overtures. Indeed, he con­fessed that his first month in Lanao was the hardest month of his life and he was discouraged and depressed. One evening, in that mood, he climbed Signal Hill, near Dansalan town, with his dog, Tip. According to his own report, as he sat overlooking the prov­ince that had him beaten, tears welled up in his eyes. His lips be­gan to move and it seemed that God was speaking:

My child, you have failed because you do not really love these Mo­ros. You feel superior to them because you are white. If you can for­get you are an American and think only how I love them, they will respond.

To this, Laubach found himself replying:

God, I don't know whether you spoke to me through my lips, but if you did it was the truth. I hate myself. My plans have all gone to pieces. Drive me out of myself and come and take possession of me and think Thy thoughts in my mind.

Laubach reported that from that moment God had killed his racial prejudice and made him "color-blind." Again God spoke to him:
If you want the Moros to be fair to your religion, be fair to theirs. Study their Koran with them." Coming down from his Signal Hill experience, Dr. Laubach contacted the panditas (Muslim religious teachers) at once and told them he wanted to study their Koran. The next day, with their enthusiastic help, he began a thoroughgoing study of the religion, culture, and language of the Maranao Muslims, which lasted many months. In the course of these studies Laubach drew closer to the Moros, and they to him.

About that time (January 1930) Laubach was joined in Dansalan by Donato Galia (M.A., Columbia University) and his wife, teachers from the Visayas who had come to help with the normal school that Laubach had had in mind to establish. Finding that the missionary had now abandoned the idea of a normal school as unsuited for Moro needs, Galia joined Laubach in the study of Maranao language. Together they adopted a Roman alphabet for that language, which up to then had been written in Arabic letters, in which only 3,000 or 4,000 out of 90,000 Maranos were literate. They devised a perfectly phonetic system of using one Roman letter to a sound and one sound to a letter. As Laubach and Galia engaged in this work, which also included unraveling the mysteries of the language’s complex grammar, it occurred to them that they were being drawn into a vitally important work. As the two Christian teachers sought to reduce the Maranao language to easy reading and writing in Roman letters for themselves, they were also making it possible for the largely illiterate Maranao population to learn easily the reading and writing of that language.

Laubach and Galia were excited at the prospects opening before them. The Maranos were totally illiterate in Roman letters. Their language had never been written, let alone printed, in Roman letters. Would it not be a great service—a great Christian service—to teach them to read and write their language using the letters employed not only in English but in all the other major languages of the Philippines as well? The two teachers received much encouragement in this line of thinking from their new Moro friends.

By February 1930 Laubach had acquired a small secondhand printing press from friends in Cagayan—and with the press came a printer, Silvino Abanian. With the help of their Maranao language teacher, Pambaya Bayabao, Laubach and Galia prepared copy for a two-page Maranao-language tabloid called Totol Ko Ranao (“The Story of Lanao”). Their first number featured on page one material in Maranao language, set in type for the first time ever, while on page two the Maranao material was in Arabic script written (by a pandita) on stencils supplied by the superintendent of schools. This first issue, published on February 16, was not very handsome to Laubach’s critical eye, but the Moros were delighted and the paper was a huge success. At once it stimulated much interest in learning to read, and the two teachers were deluged with requests from Moros wanting to be taught in the “new” letters.

At first the two men used the usual sentence method of teaching literacy, which seemed to them and to their Moro pupils unnecessarily long. Month after month they sought after a better method, and corresponded with literacy workers around the world. After some six months of experimenting they finally hit upon a revolutionary idea. They searched for three words that would contain all the sounds the Maranao language used, made up of twelve consonants and five vowels. (Laubach made use of the letter w to stand for the vowel sound ow as in “tool,” while retaining o for the vowel sound as in “total.”) Thus the Marano word for “story” was spelled totol, pronounced totol. He received much criticism from this and eventually dropped the w and taught two sounds for o. More months and at last they found three “key words,” each containing four different consonants, the consonants followed by the letter a (as in father): Malabanga (a town in Lanao); karitasa (“paper”); and pagana ("to learn"). Every word in the Maranao language can be derived by varying the vowels with the consonants used in those three familiar words. Teaching the Maranao to read became an infinitely easier task when, with the aid of a large chart and simple primers, the aim became the teaching of the phonetic sound of easily recognized syllables and combinations of syllables. Now any Moro could be taught to read in a day—and he could also be easily taught to write.

As the course became easier, the number of Moros who desired to learn increased, until hundreds crowded into the old building that Laubach had purchased to house his family, the press, and the literacy classrooms. Laubach and Galia continued to publish their tabloid, which was soon expanded to a four-page fortnightly and distributed by the thousands in Lanao. This and their other publications were very important for the new literates, of course. Laubach and Galia also trained a corps of literacy teachers to help instruct classes not only in Dansalan but in communities throughout the lake area. Most of the teachers were themselves graduates of Laubach’s literacy classes. From mission funds, they were paid wages ranging from $2.50 to $20.00 per month. In addition to the paid teachers, there were many volunteers who assisted in what became a major literacy movement in the province of Lanao. By late 1932 the movement was averaging 3,000 new literates a month and Frank Laubach’s “literacy thermometer” showed that 45,000 Lanao Moros had at least begun to read and write in Roman letters.

Building upon the success of his literacy work, Frank Laubach found ways to maintain the interest and harness the energies of the new literates. Totol Ko Ranao gave way to a fourteen-page newspaper called Liana Progress, which was printed not only in Maranao but Cebuano Visayan and English as well. The press became the foundation for Lanao Press Publishers, which turned out various instructional primers, books, and pamphlets in addition to the newspaper. The literacy classes in various communities (including Dansalan) developed into Maranaw Folk Schools and taught not only literacy but health and hygiene, improved childcare, and farming methods. A library was set up in Dansalan, and friends in the Philippines and America contributed books to a collection that came to number over 5,000 volumes. Under Laubach’s inspiration and leadership a Moro Book Store was established; also a kindergarten for Moro children, a dispensary with a trained nurse, and even a small experimental farm to promote new varieties of food crops among Maranao farmers. Laubach established dormitories for Moro students attending school in Dansalan, to provide them with a wholesome “home away from home.” His wife and the wives of missionary colleagues who joined him in the ever-growing work assisted in organizing Moro women’s clubs, which among other activities sought to promote literacy among Moro women. Early on, Dr. Laubach organized throughout Lanao some twenty-five Societies of English Speaking Youth (later called Societies of Educated Youth) to assist the literacy campaign in their own communities. The effort was to get everybody in every Moro house to become literate, and it became a matter of high prestige to have a tin sign posted on one’s house declaring in Maranao: “Certificate of Honor, 100%”—meaning that the whole household (i.e., everyone over ten years old) could read and that it had subscribed to Liana Progress.

The economic depression in the United States threatened Lau­bach’s literacy work in Lanao for a time but it also had a signifi­cant methodological impact. Learning in December 1932 that his mission funds would be cut back so that he could no longer pay his literacy teachers, Dr. Laubach called the teachers together with some of the datus (Moro chiefs) to explain to them the sad news. Kakai Dagalangit, the leading datu of southern Lanao, a man with piercing eyes, arose and said: “This [literacy] campaign is the most important thing that ever came to Lanao. It shall not stop. Every
When Laubach left Dansalan for furlough early in 1935, a trip that would take him on his first visits to other lands to instruct literacy workers in the Philippine Method, he was accompanied to the boat in Iligan by several thousand Moros. As the boat was about to leave, the chief pandita of Lanao prayed for the safe journey of Laubach and his family, and many Moros kissed “Dr. Frank’s” hand and told him, “We will pray for you in every mosque in Lanao.” Laubach returned to Lanao in 1936 and stayed for five more years during which he was sometimes off on literacy missions elsewhere in the Philippines and Asia. In June 1941 he presided at the opening of the Madrasa High School, which was the first private secondary school in the province and was designed to meet the special needs of Moro students. A few months later, in October 1941, he and his family were once more off on furlough. By then World War II was already over a year old in Europe and two months later it was to engulf Asia and the Pacific. Dr. Laubach did not know it at the time, but he was never again to work in Lanao. From October 1941 on, the literacy evangelist to the Moros of Lanao was to become an apostle to the illiterates of the world. He was fifty-seven years of age and had been in the Philippines twenty-six years.

The Romance of Opening Blind Eyes

Very early in his literacy work, Frank Laubach found a phrase that aptly described not only the work but the ethos of what he was about as a Christian missionary engaged in literacy education: “the romance of opening blind eyes.” Laubach was nothing if not a romantic, in the best sense of that term. He thought large thoughts. He pursued his ideas with enthusiasm and fervor. He brought passion and idealism to everything he did. His motives were pure and continually subjected to searching introspection in a finely tuned life of prayer. Sometimes his ideas and actions could be judged naïve and impractical, but he was always ready to dare great things for Christ. Mention was made of his notion in 1921 that the Muslim peoples of southern Asia were ripe for mass conversion to the Christian religion. On Armistice Day 1933 he launched a campaign to get people in every land to “pair off” with people in other lands of the same calling and in a “continuous plebiscite” repudiate war and pledge their nonparticipation in armed conflict. A letter addressed to the highest officials in the Philippines and the United States, to the heads of state and governments of all the nations of the world and to as many world figures (Einstein, Dewey, Gandhi, Mott, Kagawa, etc.) as could be thought of, was sent out from Dansalan backed by the signatures of twelve sultans, nearly two hundred sheiks, hadjis, imams, pandillas, and gurus as well as over 1,200 other Muslims, plus 200 Christian Filipinos, 20 Americans, 18 Chinese, and 4 Japanese—all residing in Lanao. Not content with preaching an Armistice Day sermon, Laubach set out “to do something” about the horror of human warfare. The campaign did not catch on and did little to avert World War II—but Laubach was never one to be discouraged from attempting to implement a romantically right idea of expecting great results.

World literacy was one romantically right idea that Laubach attempted to implement—and the results of his own contribution were very impressive indeed. Literacy for him was work that brought the Christian worker close to the estimated one billion people in the world who were “blind” and “unable to speak” because they could not read or write. Said Laubach in 1932: “They are the most backward, the most impoverished and the most oppressed of all classes of people, the kind for whom the heart of Christ bled most, the kind to whom one following Christ would naturally turn. They are in prison, hungry, thirsty and naked....”

When Laubach came to work in Lanao he found the Moros hostile and unapproachable. Literacy provided the means not just to approach them but to approach them as one who wanted to share the love of Jesus Christ with them. In his early years in Lanao, Laubach was in the habit of writing his father in Benton a six-page letter each week, and these letters were published in The Argus, the local newspaper. Years later Constance Padwick, a missionary in Egypt, was able to excerpt passages from these letters that reflected the profoundly mystical quality of Frank Laubach’s spirituality. These excerpts were eventually published in a book that became a spiritual classic: Letters by a Modern Mystic (1937). In the letter dated March 3, 1930—four months after he had come to Lanao, three months after his Signal Hill experience, and at a time when he was well into his studies of Moro religion and culture and also into his new work in literacy—Laubach wrote:

For the first time in my life I know what I must do off in lonesome Lanao. I know why God left this aching void, for himself to fill. Off on this mountain I must do three things:

1. I must pursue this voyage of discovery in quest of God’s will. I must because the world needs me to do it.
2. I must plunge into mighty experiments in intercessory prayer, to test my hypothesis that God needs my help to do his will for others, and that my prayer releases his power. I must be his channel for the world needs me.
3. I must confront these Moros with a divine love which will speak Christ to them though I never use his name. They must see God in me, and I must see God in them. Not to change the name of their religion, but to take their hand and say, “Come, let us look for God.”

What right then have I or any other person to come here and change the name of these people from Muslim to Christian, unless I lead them to a life fuller of God than they have now? Clearly, clearly my job here is not to go to the town plaza and make proselytes; it is to live wrapped in God, trembling to his thoughts, burning with his passion....

I look up at this page and it is not red hot as my soul is now. It is black ink. It ought to be written with the red ribbon. You will not see the tears that are falling on this typewriter, tears of a boundless joy broken loose.

April 1983
For forty years more Frank Charles Laubach labored in litera-
cy education in the spirit of a “boundless joy broken loose.” He
rightly belongs among that very select group of missionaries
whose good work in Christ’s name touched the lives of millions of
people across the barriers of race, nationalities, tongues, and cul-
tures.

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Here are nine 'reasons why' you should come to the School of World Mission, Fuller Theological Seminary...

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The Seoul Declaration: Toward an Evangelical Theology for the Third World

Eighty-two delegates and observers from Asia, Africa, Latin America, the Caribbean and the Pacific Islands met together in Seoul, Korea, from August 27 to September 5, 1982, in order to consider our theological task. Having as its central theme, "Theology and the Bible in Context," this consultation was organized by the Asia Theological Association, the Theological Commission of the Association of Evangelicals in Africa and Madagascar, and the Latin American Theological Fraternity with a fourfold purpose: (1) to deal with theological issues which are vitally related to evangelism and church growth and which are common to churches in developing countries; (2) to exchange ideas and information among evangelical theologians in the Third World; (3) to encourage fellowship and cooperation among these theologians; and (4) to learn from the church in Korea, which is one of the fastest growing churches in the world.

We are grateful to this country and particularly to the Evangelical churches that have hosted us for their kind hospitality. We are grateful to God for the opportunity of discussing a number of theological issues in a context of Christian fellowship, mutual trust, commitment to God the Father of our Lord Jesus Christ and to his church, and a common acceptance of the authority of Scripture. The present document is a brief summary of our discussion.

1. Critique of Western Theology

We give thanks to our sovereign God who has preserved and renewed the church during the past 19 centuries. We express our indebtedness to the creeds of the early church, the confessions of the European Reformation, and the spiritual awakenings of the revival movements of modern times. We recognize the contributions of western churches and missionary agencies in the birth and growth of churches in many parts of the Third World.

We have no desire to articulate our theology merely in reaction to western theology, whether liberal or evangelical, conservative or progressive. Our concern is to interpret the Word of God in the light of our own historical context for the sake of Christian obedience.

The western approach to theology has deeply affected our own understanding of the theological task. We have, therefore, dealt with a number of pitfalls into which western theology has fallen and which we must avoid. Western theology is by and large rationalistic, moulded by western philosophies, preoccupied with intellectual concerns, especially those having to do with the relationship between faith and reason. All too often, it has reduced the Christian faith to abstract concepts which may have answered the questions of the past, but which fail to grapple with the issues of today. It has consciously or unconsciously been conformed to the secularistic worldview associated with the Enlightenment. Sometimes it has been utilised as a means to justify colonialism, exploitation, oppression, or it has done little or nothing to change these situations. Furthermore, having been wrought within Christendom, it hardly addresses the questions of people living in situations characterised by religious pluralism, secularism, resurgent Islam or Marxist totalitarianism.

We have recognized that if Evangelical theology is to fulfill its task in the Third World it must be released from captivity to individualism and rationalism of Western theology in order to allow the Word of God to work with full power. Many of the problems of our churches are, in part, the result of this type of theology. Consequently, we insist on the need for critical reflection and theological renewal. We urgently need an Evangelical theology which is faithful to Scripture and relevant to the varied situations in the Third World.

2. Critique of Third World Theologies

We have taken a critical look at current theological trends in the continents we represent. We have recognized the similarities in our historical past, vis-a-vis colonization and oppression, our present struggle against injustice, poverty and religious pluralism, and the imperative to articulate the Gospel in words and deeds in our various contexts.

We have found that some of the presuppositions, sources, and hermeneutics of theologies such as ethnotheologies, syncretistic theologies and liberation theologies are inadequate. Ethnotheologies are often politically motivated and do little or no justice to the Scriptures. Syncretistic theologies often accommodate biblical truth to cultural variables. Several liberation theologies have raised vital questions which we cannot ignore. But we reject their tendency to give primacy to a praxis which is not bibliically informed in the doing of theology. Likewise we object to their use of a socioeconomic analysis as the hermeneutical key to the Scriptures. We reject any ideology which under the guise of science and technology is used as a historical mediation of the Christian faith.

We unequivocally uphold the primacy and authority of the Scriptures. For us, to know is to do, to love is to obey. Evangelical theology must root itself in a life of obedience to the Word of God and submission to the lordship of Jesus Christ. Theological task must be done under the constant operation of the Holy Spirit with adequate hermeneutical tools and a keen awareness of God's continuing activity in history.

3. Our Biblical Foundation

We have concertededly committed ourselves to building our theology on the inspired and infallible Word of God, under the authority of our Lord Jesus Christ, through the illumination of the Holy Spirit. No other sources stand alongside. Despite our varying approaches to doing theology, we wholeheartedly and unanimously subscribe to the primacy of the Scriptures. Our commitment takes seriously the historical and the cultural contexts of the biblical writings.

We have felt the need for a theology that addresses both traditional spirituality and the contemporary situations of our peoples. A bold proclamation of God's redemptive activity culminating in Jesus Christ and concretized in history is imperative.

A biblical foundation for theology presupposes the church as the hermeneutical community, the witness of the Holy Spirit as the key to the comprehension of the Word of God, and contextualisation as the New Testament pattern for transposing the Gospel into different historical situations. We affirmed that theology as a purely academic discipline is something we must neither pursue nor import. To be biblical, Evangelical theology must depend on sound exegesis, seek to edify the body of Christ, and motivate it for mission. Biblical theology has to be actualised in the servanthood of a worshipping and witnessing community called to make the Word of God live in our contemporary situations.

4. Our Theological Agenda

We have been made aware that we have not given adequate attention to theological reflection dealing with the missionary task and the crucial issues of our historical situations. Recognising the importance of theology in our ministry and the limitations of our theological production, we have been motivated to work out a tentative theological agenda.

Those of us in Asia will have to grapple with such questions as the resurgence of indigenous religions, the struggle for justice in the face of oppression, totalitarian ideologies and regimes, the tensions between traditional values, corruption, and modern consumerism. All this, to this end we need to develop our hermeneutical tools. We must proclaim the finality of Jesus Christ in the context of universalistic and syncretistic tendencies expressed in some Asian theologies. The distinctive Asian qualities of spirituality, meditation and devotion, self-sacrifice and servanthood are to be tested and utilized in developing our theology. We identify with suffering people in Asia and will seek to develop guidelines for our churches' life and witness in oppressive societies.
Mission and Evangelism—An Ecumenical Affirmation

World Council of Churches

Preface

The biblical promise of a new earth and a new heaven where love, peace and justice will prevail (Ps. 85: 7–13; Isa. 32: 17–18, 65: 17–25 and Rev. 21: 1–2) invites our actions as Christians in history. The contrast of that vision with the reality of today reveals the monstrousity of human sin, the evil unleashed by the rejection of God’s liberating will for humankind. Sin, alienating persons from God, neighbour and nature, is found both in individual and corporate forms, both in slavery of the human will and in social, political and economic structures of domination and dependence.

The Church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. This evangelistic calling has a new urgency today.

In a world where the number of people who have no opportunity to know the story of Jesus is growing steadily, how necessary it is to multiply the witnessing vocation of the church!

In a world where the majority of those who do not know Jesus are the poor of the earth, those to whom he promised the kingdom of God, how essential it is to share with them the Good News of that kingdom!

In a world where people are struggling for justice, freedom and liberation, often without the realization of their hopes, how important it is to announce that God’s kingdom is promised to them!

In a world where the marginalized and the drop-outs of affluent society search desperately for comfort and identity in drugs or esoteric cults, how imperative it is to announce that he has come so that all may have life and may have it in all its fullness (John 10:10)!

In a world where so many find little meaning, except in the relative security of their affluence, how necessary is it to hear once again Jesus’ invitation to discipleship, service and risk!

In a world where so many Christians are nominal in their commitment to Jesus Christ, how necessary is it to call them again to the fervour of their first love!

In a world where wars and rumors of war jeopardize the present and future of humankind, where an enormous part of natural resources and people are consumed in the arms race, how crucial it is to call the peacemakers blessed, convinced that God in Christ has broken all barriers and has reconciled the world to himself (Eph. 2:14; II Cor. 5:19)!

This ecumenical affirmation is a challenge which the churches extend to each other to announce that God reigns, and that there is hope for a future when God will “unite all things in him, things in heaven and things on earth” (Eph. 1:10). Jesus is “the first and last, and the Living One” (Rev. 1: 17–18), who “is coming soon” (Rev. 22:12), who “makes all things new” (Rev. 21:5).

The Call to Mission

1. The present ecumenical movement came into being out of the conviction of the churches that the division of Christians is a scandal and an impediment to the witness of the Church. There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. “Evangelization is the test of our ecumenical vocation.”

As “a fellowship of churches which confess the Lord Jesus Christ as God and Savior, according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and...
The Call to Proclamation and Witness

6. The mission of the Church ensues from the nature of the Church as the Body of Christ, sharing in the ministry of Christ as Mediator between God and His Creation. This mission of mediation in Christ involves two integrally related movements—one from God to Creation, and the other from Creation to God. The Church manifests God’s love for the world in Christ—through word and deed, in identification with all humanity, in loving service and joyful proclamation; the Church, in that same identification with all humanity, lifts up to God its pain and suffering, hope and aspiration, joy and thanking in intercessory prayer and eucharistic worship. Any imbalance between these two directions of the mediatory movement adversely affects our ministry and mission in the world.

Only a Church fully aware of how people in the world live and feel and think can adequately fulfill either aspect of this mediatory mission. It is at this point that the Church recognizes the validity and significance of the ministry of others to the Church, in order that the Church may better understand and be in closer solidarity with the world, knowing and sharing its pains and yearnings. Only by responding attentively to others can we remove our ignorance and misunderstanding of others, and be better able to minister to them.

At the very heart of the Church’s vocation in the world is the proclamation of the kingdom of God inaugurated in Jesus the Lord, crucified and risen. Through its internal life of eucharistic worship, thanksgiving, intercessory prayer, through planning for mission and evangelism, through a daily lifestyle of solidarity with the poor, through advocacy even to confrontation with the powers that oppress human beings, the churches are trying to fulfill this evangelistic vocation.

7. The starting point of our proclamation is Christ and Christ crucified. “We preach Christ crucified, a stumbling block to Jews and folly to Gentiles” (II Cor. 1: 23). The Good News handed on to the Church is that God’s grace was in Jesus Christ, who “though he was rich, yet for your sake he became poor, so that by his poverty you might become rich” (II Cor. 8: 9).

Following human wisdom, the wise men from the Orient who were looking for the child went to the palace of King Herod. They did not know that “there was no place for him in the inn” and that he was born in a manger, poor among the poor. He even went so far in his identification with the poverty of humankind that his family was obliged to take the route of political refugee to Egypt. He was raised as a worker, came proclaiming God’s caring for the poor, announced blessedness for them, sided with the underprivileged, confronted the powerful and went to the cross to open up a new life for humankind. As his disciples, we announce his solidarity with all the downtrodden and marginalized. Those who are considered to be nothing are precious in God’s eyes (I Cor. 1: 26–31). To believe in Jesus the King is to accept his undeserved grace and enter with him into the Kingdom, taking sides with the poor struggling to overcome poverty. Both those who announce Jesus as the servant King and those who accept this announcement and respond to it are invited to enter with him daily in identification and participation with the poor of the earth.

With the Apostle Paul and all Christian churches, we confess Christ Jesus, “who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2: 6–11).

8. But Christ’s identification with humanity went even more deeply, and while nailed on the cross accused as a political criminal, he took upon himself the guilt even of those who crucified him. “Father, forgive them; for they know not what they do” (Luke 23: 34). The Christian confession reads, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (II Cor. 5: 21). The cross is the place of the decisive battle between the powers of evil and the love of God. It uncovers the lostness of the world, the magnitude of human sinfulness, the tragedy of human alienation. The total self-surrendering of Christ reveals the immeasurable depth of God’s love for the world (John 3: 16).

On this same cross, Jesus was glorified. Here God the Father glorified the Son of man, and in so doing confirmed Jesus as the Son of God (John 13: 33). “The early Christians used many analogies to describe what they had experienced and what they believed had happened. The most striking picture is that of a sacrificed lamb, slaughtered but yet living, sharing the throne, which symbolized the heart of all power and sovereignty, with the living God himself.”
It is this Jesus that the Church proclaims as the very life of the world because on the cross he gave his own life for all that all may live. In him misery, sin and death are defeated once forever. They cannot be accepted as having final power over human life. In him there is abundant life, life eternal. The Church proclaims Jesus, risen from the dead. Through the resurrection, God vindicates Jesus, and opens up a new period of missionary obedience until he comes again (Acts 1:11). The power of the risen and crucified Christ is now released. It is the new birth to a new life, because as he took our predication on the cross, he also took us into a new life in his resurrection. "When anyone is united to Christ, there is a new creation; the old has passed away, behold, the new has come\" (II Cor. 5:17).

Evangelism calls people to look towards that Jesus and commit their life to him, to enter into the kingdom whose king has come in the powerless child of Bethlehem, in the murdered one on the cross.

Ecumenical Convictions

9. In the ecumenical discussions and experience, churches with their diverse confessions and traditions and in their various expressions as parishes, monastic communities, religious orders, etc., have learned to recognize each other as participants in the one worldwide missionary movement. Thus, together, they can affirm an ecumenical perception of Christian mission expressed in the following convictions under which they covenant to work for the kingdom of God.

1. Conversion

10. The proclamation of the Gospel includes an invitation to recognize and accept in a personal decision the saving lordship of Christ. It is the announcement of a personal encounter, mediated by the Holy Spirit, with the living Christ, receiving his forgiveness and making a personal acceptance of the call to discipleship and a life of service. God addresses himself specifically to each of his children, as well as to the whole human race. Each person is entitled to hear the Good News. Many social forces today press for conformity and passivity. Masses of poor people have been deprived of their right to decide about their lives and the life of their society. While anonymity and marginalization seem to reduce the possibilities for personal decisions to a minimum, God as Father knows each one of his children and calls each of them to make a fundamental personal act of allegiance to him and his kingdom in the fellowship of his people.

11. While the basic experience of conversion is the same, the awareness of an encounter with God revealed in Christ, the concrete occasion of this experience and the actual shape of the same differs in terms of our personal situation. The calling is to specific changes, to renounce evidences of the domination of sin in our lives and to accept responsibilities in terms of God's love for our neighbour. John the Baptist said very specifically to the soldiers what they should do; Jesus did not hesitate to indicate to the young ruler that his wealth was the obstacle to his discipleship.

Conversion happens in the midst of our historical reality and incorporates the totality of our life, because God's love is concerned with that totality. Jesus' call is an invitation to follow him joyfully, to participate in his servant body, to share with him in the struggle to overcome sin, poverty and death.

12. The importance of this decision is highlighted by the fact that God himself through his Holy Spirit helps the acceptance of his offering of fellowship. The New Testament calls this a new birth (John 3:3). It is also called conversion, metanoia, total transformation of our attitudes and styles of life. Conversion as a dynamic and ongoing process "involves a turning from and a turning to. It always demands reconciliation, a new relationship both with God and with others. It involves leaving our old security behind (Matt. 16:24) and putting ourselves at risk in a life of faith." It is "conversion from a life characterized by sin, separation from God, submission to evil and the unfulfilled potential of God's image, to a new life characterized by the forgiveness of sins, obedience to the commands of God, renewed fellowship with God in Trinity, growth in the restoration of the divine image and the realization . . . of the love of Christ." . . ."

The call to conversion, as a call to repentance and obedience, should also be addressed to nations, groups and families. To proclaim the need to change from war to peace, from injustice to justice, from racism to solidarity, from hate to love is a witness rendered to Jesus Christ and to his king-

13. Many of those who are attracted to Christ are put off by what they see in the life of the churches as well as in individual Christians. How many of the millions of people in the world who are not confessing Jesus Christ have rejected him because of what they saw in the lives of Christians! Thus the call to conversion should begin with the repentance of those who do the calling, who issue the invitation. Baptism in itself is a unique act, the covenant that Christians no longer belong to themselves but have been bought forever with the blood of Christ and belong to God. But the experience of baptism should be constantly re-enacted by daily dying with Christ to sin, to themselves and to the world and rising again with him into the servant body of Christ to become a blessing for the surrounding community.

The experience of conversion gives meaning to people in all stages of life, endurance to resist oppression, and assurance that even death has no final power over human life because God in Christ has already taken our life with him, a life that is "hidden with Christ in God" (Col. 3:3).

2. The Gospel to All Realms of Life

14. In the Bible, religious life was never limited to the temple or isolated from daily life (Hos. 6: 4–6; Is. 58: 6–7). The teaching of Jesus on the kingdom of God is a clear reference to God's loving lordship over all human history. We cannot limit our witness to a supposedly private area of life. The lordship of Christ is to be proclaimed to all realms of life. In the Great Commission, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey all that I have commanded you. And lo, I am with you always, to the close of the age" (Matt. 28: 19–20). The Good News of the kingdom is a challenge to the structures of society (Eph. 3: 9–10; 6:12) as well as a call to individuals to repent. "If salvation from sin through divine forgiveness is to be truly and fully personal, it must express itself in the renewal of these relations and structures. Such renewal is not merely a consequence but an essential element of the conversion of whole human beings."

15. "The Evangelistic Witness is directed towards all of the kíthos (creation) which groans and travails in search of adoption and redemption. . . . The transfiguring power of the Holy Trinity is meant to reach into every nook and cranny of our national life. . . . The Evangelistic Witness will also speak to the structures of this world; its economic, political, and societal institutions. . . . We must re-learn the pastoral lesson that the Church is the mouth and voice of the poor and the oppressed in the presence of the powers that be. In our own way we must learn once again 'how to speak to the ear of the King,' on the people's behalf . . . Christ was sent for no lesser purpose than bringing the world into the life of God."

16. In the fulfilment of its vocation, the Church is called to announce Good News in Jesus Christ, forgiveness, hope, a new heaven and a new earth; to denounce powers and principalities, sin and injustice; to console the widows and orphans, healing, restoring the brokenhearted; and to celebrate life in the midst of death. In carrying out these tasks, churches may meet limitations, constraints, even persecution from prevailing powers which pretend to have final authority over the life and destiny of people.

17. In some countries there is pressure to limit religion to the private life of the believer—to assert that freedom to believe should be enough. The Christian faith challenges that assumption. The Church claims the right and the duty to exist publicly—visibly—and to address itself openly to issues of human concern. "Confessing Christ today means that the Spirit makes us struggle with . . . sin and forgiveness, power and powerlessness, exploitation and misery, the universal search for identity, the widespread loss of Christian motivation, and the spiritual longings of those who have not heard Christ's name. It means that we are in communion with the prophets who announced God's will and promise for humankind and society, with the martyrs who sealed their confession with suffering and death, and also with the doubtful who can only whisper their confession of the Name."
18. The realm of science and technology deserves particular attention today. The everyday life of most children, women and men, whether rich or poor, is affected by the avalanche of scientific discoveries. Pharmaceutical science has revolutionized sexual behaviour. Increasingly sophisticated computers solve problems in seconds for which formerly a whole lifetime was needed; at the same time they become a means of invading the privacy of millions of people. Nuclear power threatens the survival of life on this planet, while at the same time it provides a new source of energy. Biological research stands at the awesome frontier of interference with the genetic code which could—for better or for worse—change the whole human species. Scientists are, therefore, seeking ethical guidance. Behind the questions as to right or wrong decisions and attitudes, however, there are ultimate theological questions: what is the meaning of human existence? the goal of history? the true reality within and beyond what can be tested and quantified empirically? The ethical questions arise out of a quest for a code which could—for better or for worse—change the whole human species. Scientists are, therefore, seeking ethical guidance. Behind the questions as to right or wrong decisions and attitudes, however, there are ultimate theological questions: what is the meaning of human existence? the goal of history? the true reality within and beyond what can be tested and quantified empirically? The ethical questions arise out of a quest for a new world view, a faith.

19. The biblical stories and ancient creeds do furnish precious insights for witnessing to the Gospel in the scientific world. Can theologians, however, with these insights, help scientists achieve responsible action in genetic engineering or nuclear physics? It would hardly seem possible so long as the great communication gap between these two groups persists. Those directly involved in and affected by scientific research can best discern and explain the insights of Christian faith in terms of specific ethical positions. Christian witness will point towards Jesus Christ in whom real humanity is revealed and who is in God’s wisdom the centre of all creation, the “head over all things” (Eph. 1:10, 22f.). This witness will show the glory and the humility of human stewardship on this earth.

3. The Church and Its Unity in God’s Mission

20. To receive the message of the kingdom of God is to be incorporated into the body of Christ, the Church, the author and sustainer of which is the Holy Spirit. The churches are to be a sign for the world. They are to intercede as he did, to serve as he did. Thus Christian mission is the action of the body of Christ in the history of humankind—a continuation of Pentecost. Those who through conversion and baptism accept the Gospel of Jesus partake in the life of the body of Christ and participate in an historical tradition. Sadly there are many betrayals of this high calling in the history of the churches. Many who are attracted to the vision of the kingdom find it difficult to be attracted to the concrete reality of the Church. They are invited to join in a continual process of renewal of the churches. “The challenge facing the churches is not that the modern world is un concerned about their evangelistic message, but rather whether they are so renewed in their life and thought that they become a living witness to the integrity of the Gospel. The evangelizing churches need themselves to receive the Good News and to let the Holy Spirit remake their life when and how he wills.”

21. The celebration of the eucharist is the place for the renewal of the missionary conviction at the heart of every congregation. According to the Apostle Paul, the celebration of the eucharist is in itself a “proclamation of the death of the Lord until he comes” (I Cor. 11:26). “In such ways God feeds his people as they celebrate the mystery of the Eucharist so that they may confess in word and deed that Jesus Christ is Lord, to the glory of God the Father.”

The eucharist is bread for a missionary people. We acknowledge with deep sorrow the fact that Christians do not join together at the Lord’s table. This contradicts God’s will and impoverishes the body of Christ. The credibility of our Christian witness is at stake.

22. Christians are called to work for the renewal and transformation of the churches. Today there are many signs of the work of the Holy Spirit in such a renewal. The house gatherings of the Church in China or the Basic Ecclesial Communities in Latin America, the liturgical renewal, biblical renewal, the revival of the monastic vocation, the charismatic movement, are indications of the renewal possibilities of the Church of Jesus Christ.

23. In the announcement to the world of the reconciliation in Jesus Christ, churches are called to unite. Faced with the challenge and threat of the world, the churches often unite to defend common positions. But common witness should be the natural consequence of their unity with Christ in his mission. The ecumenical experience has discovered the reality of a deep spiritual unity. The common recognition of the authority of the Bible and of the creeds of the ancient Church and a growing convergence in doctrinal affirmations should allow the churches not only to affirm together the fundamentals of the Christian faith, but also to proclaim together the Good News of Jesus Christ to the world. In solidarity, churches are helping each other in their respective witness before the world. In the same solidarity, they should share their spiritual and material resources to announce together and clearly their common hope and common calling.

24. “Often it is socially and politically more difficult to witness together since the powers of the world promote division. In such situations common witness is particularly precious and Christ-like. Witness that dares to be common is a powerful sign of unity coming directly and visibly from Christ and a glimpse of his kingdom.”

The impulse for common witness comes from the depth of our faith. “Its urgency is underlined when we realize the seriousness of the human predicament and the tremendous task waiting for the churches at present.”

25. It is at the heart of Christian mission to foster the multiplication of local congregations in every human community. The planting of the seed of the Gospel will bring forward a people gathered around the Word and sacraments and called to announce God’s revealed purpose. Thanks to the faithful witness of disciples through the ages, churches have sprung up in practically every country. This task of sowing the seed needs to be continued until there is, in every human community, a cell of the kingdom, a church confessing Jesus Christ and in his name serving his people. The building up of the Church in every place is essential to the Gospel. The vicarious work of Christ demands the presence of a vicarious people. A vital instrument for the fulfilment of the missionary vocation of the Church is the local congregation.

26. The planting of the Church in different cultures demands a positive attitude towards inculturation of the Gospel. Ancient churches, through centuries of intimate relations with the cultures and aspirations of their people have proved the powerful witnessing character of this rooting of the churches in the national soil. “Inculturation has its source and inspiration in the mystery of the Incarnation. The Word was made flesh. Here flesh means the fully concrete, human and created reality that Jesus was. Inculturation, therefore, becomes another way of describing Christian mission. If proclamation sees mission in the perspective of the Word to be proclaimed, inculturation sees mission in the perspective of the flesh, or concrete embodiment, which the Word assumes in a particular individual, community, institution or culture.”

Inculturation should not be understood merely as intellectual research; it occurs when Christians express their faith in the symbols and images of their respective culture. The best way to stimulate the process of inculturation is to participate in the struggle of the less privileged for their liberation. Solidarity is the best teacher of common cultural values.

27. This growing cultural diversity could create some difficulties. In our attempt to express the catholicity of the Church we may lose the sense of its unity. But the unity we look for is not uniformity but the multiple expression of a common faith and a common mission.

“We have found this confession of Christ out of our various cultural contexts to be not only a mutually inspiring, but also a mutually corrective exchange. Without this sharing our individual affirmations would gradually become poorer and narrower. We need each other to regain the lost dimensions of confessing Christ and to discover dimensions unknown to us before. Sharing in this way, we are all changed and our cultures are transformed.”

The vision of nations coming from the East, the West, the North and the South to sit at the final banquet of the kingdom should always be before us in our missionary endeavour.

4. Mission in Christ’s Way

28. “As the Father has sent me, even so I send you” (John 20:21). The self-emptying of the servant who lived among the people, sharing in their hopes and sufferings, giving his life on the cross for all humanity—this was Christ’s way of proclaiming the Good News, and as disciples we are sum-
moned to follow the same way. "A servant is not greater than his master; nor is he who is sent greater than he who sent him" (John 13:16).

Our obedience in mission should be patterned on the ministry and teaching of Jesus. He gave his love and his time to all people. He praised the widow who gave her last coin to the temple; he received Nicodemus during the night; he called Matthew to the apostolate; he visited Zacchaeus in his home; he gave himself in a special way to the poor, consoling, affirming and challenging them. He spent long hours in prayer and lived in dependence on and willing obedience to God's will.

An imperialistic crusader's spirit was foreign to him. Churches are free to choose the ways they consider best to announce the Gospel to different people in different circumstances. But these options are never neutral. Every methodology illustrates or betrays the Gospel we announce. In all communications of the Gospel, power must be subordinate to love.

29. Our societies are undergoing a significant and rapid change under the impact of new communication technologies and their applications. We are entering the age of the information society, characterized by an ever increasing media presence in all relationships, both interpersonal and inter-social. Christians need to re-think critically their responsibility for all communication processes and re-define the values of Christian communications. In the use of all new media options, the communicating church must ensure that these instruments of communication are not masters, but servants in the proclaiming of the kingdom of God and its values. As servants, the new media options, kept within their own limits, will help to liberate societies from communication bondage and will place tools in the hands of communities for witnessing to Jesus Christ.

30. Evangelism happens in terms of interpersonal relations when the Holy Spirit quickens to faith. Through sharing the pains and joys of life, indentifying with people, the Gospel is understood and communicated. Often, the primary confessors are precisely the non-publicized, unsensational people who gather together steadfastly in small caring communities, whose life prompts the question: "What is the source of the meaning of your life? What is the power of your powerlessness?", giving the occasion to name the Name. Shared experiences reveal how often Christ is confessed in the very silence of a prison cell or of a restricted but serving, waiting, praying church.

Mission calls for a serving church in every land, a church which is willing to be marked with the stigmata (nailmarks) of the crucified and risen Lord. In this way the church will show that it belongs to that movement of God's love shown in Christ who went to the periphery of life. Dying outside the gates of the city (Heb. 13: 12) he is the high priest offering himself for the salvation of the world. Outside the city gates the message of a self-giving, sharing love is truly proclaimed, here the Church renews its vocation to be the body of Christ in joyful fellowship with its risen Lord (I John 3:16).

5. Good News to the Poor

31. There is a new awareness of the growing gap between wealth and poverty among the nations and inside each nation. It is a cruel reality that the number of people who do not reach the material level for a normal human life is growing steadily. An increasing number of people find themselves marginalized, second-class citizens unable to control their own destiny and unable to understand what is happening around them. Racism, powerlessness, solitude, breaking of family and community ties are new evidences of the marginalization that comes under the category of poverty.

32. There is also a tragic coincidence that most of the world's poor have not heard the Good News of the Gospel of Jesus Christ; or they could not receive it, because it was not recognized as Good News in the way in which it was brought. This is a double injustice: they are victims of the oppression of an unjust economic order or an unjust political distribution of power, and at the same time they are deprived of the knowledge of God's special care for them. To announce the Good News to the poor is to begin to render the justice due to them. The Church of Jesus Christ is called to preach the Good News to the poor following the example of its Lord who was incarnated as poor, who lived as one among them and gave to them the promise of the kingdom of God. Jesus looked at the multitudes with compassion. He recognized the poor as those who were sinned against, victims of both personal and structural sin.

Out of this deep awareness came both his solidarity and his calling to them (Matt. 11: 28). His calling was a personalized one. He invited them to come to him, to receive forgiveness of sins and to assume a task. He called them to follow him, because his love incorporated his respect for them as people created by God with freedom to respond. He called them to exercise this responsibility towards God, neighbours and their own lives. The proclamation of the Gospel among the poor is a sign of the messianic kingdom and a priority criterion by which to judge the validity of our missionary engagement today.

33. This new awareness is an invitation to re-think priorities and lifestyles both in the local church and in the worldwide missionary endeavour. Of course, churches and Christians find themselves in very different contexts: some in very wealthy settings where the experience of poverty as it is known to millions in the world today is practically unknown, or in egalitarian societies where the basic needs of life seem to be assured for almost everybody, to situations of extreme poverty. But the consciousness of the global nature of poverty and exploitation in the world today, the knowledge of the interdependence between nations and the understanding of the international missionary responsibility of the Church—all invite, in fact oblige, every church and every Christian to think of ways and means to share the Good News with the poor of today. An objective look at the life of every society, even the most affluent and those which are, theoretically, more just, will show the reality of the poor today in the marginalized, the drop-outs who cannot cope with modern society, the prisoners of conscience, the disinherited. All of them are waiting for a cup of cold water or for a visit in the name of Christ. Churches are learning afresh through the poor of the earth to overcome the old dichotomies between evangelism and social action. The "spiritual Gospel" and "material Gospel" were in Jesus one Gospel.

34. There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: A proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the Gospel; but Christian participation in the struggles for justice which does not point towards the promises of the kingdom also makes a caricature of a Christian understanding of justice.

A growing consensus among Christians today speaks of God's preferential option for the poor. We have there a valid yardstick to apply to our lives as individual Christians, local congregations and as missionary people of God in the world.

35. This concentration point, God's preferential option for the poor, raises the question of the Gospel for all those who objectively are not poor or do not consider themselves as such. It is a clear Christian conviction that God wants all human beings to be saved and to come to the knowledge of truth, but we know that, while God's purpose is for the salvation of all, he has worked historically through the people of Israel and through the incarnation of his own son Jesus Christ. While his purpose is universal, his action is always particular. What we are learning anew today is that God works through the downtrodden, the persecuted, the poor of the earth. And from there, he is calling all humanity to follow him. "If any one would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

For all of us, the invitation is clear: to follow Jesus in identification and sharing with the weak, marginalized and poor of the world, because in them we encounter him. Knowing from the Gospel and from historical experience that to be rich is to risk forfeiting the kingdom, and knowing how close the links are, in today's world, between the abundance of some and the needs of others, Christians are challenged to follow him, surrendering all they are and have to the kingdom, to a struggle that commits us against all injustice, against all want. The preferential option for the poor, instead of discriminating against all other human beings, is, on the contrary, a guideline for the priorities and behaviour of all Christians everywhere, pointing to the values around which we should organize our lives and the struggle in which we should put our energy.

36. There is a long experience in the Church of voluntary poverty, people who in obedience to their Christian calling cast aside all their belongings, make their own the fate of the poor of the earth, becoming one of them.
and living among them. Voluntary poverty has always been recognized as a source of spiritual inspiration, of insight into the heart of the Gospel.

Today we are grateful surprised, as churches are growing among the poor of the earth, by the insight and perspective of the Gospel coming from the communities of the poor. They are discovering dimensions of the Gospel which have long been forgotten by the Church. The poor of the earth are reading reality from the other side, from the side of those who do not get the attention of the history books written by the conquerors, but who surely get God’s attention in the book of life. Living with the poor and understanding the Bible from their perspective helps to discover the particular caring with which God both in the Old and in the New Testament thinks of the marginalized, the downtrodden and the deprived. We realize that the poor to whom Jesus promised the kingdom of God are blessed in their longing for justice and in their hope for liberation. They are both subjects and bearers of the Good News; they have the right and the duty to announce the Gospel not only among themselves, but also to all other sectors of the human family.

Churches of the poor are spreading the liberating Gospel of Jesus Christ in almost every corner of the earth. The richness and freshness of their experience is an inspiration and blessing to churches with a centuries-old history. The centres of the missionary expansion of the Church are moving from the North to the South. God is working through the poor of the earth to awaken the consciousness of humanity to his call for repentance, for justice and for love.

6. Mission in and to Six Continents

37. Everywhere the churches are in missionary situations. Even in countries where the churches have been active for centuries we see life organized today without reference to Christian values, a growth of secularism understood as the absence of any final meaning. The churches have lost vital contact with the workers and the youth and many others. This situation is so urgent that it commands priority attention of the ecumenical movement. The movement of migrants and political refugees brings the missionary frontier to the doorstep of every parish. The Christian affirmations on the worldwide missionary responsibility of the Church will be credible if they are authenticated by a serious missionary engagement at home.

As the world becomes smaller, it is possible even for Christians living far away to be aware of and inspired by faithful missionary engagement in a local situation. Of special importance today is the expression of solidarity among the churches crossing political frontiers and the symbolic actions of obedience of one part of the body of Christ that enhance the missionary work of other sectors of the Church. So, for example, while programmes related to the elimination of racism may be seen as problems for some churches, such programmes have become, for other churches, a sign of solidarity, an opportunity for witness and a test of Christian authenticity.

Every local congregation needs the awareness of its catholicity which comes from its participation in the mission of the Church of Jesus Christ in other parts of the world. Through its witnessing stance in its own situation, its prayers of intercession for churches in other parts of the world, and its sharing of persons and resources, it participates fully in the world mission of the Christian Church.

38. This concern for mission everywhere has been tested with the call for a moratorium, a halt—at least for a time—to sending and receiving missionaries and resources across national boundaries, in order to encourage the recovery and affirmation of the identity of every church, the concentration on mission in its own place and the freedom to reconsider traditional relations. The Lausanne Covenant noted that “the reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church’s growth and self-reliance and to release resources for unevangelized areas.” Moratorium does not mean the end of the missionary vocation nor of the duty to provide resources for missionary work, but it does mean freedom to reconsider present engagements and to see whether a continuation of what we have been doing for so long is the right style of mission in our day.

Moratorium has to be understood inside a concern for world mission. It is faithfulness of commitment to Christ in each national situation which makes missionary concern in other parts of the world authentic. There can never be a moratorium of mission, but it will always be possible, and sometimes necessary, to have a moratorium for the sake of better mission.

39. The story of the churches from their earliest years is the story of faithfulness in their respective localities, but also the story of the carrying of the Gospel across national and continental boundaries; first from Jerusalem to Judaea and Samaria, then to Asia Minor, Africa and Europe, now to the ends of the earth. Christians today are the heirs of a long history of those who left their home countries and churches, apostles, monastics, pilgrims, missionaries, emigrants, to work in the name of Jesus Christ, serving and preaching where the Gospel had not yet been heard or received. With the European colonization of most of the world and later on with the expansion of the colonial and neo-colonial presence of the western powers, the churches which had their base mainly in the West have expanded their missionary service to all corners of the earth.

Surely, many ambiguities have accompanied this development and are present even today, not least the sin of proselytism among other Christian confessions. Churches and missionary organizations are analysing the experience of these past centuries in order to correct their ways, precisely with the help of the new churches which have come into being in those countries. The history of the Church, the missionary people of God, needs to continue. Each local parish, each Christian, must be challenged to assume responsibility in the total mission of the Church. There will always be need for those who have the calling and the gift to cross frontiers, to share the Gospel of Jesus Christ and to serve in his name.

40. Out of this sense of being the whole Church in mission, we recognize the specific calling to individuals or communities to commit themselves full time to the service of the church, crossing cultural and national frontiers. The churches should not allow this specialized calling of the few to be an alibi for the whole Church, but rather it should be a symbolic concentration of the missionary vocation of the whole Church. Looking at the question of people in mission today, “We perceive a change in the direction of mission, arising from our understanding of the Christ who is the centre and who is always in movement towards the periphery. While not in any way denying the continuing significance and necessity of a mutuality between the churches in the northern and southern hemispheres, we believe that we can discern a development whereby mission in the eighties may increasingly take place within these zones. We feel there will be increasing traffic between the churches of Asia, Africa and Latin America among whose numbers both rich and poor are counted. This development, we expect, will take the form of ever stronger initiatives from the churches of the poor and oppressed at the peripheries. Similarly among the industrialized countries, a new reciprocity, particularly one stemming from the marginalized groups, may lead to sharing at the peripheries of the richer societies. While resources may still flow from financially richer to poorer churches, and while it is not our intention to encourage isolationism, we feel that a benefit of this new reality could well be the loosening of the bond of domination and dependence that still so scandalously characterizes the relationship between many churches of the northern and southern hemispheres respectively.”

7. Witness among People of Living Faiths

41. Christians owe the message of God’s salvation in Jesus Christ to every person and to every people. Christians make their witness in the context of neighbours who live by other religious convictions and ideological persuasions. True witness follows Jesus Christ in respecting and affirming the uniqueness and freedom of others. We confess as Christians that we have often looked for the worst in others and have passed negative judgement upon other religions. We hope as Christians to be learning to witness to our neighbours in a humble, repentant and joyful spirit.

42. The Word is at work in every human life. In Jesus of Nazareth the Word became a human being. The wonder of his ministry of love persuades Christians to testify to people of every religious and non-religious persuasion of this decisive presence of God in Christ. In him is our salvation. Among Christians there are still differences of understanding as to how this salvation in Christ is available to people of diverse religious persuasions. But all agree that witness should be rendered to all.

43. Such an attitude springs from the assurance that God is the creator of the whole universe and that he has not left himself without witness at any time or any place. The Spirit of God is constantly at work in ways that pass...
human understanding and in places that to us are least expected. In enter­
ing into a relationship of dialogue with others, therefore, Christians seek to
discern the unsearchable riches of God and the way he deals with human­
ity. For Christians who come from cultures shaped by another faith, an
even more intimate interior dialogue takes place as they seek to establish
the connection in their lives between their cultural heritage and the deep
convictions of their Christian faith.

44. Christians should use every opportunity to join hands with their neigh­
bours, to work together to be communities of freedom, peace and mutual
respect. In some places, state legislation hinders the freedom of conscience
and the real exercise of religious freedom. Christian churches as well as
communities of other faiths cannot be faithful to their vocation without
the freedom and right to maintain their institutional form and confessional
identity in a society and to transmit their faith from one generation to an­
other. In those difficult situations, Christians should find a way, along
with others, to enter into dialogue with the civil authorities in order to
reach a common definition of religious freedom. With that freedom comes
the responsibility to defend through common actions all human rights in
those societies.

45. Life with people of other faiths and ideologies is an encounter of com­
mitments. Witness cannot be a one-way process, but of necessity is two­
way; in it Christians become aware of some of the deepest convictions of
their neighbours. It is also the time in which, within a spirit of openness
and trust, Christians are able to bear authentic witness, giving an account
of their commitment to the Christ, who calls all persons to himself.

Looking toward the Future

46. Whether among the secularized masses of industrial societies, the
emerging new ideologies around which societies are organized, the resur­
ging religions which people embrace, the movements of workers and politi­
cal refugees, the people’s search for liberation and justice, the uncertain
pilgrimage of the younger generation into a future both full of promise and
overshadowed by nuclear confrontation—the Church is called to be pres­
ent and to articulate the meaning of God’s love in Jesus Christ for every
person and for every situation.

47. The missionary vocation of the Church and its evangelistic calling will
not resist the confrontation with the hard realities of daily life if it is not
sustained by faith, a faith supported by prayer, contemplation and adoration. “Gath­
ering and dispersing, receiving and giving, praise and work, prayer and
struggle—this is the true rhythm of Christian engagement in the world.”
Christians must bring their hearts, minds and wills to the altar of God,
knowing that from worship comes wisdom, from prayer comes strength,
and from fellowship comes endurance. “To be incorporated into Christ
through the work of the Holy Spirit is the greatest blessing of the kingdom,
and the only abiding ground of our missionary activity in the world.”

Notes

1. Philip Potter’s speech to the Roman Catholic Synod of Bishops, Rome,
1974.
4. Your Kingdom Come: Mission Perspectives (Geneva: Commission on World
5. Ibid., p. 196.
6. “Confessing Christ Today, Reports of Groups at a Consultation of
Orthodox Theologians,” International Review of Mission 64, no. 253 (Janu­
ary 1975): 87.
lism, [1980]), p. 28.
13. Ibid.
14. SEDOS Bulletin 81/No. 7.
15. Breaking Barriers, p. 46.
17. Lausanne Covenant, no. 9.
18. Your Kingdom Come, pp. 220–221.
19. Ibid., p. 205.
20. Ibid., p. 204.
Witnessing to the Kingdom: Melbourne and Beyond.


May 12-24, 1980, in Melbourne, Australia, 600 participants—Protestants, Orthodox, and Roman Catholics—from over 100 countries met in a World Council of Churches conference on mission and evangelism, under the theme "Your Kingdom Come." The chairman was Soritua Nababan of Indonesia and the organizer Emilio Castro of Uruguay. Over a two-week period, in Bible study, prayer, discussion, and drafting sessions, the 600 asked: What would it mean if the good news of the kingdom of God for the poor were the "commanding principle" of mission for the churches in the 1980s? This book attempts to interpret the findings of that remarkable conference to the churches in the United States.

All of the nine writers in this book reflect an awareness sensed at Melbourne that the "center of gravity" of Christianity is shifting away from the Western churches to the churches in Africa, Latin America, and Asia. It is expected, if trends continue, that 58 percent of all Christians will live on these continents by A.D. 2000. The change is seen not only in these demographic shifts; there is also a growing recognition reflected in this book that qualitatively some of the deepest insights into the meaning of the kingdom of God and the poor are to be found within the experiences of the churches in Africa, Latin America, and Asia. One of the purposes of this book is to help American Christians understand what those insights are.

The Melbourne Conference did not have much to say about the relationship of Christians to the other world religions. That, writes Waldron Scott, was one of the weaknesses of the conference (p. 43). But he goes on to say, as a conservative evangelical, that what the conference did have to say about the kingdom of God as good news to the poor must be heard by conservatives. It will, he writes, help them in how they deal with their use of statistics, the message they proclaim, and the styles of their missionary efforts, including the kind of missionaries they send. The other writers—Protestant, Orthodox, and Catholic—agree with Scott that, if their churches took seriously what Melbourne was saying, the direction and style of their missionary work would change.

One cannot read this book without sensing some of the unresolved tensions that characterize the Christian missionary movement today. The Orthodox churches, writes Michael Oleksa, still feel left out. Women, writes Belle Miller McMaster, are not considered equals to men, nowhere more evident than in Latin American, African, and Asian churches. William Hannah, a black American, warns that any discussion about the poor that does not deal with racism is making a fatal blunder. Father Thomas Stransky and Eugene Stockwell both point out that the neo-paganism found within the churches in North America is one of the greatest obstacles to the Christian mission in the world today.

In the long history of ecumenical missionary conferences, the Melbourne Conference was an important one. In the Appendix are the complete reports of all the Conference Sections, including an excellent bibliography. This book deserves careful study. No one can read it and not be aware that the Spirit of God, revealed in the life of Jesus Christ, is moving in a new way throughout the churches around the world, and what is happening has great importance to the poor of the world.

—Tracey K. Jones, Jr.

Christian Realism and Liberation Theology. Practical Theologies in Creative Conflict.


Dennis McCann, trained at Rome's Gregorian University and the University of Chicago Divinity School, has written what is perhaps the most scholarly critique of Latin American liberation theology by contrasting it with Reinhold Niebuhr's Christian realism.

The contrast in the end turns out to be a qualified but firm endorsement of Christian realism as a sound theological framework for Christian ethics. McCann contends that liberation theology, by wedging itself to Paulo Freire's project of conscientization and to the experience of basic ecclesial communities, fails as a consistent theology and offers a shaky foundation for Christian ethics.

He traces liberation theology from its inception at the Medellin meeting of the Latin American Episcopate (1968) through its development to the Puebla (1979) assembly of the same body. His analysis draws chiefly from Gustavo Gutiérrez's A Theology of Liberation and Juan Luis Segundo's Liberation Theology. He deals almost cavalierly with Jon Sobrino's Christology at the Crossroads, and somewhat narratively with the works of other prominent Latin American liberation theologians. There is no mention, however, of José Míguez...
Bonino, the most prominent Protestant in this theological movement.

Niebuhr, contends McCann, develops a theological anthropology that permits him to build a theology of history and a structure for Christian ethics in the perennial struggle between grace and pride. By contrast, Latin American liberation theologians work out their theology and ethics from a critical reflection on the praxis of Christian communities of the common people. Their method, borrowed from Freire’s conscientization, forces them into a hermeneutical circle from praxis to praxis, thereby relativizing transcendence to an intra-historical struggle out of which new human beings emerge capable of constructing a new and just society.

McCann argues that in such a context the Bible is used as a paradigmatic history, which is relevant as model and inspiration for the struggling poor, but which is not normative when it fails to satisfy strategic needs. For instance, he underscores the absence in Gutiérrez’s *A Theology of Liberation* of the biblical notions of the fall and original sin.

The question for this reviewer is whether Freire’s conscientization is, as McCann holds, the methodological structure of Latin American liberation theology. As a pedagogical approach it figures prominently in that theology, but it is doubtful whether such a theology must adhere, as McCann insists, on a Procrustean methodological bed. It is doubtful whether he has understood the way in which Latin American liberation theologians conceive of the inextricable relationship between immanence and transcendence in the person of Jesus Christ.

In spite of such doubts, this may be to date the most serious challenge to Latin American liberation theology from the north Atlantic Christian community. It is, therefore, must reading for those of us committed to the North-South theological dialogue.

—Jorge Lara-Braud

### Mainline Churches and the Evangelicals. A Challenging Crisis?


Blasts of church bureaucracies abound. The patterns of decline in the Protestant “mainline” no longer make news. Yet seldom has that subject been approached with the informed sympathy that Richard Hutcheson manifests. Looking back on his experience as research director for the Presbyterian Church in the United States, Hutcheson asks why so much mainline energy and money has been channeled into various “parachurch,” mainly evangelistic, enterprises. Especially is this the case in missionary and evangelistic work. One important part of the answer, he argues, is that mainline churches have been obsessed by managerial imperatives that may be more the cause than the cure of their decline.

Richard John Neuhaus is Editor of Lutheran Forum and Program Director at the Council on Religion and International Affairs, New York City.

Another part is that these churches have defined “mission” (singular) in a way that is alien to grassroots support for Christian missions (plural).

“The wave of organizational restructuring which swept through the mainline denominations in the late sixties and early seventies probably marked the final triumph of the managerial revolution in church organizational structures. Present church organizations are made to order for managers” (p. 42). At another point: “We sought to deal with the need for renewal organizationally. All the tools of human technology developed by behavioral science, corporate management, and the human relations movement, have been placed at the disposal of declining churches in their quest for renewal. Organizational Development (OD), Management by Objective (MBO), Planning, Programming and Budgeting Systems (PPBS), conflict management, group dynamics, change agentry, goal setting, team building, evaluation—the entire arsenal of management science—all have been offered as tools for renewal.” The result, he suggests, is that the managerial revolution “may have been one of the reasons for the decline” (pp. 118–19).

Hutcheson does not urge organizational shoddiness as the alternative. Certainly many of the evangelical parachurch agencies run a tight organizational ship, so to speak. But renewal requires that the church not be a goal-seeking organization so much as a community that perceives itself as being the people of God. That sense of community, combined with a clearly articulated and theologically grounded understanding of the distinctiveness of the Christian mission, may restore credibility and popular support for mainline programs. Until that happens, the parachurch groups that have fewer doubts about the substance of their mission will continue to grow while mainline managers will preside more efficiently over less and less. Although sparked by the occasional polemic, Hutcheson’s sobering analysis deserves careful thought.

—Richard John Neuhaus

### Eerdmans’ Handbook to the World’s Religions.


This “handbook” is an unusual compendium in as far as it intentionally and explicitly goes beyond an attempt to survey descriptively the religious traditions of humankind. The section on religions other than Christianity, covering three-fifths of the book (pp. 49–334), is divided in four sections: “Ancient Religions,” “The Primal Religions,” “Living Religions of the East,” and “People of a Book” (Judaism and Islam). The part on Christianity (pp. 335–88) has the revealing title “Religion or the Fulfilment of Religion?” Topics discussed include “the claim to be unique,” “competing ideologies to-day,” and “the future of Christianity.” The last-mentioned section giving the readers the reassurance that Christianity “will continue to be the most vital spiritual force in the world. It will be the chief custodian of civilization . . .” (p. 388). Specifically Christian perspectives are also noticeable in several sections dealing with other traditions. The preface states that the fifty specialist authors who contribute to the handbook “write from a Christian concern to describe each faith ‘as it is’. . . .” This “as it is” does not mean that the au-
Christianity in Independent Africa.


This is a most significant and indeed unique book, in that it attempts—with a fair degree of success—to cover a reality that is both geographically widespread and phenomenologically diverse. We are offered forty papers by forty-two authors (56 percent African), the contents of a conference held at the Jos Campus of the University of Ibadan, Nigeria, in August 1975. The conference was itself the culmination of a series of concerted efforts to study Christianity all over the continent. Part I (23 papers), introduced by Tasie and Gray, is entitled “Religious and Secular Structures,” and deals generally with the sociopolitical contexts and connections of churches and missions, both during and since the colonial era. Part II (17 papers), introduced by Fashola-Luke, is entitled “Traditional Religion and Christianity: Continuities and Conflicts.” The Tasie and Gray introduction is analytical, but the Fashola-Luke introduction is unfortunately more polemical than insightful. The book concludes with the welcome ad-

Charles R. Taber, Professor of World Mission at the Emmanuel School of Religion in Johnson City, Tennessee, is a contributing editor of this journal. He was a missionary for eleven years in the Central African Republic and in West Africa.

Not mentioned thus far is the first part of the book, “The Development of Religion.” Here we find some very brief but helpful factual information on “Six Major Figures in Religious Studies” provided by Eric Sharpe (pp. 15–16), a brilliantly succinct discussion of “Religion before History” by Åke Hultkrantz (pp. 22–28), a highly “confessional” statement by Robert Brow see, e.g., p. 31: “According to the Bible, the first true man is a monotheist . . .”), and Douglas Davies’s remarks on “The Study of Religion” (pp. 10–18), a section in which the unavoidable brevity of the discussion of various approaches leads occasionally to inadequately substantiated observations (see, e.g., the three short paragraphs on phenomenology, p. 17). Not all of the more than 200 photographs are relevant and at least one caption is wrong (p. 336), as is the Sun-

Willem A. Bijlefeld


one can repeat even the truth to the point of déjà vu and overkill.

However, the very great strength of the book makes up for these considerable weaknesses. It does so in the wealth of detailed and circumstantial descriptions—couched variously in historical, anthropological, sociological, and anecdotal modes—of a wide variety of concrete cases. The coverage here is ecclesiastically broad: Roman Catholic and Protestant, “mission” churches and independent churches. On the basis of the data presented in this book, even the clichés mentioned above move further away from polemic toward being fully documented facts. And the data are here for any number of comparative, analytical, and theoretical studies.

If one reads the book for what it offers, as the only thing of its kind, it is well worth the price. I highly recommend it.

—Charles R. Taber
Convictions. Political Prisoners—
Their Stories.


Witnesses of Hope. The Persecution of Christians in Latin America.


These two small volumes are highly relevant and supremely significant for Christians who have become aware of the global responsibility for Christian mission in the contemporary world. They should be required reading for those who hesitate to accept the promotion of justice and peace as an integral part of the proclamation of the gospel, be they church members at home or missionaries abroad.

The content of both works deals with the overarching reality of the almost commonplace experience of torture, unjust imprisonment, and political repression. Both present the bare facts through the unadorned testimonies of men and women who have suffered incredible violations of human rights and, in so doing, give moving witness to the indomitable human spirit confronted in so many places today with overwhelming forces of evil unleashed by politico-economic structures.

The practice of psychological terror and physical torture by governmental agencies and death squads stands before us as an intolerable consequence of the enthroned ideological phantom of the National Security State. The growing use of torture and terror as a means of establishing or maintaining order surely indicates that a moral decline of vast proportions is taking place among those sectors of society that hold leadership and authority positions in many countries. But perhaps more devastating still is the fact that often the news media defend this type of “law and order” by labeling all resistance movements as “terrorist,” “Marxist,” “civil disobedience,” or worse.

Convictions documents the stories of five men and six women political prisoners, persecuted for exercising their human rights. The nine case studies presented represent Argentina, Chile, Uganda, Zimbabwe, the Philippines, Cambodia, the Soviet Union, Poland, and the United States. The material is well organized, concise, coherent, and consistent in its basic thesis: although nearly every nation throughout the world has given verbal agreement to the concept of human rights, “the plight of the world’s hundreds of thousands of political prisoners illustrates [that] there is a chasm between human rights rhetoric and reality.” We should be glad that there is a growing recognition of human rights as a universal good, but appalled by the gross reality of the stories related here.

Witnesses of Hope is a small segment of probably one of the most important Christian documents of our times—“the Latin American Martyrology,” as it is described by Karl Rahner in his Foreword. Like Convictions, it also tells of terror, fear, persecution, torture, and death for the cause of justice. In contrast it gives an account specifically of those who in Latin America have sacrificed their lives in the witness to the gospel; it tells about martyrdom in the strict theological sense of the word. In this regard, Witnesses touches a deep place in the Christian consciousness and evokes a personal-faith response as well as a social challenge. It is a dramatic combination of biographical sketch, brief political analysis, and theological reflection. It is sometimes stilled, as well as disjointed and almost always poignantly understated. Yet because of the harsh reality that it describes, it is undoubtedly one of the most powerful Christian statements of the twentieth century. This is the social context that the church in mission must address.

—Barbara Hendricks, M.M.

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Sister Barbara Hendricks, M.M., is Director of Pastoral/Cultural Orientation at the Maryknoll Language Institute, Cochabamba, Bolivia. She served in Peru from 1953 to 1970, was president of the Maryknoll Sisters’ Congregation from 1971 to 1979, and recently completed graduate theological studies at Catholic Theological Union in Chicago.

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Are Multinationals a Menace to the Third World?


Sparks' brief report provides a concise, one-sided defense of multinational corporations and their Third World operations. Its author, a professor at Grove City College and president of the Public Policy Education Fund, defends the multinationals against charges that have often been leveled against them.

He uses the following series of arguments: (1) Capital dumping: Sparks disproves the old charge that a capital-glutted capitalism needs to become imperialistic. (2) Capital sopping: He answers the almost opposite charge, that multinationals "sop up" local capital, by saying that they can only obtain local capital if the projects they propose offer higher rates of return than other projects available to local investors. (3) Inappropriate technology: Sparks compares critics of capital-intensive manufacturing in developing countries to the Luddites who smashed textile equipment during England's industrial revolution. Capital makes for more productive employment, he says, not less employment. (4) Sales of inappropriate consumer goods: Sparks dismisses this concern by noting that multinationals do careful market research. (5) Inadequate market development: He uses the following series of arguments: (1) Capital dumping: Sparks disproves the old charge that a capital-glutted capitalism needs to become imperialistic. (2) Capital sopping: He answers the almost opposite charge, that multinationals "sop up" local capital, by saying that they can only obtain local capital if the projects they propose offer higher rates of return than other projects available to local investors. (3) Inappropriate technology: Sparks compares critics of capital-intensive manufacturing in developing countries to the Luddites who smashed textile equipment during England's industrial revolution. Capital makes for more productive employment, he says, not less employment. (4) Sales of inappropriate consumer goods: Sparks dismisses this concern by noting that multinationals do careful market research. (5) Inadequate market development: He answers the almost opposite charge, that multinationals "sop up" local capital, by saying that they can only obtain local capital if the projects they propose offer higher rates of return than other projects available to local investors. (6) Multinationals lack credibility because it is so one-sided. Concerns about undue capital-intensity or the eventual depletion of mineral resources are dismissed too lightly. He does not mention the issue of tax evasion through transfer pricing.

Most important, Sparks is such a dogmatic defender of capitalism that he misses entirely the distinction between need and market demand. In countries where the distribution of wealth is badly skewed, the free market may well supply luxuries to the rich, while the masses lack basic necessities. In such situations, multinational business is as captive to the market's dictates as local business, and multinational firms are likely to be allied with the local elite against political movements for necessary social reform.

—David M. Beckmann

To Live among the Stars: Christian Origins in Oceania.


This book provides a definitive treatment of the historical background for Pacific Christianity. The author, an Australian who lives in Fiji and has taught in the Pacific Theological College, has based his writing on extensive archival investigations and on the best and most recent studies in the field.

The book covers in detailed and absorbing manner the origins of Christianity in each of the island territories. Then, in more summary fashion, it looks at the later developments, largely limited to the nineteenth century. The stories told here are among the most interesting of modern mission history, and they are told well. The style is vivid and evocative. At a few points this results in some unclarity of reference, but these are minor points.

In addition to excellent historical narrative the book provides a social
analysis of the missionaries, the backgrounds out of which they came and the theological currents that they represented. There are masterful characterizations of personalities and of currents of thought. Along with this goes a considerable ethnological analysis of the societies into which the missionaries went and the effect that those societies had on the reshaping of Christianity. The clash of cultures involved in this process repeatedly comes to the fore. Take, for example, the description of a Roman Catholic seminary:

The French priests in charge believed in disciplined precision and industry, scholastic rationality, individual asceticism. Their pupils' inherited ways were different: insouciance about the keeping of time, exuberance in feasting and dance, enjoyment of sex, pride in male virility and female fertility, full participation in the varied life of the extended family (p. 138).

A major interest throughout the book is in the work of the Pacific Islander missionaries who did so much to spread Christianity. Previous accounts have neglected their contribution and it is difficult now to find out much about them. But the difficulties have been painstakingly overcome, and the Islanders get nearly as much attention as the Europeans in this account.

The author's expressed aim is to treat all with "critical affection" and in this he nobly succeeds.

—Charles W. Forman

Charles W. Forman, Professor of Missions at Yale University Divinity School, New Haven, Connecticut, served as a missionary in India from 1945 to 1950. He is the author of The Island Churches of the South Pacific (Orbis Books, 1982).

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lands. The result is an informed analysis of a little-understood area—the Cinderella of the Third World—where Protestant and Catholic missions, largely pioneered and staffed by Pacific Islanders, have helped in culture change and in widespread acceptance of Christian belief about the Incarnation and the Atonement.

The book is both a wide conspectus and a gathering together of themes. After briefly tracing the evangelization of the islands in the nineteenth century, Forman describes the development of the churches in the present century. He deals with patterns of village church life, Islanders' conceptions of their own faith, and the ethical standards imposed by the fusion of local custom with the gospel. He shows how the seeds of independence sown before World War II came to a forced harvest following the impact of the war. He then examines several syncretic cults—he calls them “adjustment movements” —as signs of a struggle for identity, a rejection of missionary cultural overlay. The later chapters outline the completion of autonomy and changing styles in education, medicine, and ecumenical advance. Much of the detail will be new, even to students of church growth. This is the first up-to-date work of general information and reference. The notes and bibliography indicate books, periodicals, and documents needed to aid in the work of microhistory now required of specialists in Pacific studies.

Those of us already enrolled in these ranks will be asking where this important book points for the future. Economic, social, political, and biographical work lies ahead to fill out the picture and to give us detailed narrative history, with thorough interpretation for each island group. Christian historians and students of missions, following in the footsteps of Latourette, and now of Charles Forman, his successor at Yale, will be doing this work alongside colleagues who will bring them some of the necessary insights of the successors of Marx, Freud, and Sir J. G. Frazer. Probably the best future work will be done by Pacific Islander historians, descendants of those who first made up Oceania's young churches as they emerged following the earliest baptisms. Islander history will become a relative of black history, oral history, women's history, people's history. South Pacific peoples have distinctive views of the world, the universe, and the gospel. So far we have studied the gospel in Oceania as conveyed, but only in part as received. Soon we shall get it from the islands, as understood in mid-Pacific, then proclaimed afresh to spiritually deprived children of material affluence and brandishers of nuclear death-wish.

A few errors and omissions in the book can be set right if further impressions and editions follow, as they should. Librarians and teachers will need the title as a frequent resource and a text for courses dealing with mission.

—John Garrett

John Garrett, of the Pacific Theological College, Suva, Fiji, is the author of To Live Among the Stars: Christian Origins in Oceania (World Council of Churches, 1982).

What Are They Saying about Christ and World Religions?


The encounter between Christianity and other world religions has resulted in a diverse range of theological opinions concerning the validity and uniqueness of Christianity in the pluralistic religious situation confronting Christians today. Richard's book rightly takes up Christology as a crucial doctrine in this debate. His major contribution is briefly to describe and reflect upon some of the main trends of Protestant and Catholic theologians while grappling with the question: "Can Christianity accept other religious traditions as valid ways of salvation without giving up its fundamental conviction about the absoluteness and uniqueness of Jesus Christ?"

The first and second chapters attempt to cover an enormous amount of territory. On the Protestant side the survey moves from Schleiermacher through Barth to Pannenberg, Cobb, Ogden, and Robinson (in eighteen pages), before moving to the Roman Catholic contributions as represented at Vatican II, and by Rahner, Panikkar, and Küng (in sixteen pages).

The last two chapters offer Richard’s critical reflections on some basic questions and assumptions contained within the different approaches to Christology outlined in the first part of the book. He argues that most are dependent upon a Logos Christology, which claims that the divine Logos as

Rodger C. Bassham, a Uniting Church of Australia minister who has recently returned to parish ministry at Blackwood in South Australia, taught theology at the Rarongo Theological College in Papua New Guinea for three years.

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This volume deals with the broad scope of denominational advances in the Ryukyus in the twentieth century, helping to understand the complexity of introducing Christian concepts to a society where extremely different beliefs and values have long been held. The author has been serving in Okinawa since 1955 as an American Baptist missionary and has added the value of his own experience to the faithful research evident in the book. 368 pages, Paper $10.95.

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the cosmic principle of order, the ground of meaning, and the source of purpose present in all things is that which is incarnate in Jesus of Nazareth. The question of salvation in relation to Christ is another topic discussed.

Three comments seem appropriate. The considerable value of this brief book is its descriptive outline and contrast of several major Protestant and Catholic contributions to the crucial issue of Christology in the continuing discussion concerning the encounter of Christianity and other religions. The overview offered here helps to outline the parameters within which the discussion will continue.

The discussion of the authority of Scripture is at best inconclusive. Richard's desire to affirm the authority of Scripture "without arrogance and in a nonexclusive way" is not at all clearly argued.

In the process of printing, the subheading number five in the conclusion has been left out. Poor proofreading in a brief text with so many subheadings does not help the reader follow the flow of the argument at all. Conclusion: a useful book which offers some important insights and questions of vital concern to Christians living in a world of religious pluralism.

—Rodger C. Bassham


The author of this book is a young, very gifted Danish lay theologian, who spent two years studying the Evangelical Lutheran church in Tanzania. The preliminary result is a collection of studies on a large variety of missiological subjects. The bulk of the book is the description and analysis of eight parishes he studied in depth.

The book is characterized by the author's view of history and his sociological interests. He takes his stand with radical socialism (p. 21), and the book therefore is anti-imperialistic, anticapitalistic, and anti-Western.

This study will provoke discussions about such subjects as the use of money in missions, the meeting of cultures and religions, differences in ethical behavior patterns, African and denominational identity, African socialism and development aid. Iversen's analysis is very keen, but he is short on remedies. It is not enough to point out that earlier generations were imperialists and capitalists, whatever that may mean, and wish that everything had been different. Iversen wishes (p. 31) that Africans could escape from currents of Western economy and culture. But surely that must be a utopian wish in our global village. Therefore analysis, be it ever so interesting, is only a beginning. It is also difficult to understand that Scandinavian countries, which for decades have been governed by Labor parties, can be written off as capitalistic, and that Lutheran churches therefore have no experience of life in a socialistic society.

Iversen belongs to a group of young missiologists who do not have any missionary experience, and who do not personally know the colonial period. They bring to their task strong academic and scholarly qualifications. They belong to a new era and have much to contribute. They must be listened to very seriously, and they must be paid the same honor that they pay their predecessors, namely, that they be taken with a grain of salt.

—Per Hassing

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PERHASSING

Per Hassing, a native of Norway, was a Methodist missionary in Rhodesia for twenty years, and then served as professor of missions at Boston University School of Theology from 1960 to 1978. He now resides at Lake Junaluska, North Carolina.
The Unknown Christ of Hinduism.


“The thesis of this book was and is that the Christian, in recognizing, believing in and loving Christ as the central symbol of Life and Ultimate Truth, is being drawn toward that self same Trinity, the only ontological-temporal Mystery that attracts all other human beings who are seeking to overcome their present condition” (p. 23). “The ultimate reason for this universal idea of Christianity, . . . lies in the Christian conception of Christ; he is not only the historical redeemer, but also the unique Son of God, the Second Person of the Trinity, the only ontological-temporal and eternal—link between God and the World” (pp. 82-83). These two quotations point to the heart of this book’s argument. In the first chapter the author tries to show that there is “in Hinduism a living presence of that Mystery which Christians call Christ.” The second chapter examines the doctrinal relationship between Hinduism and Christian faith, asking what should the Christian’s attitude be “towards Hinduism understood as a fully fledged, legitimate and valid religion.” The final chapter, as a paradigm of the whole theme, deals with the encounter of a Vedantic tenet and a Christian dogma.

The distinguished author, as in the earlier work (1964) of which this is a revision, is urging his fellow Christians to step beyond the traditional limits of dogma and of history to recognize the Christ who is present but unknown in Hinduism. This demands both a more open and generous attitude toward Hindus, and a stretching of traditional language.

Yet in stepping beyond these limits does Panikkar cut loose from history altogether and offer us a form of gnosticism? To this he would no doubt make his own countercharge: “When the myth of history begins to take hold of Western Christianity, Jesus Christ becomes the embodiment of the supreme Imperium. Incarnation becomes just a little slice of history and ‘evangelization’ consists in ‘civilizing’ others and incorporating them into one

‘Christian’ (and post-Christian) world order” (p. 83). That a distorted understanding of history has led to these disastrous results cannot be denied, but is Panikkar’s proposal the only way in which the distortion can be corrected? This reviewer thinks not, but the book compels him to think out why he disagrees. If Panikkar does not command our assent, he does nonetheless demand an attention as rigorous and generous as his own argument.

—Roger H. Hooker

Anglican and Roman Catholic Attitudes on Missions: An Historical Study of Two English Missionary Societies in the Late Nineteenth Century (1865-1885).


Nemer begins by telling us why he undertook this study. One of the reasons was that a Japanese bishop at Vatican Council II said in an interview it was not surprising that the missionaries who came to his country in the nineteenth century did not develop a Japanese church, because, he charged, they had come from conservative elements, which were not open to the changes in their own society and their own church. So Nemer undertook study of two missionary societies, one Protestant and one Catholic: the Church Missionary Society and the Mill Hill Fathers, from 1865 to 1885.

The Church Missionary Society had been in operation for over a half-century at the beginning of this period and was well established in its attitudes and motivation. The Mill Hill Fathers under Cardinal Vaughan was only just beginning. This covers the end of Henry Venn’s time as general secretary of the Church Missionary Society. Nemer discovered that the missionary movement had a rhetoric of its own that in many cases was, surprisingly, common to both societies, proceeding from certain understandings of the missionary task and which determined the structures. Though these two societies had little to do with each other, their concerns were amazingly similar in the areas of lifestyle, concern for spirituality, and the way they went about raising their funds. Their concerns about training have much to teach us in the 1980s.

—Peter St.G. Vaughan

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Peter St.G. Vaughan is Principal of Crowther Hall, the CMS Training College at Selly Oak Colleges, Birmingham, England. He was a CMS missionary in Sri Lanka from 1967-72.

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Woman and Temperance: The Quest for Power and Liberty, 1873-1900.


While many European Christians view alcoholic beverages as part of God's good creation, to be used in moderation, many American Christians have opposed all use of such beverages. These two books help to explain why. Epstein deals primarily with the earlier temperance movement and why alcohol use came to be a "problem." Bordin focuses on the Woman's Christian Temperance Union (WCTU) and its efforts to control alcohol and other drugs.

Epstein begins with an analysis of differences in the conversion experiences of men and women in the First and Second Great Awakenings. She notes that the Temperance Crusade gave women particularly a counter-weight to their growing domestic powerlessness and a way of working out their relationship with God.

Bordin shows how the WCTU, under the dynamic leadership of Frances Willard, implemented her "Do Everything Policy" not only in the areas of alcohol and drug abuse but also in prison reform, education, urban poverty, labor reform, and woman's suffrage.

Epstein is less than precise in her use of "evangelism" and "evangelicalism." Bordin is somewhat aware of the religious dynamic in the movement, but fails to analyze it deeply. Yet read together, the two books do offer some insights into how temperance and ultimately Prohibition became such a powerful movement, particularly among women.

Epstein also offers some creative insights into how the gospel may appeal differently to men and women in differing cultural situations. She reminds us that sex roles have changed considerably over the course of time. Theology and evangelism must keep pace if they are to continue to be good news.

Nancy A. Hardesty

The author of this slender volume is president of the Ebenezer Bible College in the Philippines, and the book was originally his doctoral dissertation at Baylor University in Waco, Texas. Tano has rendered a distinct service in introducing to the world of theological scholarship some Philippine contributions to "doing theology" in Asia today. He analyzes the thought of Carlos Abesamis, Edicio de la Torre, Catalino Arevalo, Vitaliano Gorospe (Roman Catholics), and Emerito Nacpil (Protestant).

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April 1983 81
Abesamis espouses "total salvation," urging the church to seek the liberation of people from situations that dehumanize them. De la Torre suffered prolonged imprisonment under the martial-law regime and is critical of what he calls "bourgeois Christianity" created by the privileged call of what he calls "bourgeois Marxists and Maoists. According to Arevalo, the church must remain open to the transcendental realms of the Spirit. Gorospe is the leading moral theologian in the country and does a creative job of integrating Filipino moral values with Christian values. His search is for a Christian "Filipino identity."

Having coined the phrase "Asian critical principle," Nacpil's objective is "to interpret the process of social change [in Asia], to elucidate the theological basis of such a process, and to indicate the role of the church in the midst of this ferment."

Tano's helpful study will encourage readers to seek out the writings of these Filipino theologians who are at the forefront in Asian theological thinking today. —Proceso U. Udabe

Trainings for a Relevant Ministry: A Study of the Work of the Theological Education Fund.


Pp. xx, 252. Paperback $3.95; Sfr. 7.90.

This book, originally a doctoral dissertation in German, traces the history of the Theological Education Fund (TEF) from its establishment by the International Missionary Council in 1958, through its three successive mandates (1958-65, 1965-70, 1970-77). Dr. Lienemann-Perrin shows how a body set up initially by Western mission boards for the disbursing of North American funds, had become, by 1970, an international and ecumenical forum within which "the theologians from the Younger Churches found themselves in the position of 'educating' the mission agencies and other organizations from Europe and the United States" (p. 232). Her critical account of this evolution in the "ecumenical sharing of resources" is of great interest.

A second feature of interest is the series of three case studies. From the First Mandate, she describes Tainan Mackie is a Lecturer in Practical Theology and Christian Ethics at the University of St. Andrews, Scotland. He served as a missionary with the Church of South India for three years (1954-57) and later worked for over ten years on the World Council of Churches staff in Geneva, Switzerland, with responsibility for the Study on Patterns of Ministry and Theological Education (1963-67), and subsequently for the coordination of studies in the Commission on World Mission and Evangelism.
struggle and in training for a relevant ministry in Asia. From the Second Mandate, she gives two examples of curricular reform from the Philippines. From the Third Mandate, she describes a Latin American model of Theological Education by Extension, and then examines it critically in terms of Paulo Freire’s “pedagogy of liberation.”

A third important feature is the light thrown on the discussion of “contextualization” in the TEF, under the influence of Shoki Coe (Dr. C. H. Hwang). Most of the Asian and African writers who have since developed “contextual theologies” were connected with the TEF. Although, as Dr. Lienemann-Perrin shows, TEF’s involvement in Latin America failed, at certain points, to be adequately contextual, its emphasis on contextuality certainly paved the way for the ecumenical acceptance of liberation theology (though it had nothing directly to do with its development). Dr. Lienemann-Perrin’s book is a significant study of an important development in Christian mission.

—Steven G. Mackie

Communism in the Bible.


Gustavo Gutiérrez’s early classic on liberation theology has been filled out dogmatically by such writers as Leonardo Boff and Jon Sobrino, in hermeneutics by Juan Luis Segundo, and in biblical exegesis by Miranda. Miranda’s earlier exegetical works (Marx and the Bible and Being and the Messiah) were introduced by almost a hundred pages of somewhat tedious Marxist philosophy showing the foundation on which Miranda bases his exegesis. In this book Miranda writes a more popular “manifesto” to demonstrate that true exegesis must lead to communism.

In affirming biblical communism Miranda makes it clear that he is not supporting atheism or materialism, but social equality without comparative wealth or poverty. Such equality must mean opposition to capitalist principles of private property, profit economics, and lending on interest.

Even those who may oppose Miranda’s deductions will be forced to take his biblical exegesis seriously. Thus his identification of the rich (‘eshir) and the unjust (resha) is well supported biblically. He points out that “in primitive Israel there were no social contrasts,” whereas “differentiating wealth” becomes common in later years and the condemnation of the rich becomes a central theme.

Sadly Miranda sees no possible third way between “the whole population imposing communism upon an insignificant minority or a handful of persons imposing capitalism on practically the whole population.” He therefore concludes his book with a section strongly defending the use of violence to save the rich from their ill-gotten gains. As an evangelical this reviewer rejects the assertion that for the formation of the new person “the indispensable means is a new social structure”—What about the atonement of Jesus Christ and the renewing work of the Spirit? Likewise I reject his statement that the biblical God “is knowable only...in the call for help of the poor”—What about the mediating work of Jesus?

—Martin Goldsmith

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This is an excellent book. Given the diversity of the areas studied, this positive recommendation means that it is a capable and comprehensive handling of the subject.

The study has two main foci: the interaction of political, sociological, and religious forces operative in colonial and neocolonial Latin America and the same forces viewed from the African experience. Chapters 1, 3, and 4 of the two sections are alike in theme, namely, church and state, frontier religion and sectarianism, and Christianity and social issues. In the section on Latin America, the liberal critique of religion shows marked parallels. Race issues were dynamically related to social class on both continents and frequently took the form of protest against white and upper-class domination of religion. Born of these protests were the "churches of the dispossessed" with little political consciousness.

Norman pronounces his most severe judgment on the church's tendency to conform rather than to be a transforming power in society when he says that "... the leaders... of Christianity have continued to reflect prevailing opinion" (p. 204). This book should stimulate serious reflection on the past performance and the present mission task of the church.

— Sidney H. Rooy


Dr. Gow is director of Academic Studies at Northern Lights College in Dawson Creek, British Columbia. His present book grew out of a Ph.D. dissertation completed at Dalhousie University in 1972. Its purpose is "to evaluate the British Protestant missions and their work in the years 1818 to 1895" and "to assess" the impact of the new religion upon Malagasy society (p. xiv). Actually Dr. Gow pronounces value judgments page after page against the background of his own set of values, which is never explained. When applied to the particular symbiosis of Malagasy culture and Protestantism before French colonization, the norms of agnosticism, permissive soci-

Marc R. Spindler is Director of the Department of Missiology, Interuniversity Institute for Missiological and Ecumenical Research, Leiden, Netherlands, and Associate Professor of Missiology and Ecumenics at the University of Leiden. A French Reformed minister, he served as a district missionary and later a theological teacher in Madagascar from 1961 to 1973.
The Indian Church in the Struggle for a New Society.


This report of a seminar held in October 1981 seeks to provide guidance for the Roman Catholic Church in India. It includes forty-five research papers on the church in India, indology, spirituality and catechetics, biblical social concepts and social history, and the social teachings of the church's magisterium as well as individual and workshop reports on these themes culminating in a thirty-seven-page Final Statement.

This Final Statement begs at least two questions. First, how authentically Indian is it? It could be argued that in its liberation orientation, Marxist social analysis, and closing recommendations...
The seminar was intellectually captive not to the West, but to Latin America. The statement gives the impression identical to that of Latin America while Faiths Theological Project, sponsored by Bible missionary Society and based in Birmingham, United Kingdom. He was formerly a CMS missionary in Pakistan (1969–75), and a staff member of the Selly Oak Colleges.

Christopher Lamb is the coordinator of the Other Faiths Theological Project, sponsored by Bible Churchmen's Missionary Society and Church Missionary Society and based in Birmingham, United Kingdom. He was formerly a CMS missionary in Pakistan (1969–75), and a staff member of the Selly Oak Colleges.

John C. B. Webster, formerly professor of history of Christianity at United Theological College, Bangalore, is Visiting Professor of Church History and World Mission at Pittsburgh Theological Seminary.

Children of Abraham: Judaism, Christianity, Islam.


Abraham Was Their Father.


These two books are startlingly different in style and substance, but both decline to explore the suggestion that their titles hold out to this reviewer that Abraham might be the key to the future relationship of the three Semitic faiths. Peters, who is professor of history and Near Eastern languages and literatures at New York University, does indeed speculate that "Islam looks like a return to traditional Judaism in the face of an aberrant Christianity" (p. 199), but he does not consider the hopes of, for example, Helder Camara, that those who look spiritually to Abraham as ancestor might work together for justice and peace. Another omission, which results from Peters's resolutely historical approach and early terminus, is that of Eretz Yisroel, the Land over which so much blood has been spilled. But despite the self-imposed limitations of his treatment—roughly from the sixth century B.C. to A.D. 1300—his eight other common themes in the three faiths are pursued with elegance, scholarship, and illumination. The lingering suspicion that either Judaism or Islam will be pressed into a Christian mold is allayed by the dexterity with which Peters deploys his material. The conclusion of this detailed comparative history is the unsurprising judgment that Jews and Muslims value orthopraxy above the orthodoxy that Christians use as the measure of faithfulness. He calls this "fidelity" as opposed to "faith," a distinction that may well be truer to conventional realities than the ascription of "faith" by W. Cantwell Smith and others to virtually all religious people. But this theological postscript is tantalizingly brief.

Matthews, professor of philosophy at Old Dominion University, Norfolk, Virginia, paints a much wider historical canvas. His account is full of minor inaccuracies and grants Islam only four full chapters out of twenty-eight on the grounds that there are few Muslims in the United States, and American students get discouraged by unfamiliar names. Furthermore, it is claimed that "many of its concepts are explored under Judaism and Christianity" (p. 2). Unfortunately, this allows no true distinctiveness for Islam, and no proper account is given of the Muslim critique of Judaism and Christianity. A whole chapter is devoted to "Jihad (Holy War)" (sic), which is a monumentally misleading way to present Islam in so short a compass, besides perpetuating the mistranslation. No real account is given of the interrelationships of the three communities, despite the book's alleged inspiration from the Camp David meeting of Begin, Carter, and Sadat.

Christopher Lamb

In Gods We Trust. New Patterns of Religious Pluralism in America.


The literature on the so-called new religions in America continues to expand, and this collection of essays will make a helpful contribution to the study of divergent groups and trends in American religious life. Coming at the beginning of the 1980s, it may also mark the end of the ascendency of these groups and the emergence of more traditional forms of institutionalized religious activity in American culture. The sects and cults did not carry the day during the 1970s, despite the appearance of having done so, but they did leave an important mark on the religious landscape.

This volume is difficult to review because of the extraordinary diversity of the essays, in terms of both content and methodology. The essays cover topics including Moonies and witches,
conversion to fundamentalism, Jones-town, Meher Baba, the Human Potential movement, Orthodox Judaism, disaffection from mainline Protestantism, and more. In fact, despite the high quality of the essays as a whole, the volume lacks an overriding theme that would bring perspective to the phenomenon of religious pluralism.

Editors Robbins and Anthony argue that the religious pluralism of the 1970s was a response to cultural crisis, and while this thesis has plausibility, it is never demonstrated in a rigorous, sustained fashion throughout the book. Readers of this journal may find Benton Johnson’s essay the most helpful, for he finds in mainline Protestantism some of the defects that have contributed to the rise and appeal of the new religious groups. His thesis, however, is more fully explored in his recent presidential address to the Society for the Scientific Study of Religion.

As another source for understanding the myriad patterns of religious behavior in American society, this book will provide new insights on particular groups. As yet, however, we do not have an adequate sociological framework for understanding the phenomenon of pluralism, and the churches are fashioning in their own ways their response to a new cultural setting. Though the larger picture still appears somewhat blurred, the flashes of insight in these essays are helpful.

—John M. Mulder

John M. Mulder is President and Professor of Historical Theology at Louisville Presbyterian Theological Seminary and Assistant Editor of Theology Today.

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economist is that he speaks plain English so that noneconomists can understand complicated economic phenomena. (2) Edicio de la Torre’s powerfully concrete reflection on the Philippine struggle. In prison, he and others reflected on the struggle, its failures and weaknesses, and shared the Eucharist. “Remember,” he says, the opposite of forgetting means to “remember,” to put together something that has been dismembered. “To remember is to resume gathering with people who have shown weakness, with a group that has already made mistakes, especially under repression. But to be able to work together again, to renew commitments, we have to criticize ourselves and to sum up our mistakes . . . and move forward” (pp. 49–50). (3) Gayraud Wilmore’s claim that the institutional church has been sometimes and can still be the prophetic church. He is not ready to give up on the church but is deeply disturbed by the ecclesiasticism of the late 1970s and 1980s when the church has focused on institutional maintenance and survival.

There is a fair amount of rhetoric in Detroit II, which puts one off, but I suspect no more than is found in any committed group. For an overview of the Christian left in the United States, you can hardly do better than to read this book.

—Belle Miller McMaster

Islam and Christianity: A Muslim and a Christian in Dialogue.


Over recent years, a number of centers around the world have seen the development of open and constructive cooperation between Muslims and Christians, both at practical and at academic levels. For those involved, the experience is usually one that not only profoundly changes attitudes to the other’s religious tradition but also thoroughly influences conceptions of one’s own faith. By the very nature of this process, it is an experience that is very difficult, if not impossible, to convey to those who have not had the privilege of such involvement. It is partly for this reason that Kateregga and Shenk’s book, on the face of it, is too coldly mechanical in its format. The two authors, one a Ugandan Muslim, the other an American Christian, have worked together for a number of years teaching Islam, Christianity, and comparative religion at the University of Nairobi, Kenya. In this book they have chosen to expound the fundamental aspects of their respective traditions in the form of parallel themes, first twelve in Islam, then the equivalent in Christianity. Thus “There is no god but Allah” has its Christian counterpart in the chapter, “The Lord God is One,” and so forth. Each chapter is followed

By Jørgen S. Nielsen, a Dane, is Lecturer in Islam at the Centre for the Study of Islam and Christian-Muslim Relations at the Selly Oak Colleges, Birmingham, United Kingdom. He lived in Beirut, Lebanon from 1971 to 1978, where he studied Islam and Arab history at the American University.
Out of Mighty Waters.


In college, Lois Landis from Ephrata, Pennsylvania, met and married John Barge Shenk, born to missionary parents in Africa. Together they returned to Africa to teach at the Githumu Secondary School in Thika, Kenya, under the Mennonite Central Committee's Teachers Abroad Program.

There Lois Shenk began her long battle with the "dragon," mental illness. Seeing herself and her newborn son as the woman in Revelation pursued by the dragon, she fled Africa on a TWA "eagle." Longing to drink from David's well in Bethlehem, Ephrata, instead she was hospitalized in Washington, D.C. It was to be the first of four psychiatric hospitalizations over the next eight years.

This book is the incredible, sensitive, sometimes lyrical account of those years, the struggle to recover and hold onto personhood in the midst of chaos, the struggle to be an "ordinary housewife" to John and two young sons, the struggle to become a productive, drug-free human being. It is also the story of a psychologist who persisted through conventional and unconventional treatments until he found in orthomolecular, or nutritional, therapy a way to correct the chemical imbalances that were causing Shenk's recurrent descents into hell.

Shenk has shared with us a sensitive, insightful glimpse into the world of the mentally ill, a glimpse of how Christian faith both sustains a person and sometimes fuels the fantasy world.

She offers hope to those who are ill and those who find mind-numbing medication the only way to seminormality.

This is a book that will move, enlighten, challenge, and inspire the reader. Lois Shenk has given us from her brokenness and the deep well of her creativity a great gift.

—Nancy A. Hardesty

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A New Missionary Era.


This book has a special history. It began in 1979 when the Irish Missionary Union held a mission congress in Ireland with almost 400 missioners present from every continent, and then in the same year published the main lectures and proceedings in a 365-page volume entitled A New Missionary Era. Three years later Orbis in New York has published this edition, one-half the size of the original, by eliminating material specific to Irish mission and a number of other papers, reports, and statements.

As it stands now, the book contains only twenty-five selected presentations. These speak about Asia, Africa, Latin America; they reflect upon dialogue, poverty/justice, inculturation, and other themes of modern missiology.

Francis X. Clark, S.J., lectures in missiology at the East Asian Pastoral Institute in Manila. He has been thirty-seven years in the Philippines, is a naturalized Philippine citizen, and has kept contact with all Asia through travel and the Asian missionaries coming to the EAPI.

They have contributed to world mission an astoundingly high proportion of missionaries to population. Not so high is their proportion of mission literature to missionaries. Therefore the book is welcomed, and as pledge of a more copious future.

—Francis X. Clark
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Ph.D. Cambridge.

Tadesse Tamrat.
"Church and state in Ethiopia, 1270–1527."
1968–69
Wilson, D. K.
"Methodism in North Ceylon: its history and its influence, 1814–1890.”
Ph.D. London (External).

1969–70
Agbeti, J. K.
Ph.D. London, King’s College.

1970–71
Catherall, G. A.
"British Baptist involvement in Jamaica, 1783–1865.”
Ph.D. Keele.

1971–72
Bhebe, N. M. B.
"Christian missions in Matabeland, 1859–1923.”
Ph.D. London, King’s College.

Farquhar, D.
"Christian missions in the Leeward Islands, 1810–1850: An ecclesiastical and social analysis.”
D.Phil. York.

1972–73
Leung, P.
"The response of Asian Christians and the East Asia Christian Conference to the quests of East Asia in the period 1945–68.”
Ph.D. St. Andrews.

1973–74
Cross, F. S.
"The Watch Tower Movement in South Central Africa, 1908–45.”

Mashingaidze, E. K.
"Christian missions in Mashonaland, Southern Rhodesia, 1890–1930.”
D.Phil. York.

Peaden, W. R.
"Christian missions in Mashonaland, 1890–1927.”
Ph.D. Bristol.

1974–75
Piggin, F. S.
"The social background, motivation, and training of British Protestant Missionaries to India, 1789–1858.”
Ph.D. London, King’s College.

Potter, S.C.
"The social origins and recruitment of English Protestant missionaries in the nineteenth century.”
Ph.D. London, London School of Economics.

Rea, W. F.
"The missions as an economic factor on the Zambesi, 1580–1759.”
Ph.D. London.

1975–76
Akuito, F. W. B.
"The indigenization of Christianity: A study in Ghanaian Pentecostalism.”

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International Bulletin of Missionary Research
Crossley, R. S.
"Edward Harry Mansfield Waller (Bishop of Tinnevelly, 1915–1923, Bishop of Madras, 1923–1941): A biographical study as a contribution to the theory and practice of 'Mission' and 'Church.'”
Ph.D. London (External).

Linden, I.
"The White Fathers' mission in Rwanda, 1900–1932.”

Mehaffey, J.
"The development of the idea of the unity of the Church in ecumenical discussion from Edinburgh, 1910 to New Delhi, 1961.”
Ph.D. Queen's University, Belfast.

Tuma, A. D. T.
"The introduction and growth of Christianity in Busoga, 1890–1940, with particular reference to the roles of the Basoga clergy, catechists and chiefs.”

1976
Blanchet, W. L.
"The development of Christianity in Vietnam, by the French Vicars Apostolic, under the Chua Trinh Can, 1682–1709.”

Waligo, J. M.
"The Catholic Church in the Buddu Province of Buganda, 1879–1925.”
Ph.D. Cambridge.

Ward, K.
"The development of Protestant Christianity in Kenya, 1910–40.”
Ph.D. Cambridge.

Adeghola, E. A. A.
"IFA and Christianity among the Yoruba: A study in symbiosis and in the development of Yoruba Christology, 1890–1940.”
Ph.D. Bristol.

Al-Tameemi, A. M. K.
Ph.D. Durham.

Buckley, E. M.
"The history of the mission work of the British Methodist Church in Rhodesia from the 1890's to the 1940's with particular reference to the role of African ministers and evangelists and development in education and women's work.”
Ph.D. London (External).

Cooke, C. M.
"The Roman Catholic Mission in Calabar, 1903–60.”

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Nolan, F. P.
“Christianity in Unyamwezi, 1878–1928.”
Ph.D. Cambridge.

Porter, R. S.

1978
Jon, A. H.
“British and Canadian missionaries in the Japanese Empire, 1905–1925.”
Ph.D. Sheffield.

1979
Stanley, B.
Ph.D. Cambridge.

1980
Coplans, B. A. R.
Ph.D. Leeds.

This listing was prepared by Dr. Ursula King, Department of Theology and Religious studies, The University of Leeds, Leeds LS2 9JT, England. The information was gathered from the Index to Theses Accepted for Higher Degrees by the Universities of Great Britain and Ireland and the Council for National Academic Awards, published by Aslib, London. The earlier volumes list always two years together without indicating the precise date of the dissertations; the later volumes list the date for each dissertation individually. The present list does not include dissertations from the universities of Aberdeen, Edinburgh, or Birmingham, which were listed in earlier issues of the International Bulletin of Missionary Research.

Noteworthy

Protestant Missionary Works in Chinese on Microfiche
Over 700 selected titles of Protestant missionary works in Chinese from the Harvard-Yenching Library, Harvard University, are now available on microfiche from Inter-Documentation Co., Poststrasse 14, 6300 Zug, Switzerland. The collection ranges from Scripture translations by Robert Morrison of the London Missionary Society, through publications by various missionary groups in China after the 1911 revolution. A catalog of the entire collection, compiled by John Yung-hsiang Lai, was published by G. K. Hall & Co., Boston, in 1980.

New Center for Mission Studies in South Asia
The Centre for Mission Studies, a new school of world missions, was inaugurated at Union Biblical Seminary, India, on October 24, 1982. Presently the seminary offers missions majors in the M.Th., B.D., and B.Th. degree programs. According to Dr. Saphir Athyal, Principal of the seminary, the Centre plans to add a two-year Master’s degree in missions, a diploma course for missionaries in service, and resource materials for special studies in Hinduism, Islam, and Traditional Religions. The Centre is located on the new campus of the seminary in Pune.

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 ASMI/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.

In Memoriam

Three of our esteemed colleagues have been taken by death in recent months, and are greatly missed. We praise God for their life and Christian witness.

Dr. Lynn A. de Silva, Director of the Ecumenical Institute for Study and Dialogue in Colombo, Sri Lanka, died on May 22, 1982.
Sister Gertrude Vaccaro, age 52, and Sister Margaret Hanlon, 41, two members of the five-member central governing board of the Maryknoll Sisters, died in the crash of a Chilean airliner on December 9, 1982. Sister Margaret (“Peg’”) had just completed a term as president of the Eastern Section of the American Society of Missiology and the Eastern Fellowship of Professors of Mission.
Overview Ministries Study Center of Ventnor, New Jersey

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

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

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David M. Howard, General Secretary
World Evangelical Fellowship

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Leslie Newbigin
Birmingham, England

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

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

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

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


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

Publishers of the International Bulletin of Missionary Research
**Book Notes**

**Bachmann, Mercia Brenne, ed.**
**Lutheran Mission Directory.**
Geneva, Switzerland: Lutheran World Federation, 1982. 2nd ed. Pp. 421. $15.00; SFr 30.00; DM 36.00; £ 8.50.

**Beidelman, T. O.**
**Colonial Evangelism: A Socio-historical Study of an East African Mission at the Grassroots.**

**Boer, Jan Harm.**
**Missionary Messengers of Liberation in a Colonial Context: A Case Study of the Sudan United Mission.**

**Hennelly, Alfred and John Langan, eds.**
**Human Rights in the Americas: The Struggle for Consensus.**

**Inch, Morris A.**
**Doing Theology across Cultures.**

**Kenneally, Finbar.**
**United States Documents in the Propaganda Fide Archives: Index to Calendar, Vols. I–VII.**

**Law, Gail.**
**Chinese Churches Handbook.**
Kowloon, Hong Kong: Chinese Coordination Centre of World Evangelism, 1982. Pp. 372. $15.00.

**Miller, Roland E.**
**The Sending of God: Essays on the Mission of God and His People.**

**Newigin, Lesslie.**
**The Light Has Come: An Exposition of the Fourth Gospel.**

**Quinn, Bernard et al.**
**Churches and Church Membership in the United States 1980.**

**Rosseau, Richard W., ed.**
**Christianity and the Religions of the East: Models for a Dynamic Relationship.**

**Smith, Brian H.**
**The Church and Politics in Chile: Challenges to Modern Catholicism.**

**Van der Bent, Ans J., ed.**
**Handbook, Member Churches, World Council of Churches.**