In The Letter to Diognetus, possibly written in the second century, Christians are described this way: “Every foreign land is for them a homeland and every homeland is a foreign land.” This has always been so, as Christians have sought to be faithful to a Lord who is a stranger to every land, and yet who belongs to every land. This issue explores several aspects of this necessary tension.

Gayraud Wilmore focuses on what have been very neglected chapters in mission history: the contributions of Black Americans to missions, especially in Africa and the Caribbean. These contributions are all the more remarkable because of the tremendous barriers they encountered, not only overseas but especially in the United States.

From his own six-decade pilgrimage in mission, Walbert Bühlmann examines some of the false images in mission that had to be overcome if Christians were genuinely to enter into the new realities of our present world. The challenges in these reconceptualizations of mission, as he lists them, are indeed formidable, but must be faced if Christians are to respond creatively in faithfulness to their mandate.

The challenge of a pluralistic consciousness is one that constantly faces Christians, and M. M. Thomas shows how he has tried to deal with it forthrightly by his approach to Christology. His watchword gives much food for thought: “Christ anywhere manifested should be like Jesus and continuous with Jesus in some way.”

In the field of cross-cultural counseling, David Hesselgrave finds additional challenges for missions. After giving examples drawn from several cultures, he shares his own conclusions, to which two other scholars experienced in counseling give their candid responses.

The legacy of Samuel M. Zwemer, who sought to witness to the gospel across the seemingly impenetrable barriers of the Muslim world, is reviewed by J. Christy Wilson, Jr. Where many others stumbled or became discouraged, Zwemer persisted and, in so doing, opened paths for others to follow.

The challenges of cross-cultural mission that are examined in this issue are not new ones, nor are they easily resolved. But they must be faced if Christians are to make every foreign land into a homeland.
Black Americans in Mission: Setting the Record Straight

Gayraud S. Wilmore

One of the obvious but least investigated aspects of the expansion of Christianity during the last 500 years is the complicity of Christians in the hegemony of white Western civilization over most of the nonwhite peoples of the world. In the eighteenth century the influence of Europe exploded southward into Africa and the Caribbean by a deliberate policy of underdeveloping the darker races in the interest of monopoly capitalism backed up by military superiority and Christian missionary zeal. Today the ethos and worldview of Africa and the Diaspora is increasingly penetrated by a religion that once went hand in hand with economic exploitation and political and cultural domination.

It is clear that after the nineteenth century the churches of North America were implicated in these wide-ranging developments. Moreover, the emergence of the Afro-American church in the United States must be considered a part of this whole story of the coming of age of Western Christianity. After the Great Awakening of the eighteenth century, Black Christianity was inseparable from the evangelical Protestantism that made such a lasting impression on cultural institutions and the structures of class and caste on both sides of the Atlantic. Today, more than would have been true twenty years ago, it is generally conceded that not every result of the missionary movement of the white churches was negative. What is not frequently acknowledged, however, are the positive contributions that Black Americans made to education, health, political independence, and social development in Africa and the Caribbean. As is so often the case when it comes to Black life and history, the question has rarely been raised by white historians. When it is pressed today, some respond that they were just not aware that it was a point at issue and ask what the rumpus is all about.

Well, the rumpus is about giving the Black church its due as an important American religious institution. As such, it participates in the shame and glory of whatever benefits and disabilities have accrued to American religious institutions from the most recent chapter in the history of missions. But one must tread carefully in this largely unexplored terrain. Certain qualifications need to be made before we too easily equate the guilt of Blacks with the guilt of their white masters for particular aspects of the Western missionary enterprise.

Since the civil rights movement it has become rather fashionable to remind Blacks that they are entangled just as much as whites in the web of Western capitalism and imperialism. It is modish these days to point out the pimples on the faces of Black Christian Pan-Africanists like Martin R. Delany, Alexander Crummell, and Bishop Henry M. Turner, or to indicate where egregious errors in missionary operations were made by the Black denominations. Some scholars seem to feel obligated to revise the image of the 1960s. No one is being blatant about it, but the word is out. Black is not all that beautiful when it comes to the Black church’s performance on the mission field, nor can Blacks claim a closer identity with Africa and the West Indies than other American Christians.

Perhaps not. Certainly the African Methodist and Baptist churches exhibited many of the attitudes of whites about the sinfulness and moral degradation of those who did not know Christ. They took for granted the superiority of Euro-American culture and religion compared with the “heathenism” described in the lurid reports of returning missionaries from the “Dark Continent.” Such attitudes, unfortunately, have not entirely disappeared today. They persist under a thin veneer of cosmopolitanism among many “born-again” church members—Black as well as white.

Yet the historical record deserves a closer look. Some careful distinctions need to be made before the Black church is accused of engaging in the same cultural imperialism and racism that accompanied the white church’s evangelical incursions into the third world. Here we shall not deal with the work of the Black churches in home missions. That is another story.

Although the golden age of Black foreign missions did not come until the late 1870s, Blacks did not wait until Emancipation before attempting to carry the gospel to others. It is nothing short of incredible that as early as 1782 former slaves such as David George, George Liele, Amos Williams, and Joseph Paul sought to transplant their churches from South Carolina and Georgia to Nova Scotia, Sierra Leone, Jamaica, and the Bahamas rather than return to bondage. These men became the first unofficial Afro-American missionaries before the American foreign missionary movement had been solidly launched. In some situations—for example, the Baptists in the Bahamas and the Huntingdonians in Sierra Leone—Black American preachers organized and led congregations for many years before the first white missionary arrived from England or America to “correct their ecclesial deficiencies.” They helped to bring an end to slavery and awaken a desire for religious and political independence among colonized people in Africa and the West Indies.

In 1820 the American Colonization Society (A.C.S.) supported Daniel Coker and eighty-eight other Blacks who organized an African Methodist congregation on board the Elizabeth and replanted it in Liberia. In the same year the Rev. Lott Carey and Colin Teague were sent to Liberia by the Black Baptists of Richmond, who had founded their own missionary society as early

"Some careful distinctions need to be made before the Black church is accused of engaging in the same cultural imperialism and racism that accompanied the white church’s evangelical incursions into the third world."

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more than 200 emigrants on board. The Black Baptist state convention sent the Rev. Harrison N. Bouey, and the Charleston A.M.E.s sent the Rev. Samuel E. Flegler. This was the first postwar bid to establish a Black missionary presence in West Africa and it was followed throughout the ensuing years by both successful and ill-fated efforts at missionary emigration in the face of rising white oppression. Although prominent clergy opposed the idea of emigration, the A.C.S. reported a steadily increasing number of inquiries from Blacks ready to quit America for the Motherland. It is not true, as has been alleged, that the Black peasantry rejected going to Africa out of hand. Emigration was an extremely complex and delicate proposition. It required a fortuitous balance of opportunity, propaganda, and means, and the means were almost always in shortest supply. The erstwhile Black Presbyterian educator and theologian, Edward Wilmot Blyden, who was born in the Virgin Islands and went to Liberia in 1851, miscalculated the readiness for mass emigration among Black Americans, but he was not wrong to have pride in his African inheritance and to have insisted upon the indigenization of Christianity in African soil. Blyden’s attitudes about African culture were the most progressive of the nineteenth century and cannot be compared with those of the white missionaries, with a few possible exceptions. Instead of deploring his extravagances, some of us celebrate his good influence upon many Black missionaries and deplore the impediments that were thrown in the way of a vigorous ministry by detractors who were always willing to gather the crumbs that fell from the table of the white churches. The Rev. W. W. Colley of the Virginia Baptists and Bishop Henry M. Turner of the Georgia A.M.E.s were more successful in promoting interest in African missions. Colley was responsible for the most significant event in Black Baptist history—the founding of the Baptist Foreign Mission Convention in 1880. The convention became the seedling of the National Baptist Convention, which came into existence with over a million members and more than 10,000 ordained clergy in 1895. It was the case of a mission field at the dawn of the twentieth century. Between 1877 and 1900 three Black churches, the A.M.E., the A.M.E. Zion, and the National Baptist Convention, sponsored seventy-six missionaries in Africa, educated thirty African students for missionary work among their own people, and generally troubled the waters with slogans like “Africa for the Africans.” Their sermons on Psalm 68:31 (KJV) proclaimed “Ethiopia stretching forth her hands unto God,” not only for Black spiritual salvation, but for political liberation as well. With meager resources and the inadequate training of mission personnel, the Black denominations made a valiant effort to keep their people in the field. But with the struggle against virtual genocide in an era of racial hatred and violence at home, together with the distractions of World War I and the Great Depression, Black church support of missions gradually declined and much was left in disarray that had been so auspiciously begun during the last quarter of the nineteenth century. The influence of men like Bishop Benjamin W. Arnett of the A.M.E. Church, Blyden, and Turner rapidly deteriorated and the mission to Africa entered a period of subordination to ecclesiastical politics from which it has not yet been completely extricated.

Nevertheless, to compare the shortcomings of the Black American missionary effort with that of the white churches is to distort historical reality. The white churches were never as concerned about Africa as about those mission fields where they presumed that the people were more like themselves. Moreover, out of petty prejudice and professional jealousy they neglected many opportunities to employ Black missionaries. According to Walter Williams:

By the first decade of the twentieth century U.S. missionaries to India alone numbered over five hundred, with another five hundred in China. Yet there were only a little over a hundred American missionaries in all of West Africa. This decrease of white church interest in using Afro-American missionaries came about during the same time that black churches were becoming more interested in Africa. The paradox of Black American attitudes toward Africa does not apply to the experience of whites. Blacks sought the redemption of Africa while at the same time glorifying its ancient past in Egypt, Ethiopia, and Nubia. Even as they acknowledged the cultural backwardness of Africa they celebrated African and Afro-American ethnicity and tried to achieve a racial and spiritual unity between the Motherland and the Diaspora.

This is not to suggest that the Black American involvement in Africa is a model for other churches. One remembers Bishop Payne’s caustic rejoinder to Bishop Willis Nazrey’s over-zealous remark in 1853 about the A.M.E.s being as ready for responsibility in Africa “as any other Christian Church on the face of the globe.” Payne replied that recognition of responsibility was no guarantee of an ability to carry it out.

The Black denominations of today will have to make a drastic reassessment of the relative importance of their overseas work and a reallocation of mission funds if they are to address the needs of their churches and other institutions in Africa. As recently as the early 1960s Dr. James H. Robinson, a Black Presbyterian minister who severely castigated American missions in Africa, reserved some of his harshest criticism for the state of the mission stations of “the great Negro denominations in America.” The situation has not greatly changed since Robinson’s controversial forays into Africa. But for all of its deficiencies, the work of Afro-American churches in Africa and other parts of the third world continues to be of a different style and quality from that of most white mission boards.
Black churches today have missions in Africa, the Caribbean, South America, and Asia. The A.M.E.s and the Zionites conduct their African missions under national mission departments in close cooperation with the bishops of episcopal districts. The structure of mission work in most Black denominations differs widely from most white denominations in terms of who are called “missionaries,” how they are supported at home and deployed in the field, and the importance of the women’s societies.

In West Africa the A.M.E. Church, under the leadership of Bishop Vernon R. Byrd, sponsors projects that are helping to feed families without jobs, digging wells in Roysville, Liberia, and purchasing a minibus to provide transportation from rural areas to a medical clinic in Monrovia. Both the A.M.E.s and the A.M.E. Zion churches are involved in practical programs of rural development, such as training automobile mechanics and buying farm equipment in Zambia, working with refugees in Namibia and with Namibian refugees in Botswana and Mozambique (A.M.E.s); maintaining, albeit with great difficulty, seven schools in Liberia, thirty-eight in East Ghana, eighty in West Ghana; and helping with cooperative farming and fish-rearing projects (A.M.E. Zion).

The A.M.E. Zion Church alone can account for more than 200,000 members and over 200 pastors and catechists in Liberia, Ghana, Nigeria, and South Africa. In 1984 Dr. Kermit J. DeGraffenreidt, secretary-treasurer of their Department of Overseas Mission, reported allocations of $233,995 as compared with $151,000 in 1981. The Zionites, known in the nineteenth century as the “freedom church,” continue to bear the strongest witness of Black Christian consciousness and cultural nationalism. Bishop Ruben L. Speaks, chairman of the Board of Overseas Missions, sees Zion’s mission in a different light from the way in which white churches understand their own involvement in Africa:

The Black man passed through a period of uncritical acceptance of Western religion, Western philosophy, Western economics, and Western politics. This day is slowly but surely coming to an end. There is a new day dawning over Africa and in the hearts of Black men around the world. . . . Freedom for Africa means getting rid of white domination. There has been born in the hearts of Black men a new pride in his own blackness. He is no longer ashamed of his culture. Not only has the African discovered a new found pride in his own culture, he is rapidly becoming disenchanted with Western Christianity and Western democracy.9

The Christian Methodist Episcopal Church (C.M.E.; formerly Colored Methodist Episcopal), third largest of the Black Methodist denominations, was founded in 1870 by an amicable agreement with the white Southern Methodists. The C.M.E. missions to Africa, however, commenced many years later. It was not until 1960 that the church agreed to take responsibility for the largest secondary school and several local congregations in Ghana. Today there are about 5,000 members and nine pastors on that field.

Bishop E. P. Murcheson and Dr. M. L. Breeding, general secretary of the Board of Missions, effected the transfer of a group of Nigerian congregations to the C.M.E. fold. In 1961 the United African Church of Nigeria, with about 40,000 members, was inducted into the denomination. Today Bishop Randolph Shy, who took over the African district after the death of Bishop John Exum in 1965, reports more than 50,000 members, two secondary schools, several day schools, and a health center that is planned for the Ukam area of Nigeria. Recently the C.M.E. s have entered Liberia—and with a good start at the Mary Sharpe Memorial C.M.E. Church in Monrovia and with nine other congregations in development, Liberia may prove to be the church’s most successful overseas field. Like the other Black American denominations, the C.M.E.s have made a significant contribution to Africa by providing both undergraduate and graduate education for many African students at its schools in the United States.

The Black Baptists of the United States were the first Afro-Americans to return to Africa. The National Baptist Convention, Inc. (N.B.C.), continues to maintain the largest overseas operation among Black denominations. Presently in twelve countries of Africa, the Caribbean, and South America, the N.B.C. concentrates on Central and South Africa where it has 768 churches, twenty-seven church extensions in Zambia, Zaire, Tanzania, and Zimbabwe, five schools in Southern Africa, a seminary in Loshoto, and a women’s hospital in Malawi.

"It has been the widow’s mite that has made the missionary outreach of the Black church possible."

The veteran executive of Black church missions is Dr. William J. Harvey III, who works out of the N.B.C. office of the Foreign Mission Board in Philadelphia. Dr. Harvey believes that the ministry of Afro-Americans in the third world has been woefully ignored and misinterpreted by church historians.

We Baptists reestablished our missions back in 1882 with a completely different philosophy and motivation than the white churches. The Protestant missions of that time were mainly concerned with the salvation of the souls of the Africans. Not so with us. The very names of our first projects are indicative of our concept—the Bendoo Industrial Mission and the Suehn Industrial Mission of Liberia, the Providence Industrial Mission of Nyasaland, now Malawi. Black Americans were concerned with the material as well as the spiritual welfare of the people. That is why we were the first to introduce industrial missions to Africa.10

The industrial training programs founded by Afro-Americans were patterned after the model of Booker T. Washington’s Tuskegee Institute in Alabama. Washington was himself a member of the Foreign Mission Board of the National Baptist Convention and exercised considerable influence on all Black churches until his death in 1915. It is no accident, therefore, that an emphasis on self-help and industrial education characterized the Black churches at the turn of the century.

Harvey’s career as a prominent Philadelphia church leader, a senior missionary who travels more than 300,000 miles a year, an executive of the Foreign Mission Board, and editor of the Mission Herald typifies another difference between the way Black and white denominations administer their mission programs. Harvey’s salary as the top mission executive was $15,000 a year when he began in 1961. It remained at that level for twenty years. It is not to the credit of the Black churches that their missionaries and administrators have had to “make do,” but it explains why these churches have been able to do so much with so little and how Black self-reliance and resourcefulness have sustained overseas work when the people back home were barely able to pay the ministers and keep the lights on. It has been the widow’s mite that has made the missionary outreach of the Black church possible. It has also been the underpaid, ill-equipped, and sacrificial service of men and women like secretary William J. Harvey III in Philadelphia and medical missionary Dr. Daniel S. Malkebu in Malawi that makes the message of Black faith and liberation heard in Africa today.
Much more needs to be done in all the places where the Black churches of the United States have been at work overseas. Black Americans must also make a greater effort to resolve the contradictions of their Pan-African missionary ideology. But it is as clear today as it was in the days of Daniel Coker and Lott Carey that the relationship of Black Americans to Africa, on the whole, has represented a "fairly widespread sense of obligation for Africa and an attitude far less patronizing than whites."11 The Black churches may not have had the wealth, administrative skill, and theological sophistication of other churches, but their concerns were always practical as well as pious, nationalistic as well as evangelistic. Their missionaries, for the most part, related to the Africans as less fortunate cousins, if not as blood brothers and sisters. They did not ridicule the Africans in their letters to sending agencies back home, segregate them in their mission compounds, or treat them as "ignorant native boys" and rank inferiors as they attempted to civilize them through an acculturated gospel.

The basic intention of the Afro-American witness abroad, as in the ghettos and rural slums of the United States, was to uplift and give dignity to men and women who suffered from the same humiliation and white domination experienced by the Diaspora. The idea of working for "the advancement of colored people" was understood by the Black churches as a mandate of the gospel whether at home or abroad. They looked forward, therefore, to the day when both Africa and America would be free of colonialism and racism by the power and in the "precious Name of Jesus."

Today in Africa other devils, no less pervasive and difficult to exorcise, have taken the place of those that were swept out at the end of the period of European colonization. But that is no reason to discount the potential of the Afro-American church as a credible partner with African Christians in their further liberation and development, or to disallow the historic contributions of American Blacks to African freedom and independence.

Notes
6. Ibid., p. 42.

Recommended

We are pleased to draw attention to several new periodicals that will be of special interest to readers of the International Bulletin of Missionary Research.

Anvil: An Anglican Evangelical Journal for Theology and Mission. Published three times a year by Anvil Trust, c/o St. John’s College, Bramcote, Nottingham NG9 3DS, U.K.

Chinese Theological Review. An annual review of materials written by Chinese Christians for people living in the Peoples Republic of China, distributed by the Foundation for Theological Education in Southeast Asia, 86 East 12th Street, Holland, Michigan 49423.

Christianity in China: Historical Studies. An occasional newsletter published by the China Mission Group of the Association for Asian Studies. Order from Dr. Kathleen L. Lodwick, Southwest Missouri State University, Springfield, Missouri 65804.


Melanesian Journal of Theology. Published twice a year by the Melanesian Association of Theological Schools, c/o Martin Luther Seminary, P.O. Box 80, Lae, Morobe Province, Papua New Guinea.

Revista Latinoamericana de Teología. Published three times a year at Apartado 668, San Salvador, El Salvador, C.A. The editorial committee includes L. Boff, E. Dussel, and J. Sobrino.
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My Pilgrimage in Mission

Walbert Bühlmann, O.F.M. Cap.

My pilgrimage in mission covers six decades. I am almost seventy years old and I began praying and giving alms for the missions when I was about ten. Sixty years—a time about as long as the "neotestamentarian time," the period in which the neotestamentarian texts were written. We know today that in that time took place a great theological evolution from the teaching by Jesus to the teaching about Jesus, from Jesus of Nazareth to the Risen Lord and Christ, from the proclamation to the Hebrews to the proclamation to the gentiles.

What has been the missiological evolution in the last sixty years as far as I personally have experienced it? If I had to write the "Acts of the Apostles" of the twentieth century, what would it look like as far as missiological thinking is concerned?

The Steps

When I was a boy I shared fully the traditional view of the world: here the church—there the missions with the poor and the sick, and with pagans living "in darkness and in the shadow of death" because they knew nothing of God. I saved some coins from my little pocket-money and collected money from my aunts and was proud to bring twenty-five Swiss francs to a Mission House in order to "redeem a pagan child."

In my high school years I said a prayer every day of Saint Francis Xavier, asking God to save the millions of pagans from hell. I used this prayer even as a proof against another student who did not believe that pagans, if not baptized before death, would go to hell. When I did my doctorate at the University of Fribourg, Switzerland, in 1949, a professor, knowing that I had the intention to go as a missionary to Africa, asked me in the examination: "When a pagan is praying, is this a virtue or a vice?" I answered spontaneously: "A virtue." "No," he said, half laughing, half serious, "according to Saint Thomas Aquinas it is a vice, because he is practicing idolatry, and idolatry is a vice."

So far the theory: pagans and even Protestants go to hell, because they are not in the true church and are not on the way of salvation. It was always admitted, of course—like a kind of exception from the rule—that an individual following his or her conscience could be saved. In practice, however, many people had a more normal and more Christian attitude. For my doctoral dissertation on "Christian Terminology as a Missionary Problem in the Bantu Languages," I spent three weeks in the Protestant Basel Mission House to use their library. Without any hesitation—in a genuine Franciscan spirit—I made several friendships and had an experience of ecumenism twenty years before Vatican Council II. Later in Africa I discovered that "pagans" are also marvelous people, and I had to confess: "They must be loved by God, for after all, we have the same God." But it was only after three years in Tanzania, when I began teaching missiology, that I had to put theory and practice together. I was maturing through my lecturing and writing. Each book I wrote meant a step ahead in the vast field of missiology, which was no longer only a historical and theoretical science for me; it meant facing the real problems of daily life.

Already in my doctoral dissertation I had to go beyond theology and study anthropology and linguistics, which meant doing an interdisciplinary study. I readily admit that, for dealing with the problems of Christian terminology, that is, with the problems of Bible translation, I was much indebted to Protestant scholars and authors.

My second book, Afrika leo na kesho (Africa Today and Tomorrow) in Swahili, was a kind of sociology or textbook of citizenship, applied to the concrete situation of East Africa. I had to come to realize that religion—as it was taught at that time—did not help the youngsters at all after leaving the school and the villages and going to the plantations and the towns. I tried to show how a Christian, especially in developing nations, has to live his or her religion according to the social and political rights and duties. This book became a "best-seller" with 60,000 copies in five printings. It was used for many years as a textbook in the upper classes of many schools. A fully revised edition, or rather, a new book with a similar title, came out in German (Afrika: gestern, heute, morgen) for the "Year of Africa 1960." It sold 40,000 copies.

In 1962 I spent another eight months in Africa, traveling from the east to the south and to the west. Then I wrote the book Die Kirche unter den Völkern: Afrika (Mainz, 1963; also published in French). There was not a single reference to the Vatican Council or to modern theology in it. But with a certain flair for the signs of the times, I described the pastoral situation of Africa and formulated the necessary postulates for a renewed approach.

In The Coming of the Third Church (my most important book, translated into eight languages, and first published in English in 1976), I tried to deal with Vatican Council II and modern theology, the latter with the help of Karl Rahner's publications. For the main thesis of it—the shifting of the center of gravity of the church from the Western world to the southern hemisphere—I was inspired by David B. Barrett. What he demonstrated for the Christian churches as a whole, I showed especially for the Catholic Church and stated the prognosis that by the year 2000, 70 percent of the Catholics in the world would be living in the southern hemisphere, a statement that is being confirmed year by year.

Whereas in that book I had in mind the church as church, in my book God's Chosen Peoples (English trans., 1982) I took up the religious interpretation of humanity as humanity. This book was a synthesis of the problem of the religions and of the fundamental unity of all human beings. Since it sold rather poorly, I have the impression that the public has not yet discovered the importance of this approach. That book was preceded by The Search for God (English trans., 1980), which was a kind of report on what had happened in terms of interreligious dialogue since Vatican Council II.

We in the Catholic Church are living in a kind of new restoration and establishment, in which many inspirations of the Vatican Council are seen and formulated in a narrow way. So I

Walbert Bühlmann was a missionary in Tanzania from 1950 to 1953, then taught missiology at the University of Fribourg, Switzerland, and later served as general secretary for missionary animation at the Franciscan-Capuchin Secretariat in Rome. In residence since 1983 at the Capuchin Cloister in Arth, Switzerland, Father Bühlmann says, "I feel privileged in this position to have a more developed prayer life and to remain united with those who fight at the frontiers of life." He will be seventy years old on August 6, 1986, and recently finished the manuscript for a new book, "Dreaming of the Church—Fighting with the Church."
have tried to show in *The Church of the Future* (1986) that the true implementation of many conciliar ideas still lies ahead of us, and what a church for the coming third millennium could and should look like. The impetus for this book was given to me by Karl Rahner, who liked my books because he discovered in them the concrete church of six continents. I am much indebted to Orbis Books, Maryknoll, New York, for having published in the last ten years all six of my books and having made them widely known in the United States.

**The Insights**

From an ecclesiocentric, exclusive, and pessimistic vision of salvation, I progressed through my books to new and different insights, which can be synthesized as follows:

1. **Beyond a Historical Eurocentrism:** The church was for too long identified with Western “Christianity.” At the beginning of this century, 77 percent of Catholics, and 85 percent of Christians, were living in Europe and North America. Due to demographic explosion and new conversions in the other continents, this situation was and is changing rapidly. We can foresee that, at the end of this century, 60 percent of Christians and 70 percent of Catholics will be living in Latin America, Africa, Asia, and Oceania. The Western Church has become a worldwide church, and we have to do away with all forms of Western superiority and monopolistic Western expressions in the church.

2. **Beyond an Individualistic Supernaturalism:** In the past, the main purpose of Christian life was to “save one’s soul.” Salvation meant to accept faith, to receive the sacraments, and to hope for eternal life. Now we commit ourselves to “integral salvation,” because God is not only for eternity but, first of all, for history. God was revealed to Moses not for the sake of a revelation, of an inner religious experience, but for the sake of a mission, of redeeming God’s people from sociopolitical slavery in Egypt. Hence we can say: Revelation is for revolution! In my Swahili book, mentioned above, I anticipated the fundamental ideas of “integral salvation” in the later Latin American “liberation theology.”

3. **Beyond a Narrow Exclusivism:** For 1,500 years the church was an antichurch. It was against the Jews, against the pagans, against the Muslims, against the heretics. Only in the last twenty years have we entered into dialogue and prayer services with all these groups. Today we have to admit that God, from the very beginning, has given to all human beings in all religions divine love and grace, has sent the Holy Spirit and divine revelation, has called prophets and mystics. Our main task as church is to be no more an ark of salvation for the privileged few inside, but a sign of salvation for all, proclaiming with every technical means this positive interpretation to the world. This is Jesus’ “good news.” I admit that not all people in the churches (and in the Vatican!) follow this vision, but the Vatican’s Secretariat for Non-Christians acknowledged to me that my book *God’s Chosen Peoples* is fully consistent with their own line.

4. **Beyond a Wrong Centralism:** Exaggerated centralization is an expression of human power structures and is always in favor of uniformity in order to guarantee unity. Until Vatican Council II, we in the Catholic Church had strict uniformity (recall the Latin liturgy used in all continents). The council began speaking of legitimate pluralism. Now we have to put these ideas into practice by fostering unity in this diversity. I hope and struggle within the Catholic Church for unity in diversity, for getting a more radical and practical inculturation, and for incarnation in theology, liturgy, and discipline in the different continents. I hope and pray that one day the many Christian churches will unite around Christ and recognize, with all their different traditions, each other as the one Church of Christ in ‘pluriformity.’

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All these hopes may be pure dreams. But dreams in the Old and New Testaments had great significance. Saint Francis of Assisi did not speak of dreams, but he did speak of “divine inspirations” for his own life and for the life of his brothers and sisters. So I too hope that I have had some “divine inspiration” in my missionary pilgrimage from a preconciliar narrow view of the church to an open-minded, more human, more divine view of the church and of God’s generous plan of salvation for all creation. I think this is also one aspect of liberation theology and of true spirituality that will endure for the coming third millennium.
Christology and Pluralistic Consciousness

M. M. Thomas

At the very outset I must stay that I am neither a systematic theologian nor a systematic student of the history of religions. My concerns have been in the more restricted field of the theology of nation-building in India and, in that context, the study of renascent religions and social change. This essay is an attempt to share some reflections on Christology from the perspective of that experience. I may add that my association with the late Paul Devanandan, the founder-director of the Christian Institute for the Study of Religion and Society, Bangalore, who was a pioneer in interfaith dialogue, and also my participation in the movement of Christian ecumenism have contributed to the shape of what I am going to say.

First let me point out that the pluralistic consciousness is a result of the pressure in modern secular history of the technical and political movements unifying people and the consequent awareness of our common responsibility to a common historical human destiny; and therefore, moral responsibility to that historical destiny is the only theme that challenges different religions and secular faiths toward inner faith reform, around which they can enter into any kind of meaningful interfaith dialogue.

Paul Tillich in his Theology of Culture has pointed out the impossibility of traditional religious cultures participating in each other’s life, because the ultimate questions that they ask and answer stay at different planes, which do not meet; and without mutual participation there can be no real mutual communication. We can have only parallel monologues. Neither dialectics nor dialogue is possible. It is this situation of isolation without mutuality that is now being broken with the emergence of the moral challenge of the single history to each and all. It is not merely that all religions, cultures, and ideologies are brought physically nearer. Such physical nearness existed in countries like India without producing what we now call a pluralistic consciousness. Hindu, Muslim, and Christian communities living in the same region were largely isolated from each other without a common language of discourse at spiritual depth. That common language begins to happen only when all religious communities begin to respond together to the challenge of the common struggle for nationhood and nation-building. Similarly, it is the moral responsibility for world community that makes for pluralistic consciousness worldwide. And my thesis is that the moral concern for our common historical destiny provides not only the common framework but also the common language and common reference point for discourse at depth on the varied approaches to the ultimate human destiny.

It is only as all religions and secular faiths seek to relate their several messages of ultimate human destiny to the common historical responsibility to building a common human community that pluralistic consciousness as distinct from static pluralism emerges. Humanization of our common life becomes a common concern, a common medium of communication, and even a common criterion for evaluation of the various meanings of salvation. Thus in our present day pluralistic situation, anthropology under-stood in its broadest sense is the right point of entry into historically relevant and challenging interfaith theological discourse. And more than this, the anthropological debates underlying our common search for the historical future of humanity in our technologically united world are also the most challenging framework whereby each religion or ideology may seek to reformulate not only its understanding of being human but also the foundation-theology of salvation underlying it. For Christianity, of course, it involves a challenge to restate and reformulate its Christology in the context of Christian participation in the common search for new forms of community.

In India it was the moral pressure exercised by the Christian participation in nation-building based on new concepts of corporate living that led Devanandan to pioneer with experiments in dialogue on how different religions and ideologies perceive the common concern for humanization in the light of their different messages of salvation. And in the World Council of Churches the “search for community” has been the theme around which the interfaith dialogue has developed.

Of course this concentration on the penultimate dimension of community-building and the anthropological issues it raises can result in reducing theology to anthropology. It is an old problem. But reductionism is not inevitable. Now that we are aware today of the more tragic aspects of collective existence, it is less likely to happen. In fact, this concentration on the penultimate may turn out to be the only path through which anthropology is raised to its spiritual and theological dimension, thereby enlivening theology itself.

What does this approach mean for Christology? It is significant that Vatican Council II in its document on “The Church in the Modern World” and the 1968 Uppsala Assembly of the World Council of Churches in its report on “Renewal in Mission” in the modern world, both pursue the Pauline line of Jesus as the New Adam and of the gift of a New Humanity in him as the basis of a genuine universal humanism and renewal in the church’s universal mission.

Looking at it from the context of the awakening to pluralistic consciousness in India as it has found expression in several modern religious, cultural, and ideological movements in the nineteenth and twentieth centuries, this is a Christological direction that seems justified. It is the crucified Jesus as the pattern of a new humanness and the symbol of a cosmic ultimate reality of suffering love that has attracted religious reform-leaders and secular thinkers and the artistic world in India. And in some cases the more radical question has been raised: Beyond being pattern and symbol, does the person of Jesus in some sense have a cosmic function in sharpening and in summing up in that person the suffering-servant streams of all religious and cultural traditions?

The story of the leaders of the Hindu renaissance—from Raja Ram Mohan Roy and Keshub Chander Sen through Swami Vivekananda to Mahatma Gandhi—recognizing human suffering not only as a metaphysical evil but also as a moral evil and coming to grips with the precepts and person of Jesus in that context, has been told and is well known. Jesus was for Ram Mohan Roy “the supreme guide to human happiness,” for Keshub Sen “the Divine Humanity,” for Vivekananda the self-realized jivanmukta, and for Gandhi “the prince among Satyagrahas.”

Gandhi has himself explained how the Sermon on the Mount...
and the image of the crucified Jesus have been essential, almost foundation-elements, in his life and thought. After a visit to the Vatican where he saw an image of the crucified Christ, Gandhi wrote in Young India (Dec. 31, 1931): "It was not without a wrench that I could tear myself away from that scene of living tragedy. I saw there at once that nations like individuals could only be made through the agony of the Cross and in no other way." Or again, in the Jan. 14, 1932 issue of Young India: "The image of Jesus Christ which I saw in the Vatican at Rome is before my eyes at all times. The body was covered only by a small piece of cloth such as is worn by poor men in our villages. And what a wonderful look of compassion he had!" And his secretary, Mahadev Desai, wrote in his Diary that Gandhi stood before the statue of Jesus on the cross, went to the rear of it, and "performed so to say a pradikshana of it."

Poet Rabindranath Tagore speaks of the new spirituality that has entered India through Jesus, symbolizing "the Heavenly Mercy which makes all human suffering its own." His poem "Son of Man" depicts the cross as Love's identification with the agony and the God-forsakenness of a humanity enslaved by the forces of death. Nandalal Bose painted "Christ Carrying the Cross" to illustrate this poem. Following this first such painting in India, a whole school of Bengal artists has been painting the crucifixion. It has been hailed as "a major iconographical break-through" by art historians. Richard W. Taylor, in his book Jesus in Indian Paintings, says that to some of the artists the cross suggests God's identification with suffering humanity and for others it is the symbol of the agony of humanity without reference to God. Both indicate a spirituality of suffering love and raise the question of human destiny.

It is interesting to note that atheistic secular ideologies of India too have been drawn to the crucified Jesus and what it means for tortured humanity. Ram Manohar Lohia, the Socialist leader, once said that though he was no believer in God or religion "the imageries of Christ on the Cross and all that it has meant to billions and trillions of Christians have fascinated me." He added: "Christ is undoubtedly a figure of love and suffering than which there has been no nobler figure in all history. Buddha and Socrates are probably greater in wisdom or even in fine feeling. But are they greater in love? The Christian God is undoubtedly capable of acting as one symbol of unity of love for all tortured mankind."13

And another Socialist, Asoka Mehta, when he was Union Minister of Planning, met with an Indian Christian delegation on Christian participation in development, and said to them: "We must reclaim 900 million people of the world who are today in a state of abject depression . . . if it is the claim of Christians that even to this day they feel the agony of Christ on the Cross wherever humanity suffers as it were, it must be proved in action, not by any statement."14

The struggle for new forms of human community, and the search for its anthropological and spiritual foundations, in which India's religions and secular ideologies are now involved form the background against which the Indian church has to develop its Christology. For grappling with the meaning of the cross and the crucified Jesus is integral both to the Indian church's full participation in this foundational struggle and search, and to the struggle itself. This Christology must be, I submit, predominantly anthropological in its content and must enable Christians to discern in every movement toward common humanity patterned after Jesus—whether expressed in terms ethical or intellectual, religious or secular, theistic or atheistic—a faith-response to Jesus as the bearer of New Humanity, and to enter into dialogue with such a Christology as part of the Indian church's confession of faith.

Since Vatican Council II and the World Council of Churches are taking more or less the same approach to the Christology/pluralism question, there are sufficient arguments for making that approach universally relevant in our world growing in pluralistic consciousness. At this point I am inclined to dispute the relevance of some other approaches to Christology in relation to pluralism that have been canvassed. One is that of John Hick, which, as expressed in his book God and the Universe of Faiths, starts from a common affirmation of belief in God as validating all traditional religions without renewal. Even Gandhi found so much spiritual and moral truth in atheism that he had to change his belief in "God as Truth" to "Truth as God," in order to include them. And Nehru is reported to have said that he could see Gandhi's idea of Truth as God as more relevant to pluralistic India. What it means is that an undefined umbrella-God or Universal Religion leaves out the protest atheisms and secular humanist ideologies that today play a dominant role in creating pluralistic consciousness.

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"Christ anywhere manifested should be like Jesus and continuous with Jesus in some way."

To be fully inclusive and acknowledge the validity of all is to recognize "being true to oneself" as the only framework. But it leaves out any objective criterion. In this connection I would like to refer to Raymond Panikkar's reason why he takes the category of Christ rather than God, Spirit, or Truth in his approach to pluralism, namely, because neutral symbols can easily become "a disincarnate principle, a nonhistorical epiphany, and often an abstraction . . . an apersonal, undiscriminated (ultimately human) unity . . . an ultimate duality," as he writes in The Unknown Christ of Hinduism.1 I consider it a very legitimate reason. I would, however, go further to say that Panikkar's Christ understood as any "ontological link" between the Absolute and the Relative, between God and the world, also seems to lack any principle of discrimination between Christ and Antichrist, between the humanizing and the dehumanizing links, if the ontic Christ is separated from the historical Jesus, as Panikkar tends to do, especially in the revised edition of his book. I would agree with Panikkar that "Jesus is Christ" need not mean "Christ is only Jesus." But Christ anywhere manifested should be like Jesus and continuous with Jesus in some way.

I mention Hick and Panikkar specifically here because it was in order to differentiate from the approaches of Hick's God and the Universe of Faiths and Panikkar's The Unknown Christ of Hinduism that I titled my books Man and the Universe of Faiths and The Acknowledged Christ of the Indian Renaissance. At least for me it has been a continuing debate. Incidentally, I notice that Paul Knitter in his No Other Name? develops his "Theocentric Model" starting from Hick and Panikkar. I have not studied it enough to make a comment. Naturally I start with being critical.

Let me end this essay by illustrating the kinds of Christologies that could develop along the line here indicated. I briefly mention two of these.

It was in the Christmas sermon at the 1938 Tambaram World Missionary Conference that Principal A. G. Hogg spoke of the incarnation of God in Jesus in Gandhian terms as the Transcend-
ent Satyagraha of God against evil in the world. And Jesudasan in his book *A Gandhian Theology of Liberation* takes off from there and reverses it, and speaks of the necessity to "see in Gandhi's *satyagraha* the incarnate presence and action of God." This means, as I interpret it, that wherever Love identifies itself with the struggle of oppressed humanity for liberation toward a community of justice and love, and does not let the means betray the end, there is acknowledgment of the ultimacy of the Way of the Cross for the life of the world transcending all religious and ideological distinctions. Speaking of Jesus, Gandhi once said:

> The lives of all have, in some greater or lesser degree, been changed by his presence, his actions and the word spoken by his divine voice.... And because the life of Jesus has had the significance and the transcendence to which I have alluded, I believe that he belongs not solely to Christianity but to the entire world, to all races and people; it matters little under what flag, name or doctrine they may work, profess a faith or worship a God inherited from their ancestors.  

It may be debated whether or not there is here also an implicit acknowledgment of the crucified Jesus as the mediator of the newness in any sense. In any case, the church's Christology affirming the centrality of Jesus as the bearer of New Humanity should not only make explicit and respond positively to all acknowledgments of the kind here illustrated, but also incorporate into it new insights from them so that there is growth in the church's Christology. For instance, just as the Greek logos with its concern for the intelligibility of the universe was incorporated into the church's Christology in an earlier age, perhaps Gandhian insights could illumine a new liberating dimension of Christology for our time.

Paul Devanandan also sought to develop a Christology more or less in accord with this. It was his contention that in the context of the new spiritual ferment created by the dynamics of modern history and the encounter between religions destroying the traditional isolation, the ferment of Jesus Christ was an important factor. Hence there is need to emphasize that the gospel is God's gift of a New Humanity, a new koinonia in the life, death, and resurrection of Jesus and that it is larger than Christianity. In his exegesis of Ephesians 2 at the Ghana meeting of the International Missionary Council, Devanandan noted that the cross of Jesus and the divine forgiveness it mediated destroyed the enmity between Jew and gentile by abolishing the law and by creating in Christ "one new humanity in place of the two," and asked: Should not the cross be preached today in the conviction that, because Christ rose again, "religion which is the reign of law" dividing humankind is abolished, creating a new koinonia-in-Christ transcending the division between Christians and adherents of other religions and no religion? At the New Delhi Assembly of the World Council of Churches in 1961, Devanandan pursued this line of Christ-centered relativism of all religions to develop his theology of interfaith dialogue.

It is clear that if the New Humanity in Christ transcends Christianity, other religions, and atheistic ideologies, it must transform them all from within, and it can take new diverse forms in them. Thus unity in Christ has to be seen as resulting from inner reform and should accommodate diversity. It seems also to envisage three levels of koinonia in Christ: first, the koinonia of the eucharistic community of the church, itself a unity of diverse peoples acknowledging the Person of Jesus as the Messiah; second, a larger koinonia of dialogue among people of different faiths inwardly being renewed by their acknowledgment of the ultimacy of the pattern of suffering servanthood as exemplified by the crucified Jesus; third, a still larger koinonia of those involved in the power-political struggle for new societies and world community based on secular anthropologies informed by the agape of the cross. The spiritual tension between them seems to be essential for the health of all of them and for the development of a Christology more adequate and relevant to our pluralistic age.

### Notes

Culture-Sensitive Counseling and the Christian Mission

David J. Hesselgrave

Peoples of non-Western cultures have their problems and difficulties—many of them very similar to our own. But very likely they will characterize and categorize those problems differently. And they will go about solving them in culturally appropriate ways. “Culture is a great storehouse of ready-made solutions to problems which human animals are wont to encounter.”

The assumptions that underlie the present discussion are as follows. First, the very nature of the missionary task has always required that missionary personnel engage in counseling people of other cultures (in the broad sense of advising and helping people in solving problems and directing change, not necessarily in the technical sense of administering therapy where a pathology is present). Second, given the increasing prominence accorded to training in psychology and counseling in our theological schools, particularly in North America, more and more missionaries and foreign nationals are availing themselves of that training and are attempting to apply what they learn in non-North American contexts. Third, a viable counseling theory and an effective counseling practice are inevitably and inextricably interrelated with culture—the feelings, beliefs, and behavioral patterns of any given people. And, fourth, a sensitivity to the etiological, therapeutic, and counseling orientations of the second culture constitute a kind of sine qua non for developing counseling principles and practices for that culture.

We have long analyzed the problems of people in other cultures from a biblical perspective and (with much less validity) from the vantage point afforded by research and experience within Western culture. What I would like to encourage here is a long look at human problem-solving as it appears within certain cultures that are alien to us as North Americans, not with the purpose of passing judgment but, rather, with a view to sensitizing ourselves as to the kind of rethinking and adjustments that are called for when counseling cross-culturally.

We shall proceed by looking at some culturally defined problem areas in the non-Western world, some typical helper and adviser roles, and common approaches taken to resolve these problems. Then we shall examine in more detail some typical therapeutic and counseling approaches, focusing on Japan. Finally, we shall summarize some of the lessons to be learned from the foregoing materials by missionaries and foreign nationals who are trained in Western counseling theory.

Indigenous Orientations

As an indication of the differences in ways of viewing causative factors of human problems around the world, one need only refer to a classic study that plots primitive theories of disease causation. A generation ago, Forrest Clements plotted these theories by means of an extensive survey of ethnographic literature. Ultimately, he focused on five types of causes most frequently found among non-Western peoples: soul loss, breach of taboo, disease sorcery, object intrusion (which we shall not be dealing with here), and spirit intrusion. A more recent case study of the indigenous people of St. Lawrence Island, Alaska, underscores the pervasiveness of these causal types.

Soul Loss: St. Lawrence Island Eskimo informants explained the local belief that when a person sleeps or sneezes or is frightened, especially at night, the soul wanders away from the body. At these times the soul may be captured by evil spirits that abound in the universe. Until the soul is found and returned to the body, the person remains ill.

Breach of Taboo: Such acts as incest, sexual perversion, and masturbation are widely considered to be taboo among St. Lawrence Islanders. To break such taboos is to invite disease and perhaps insanity. In fact, the consequences may be visited not only upon the offender but also upon the family, the community, and even progeny to the seventh generation. Taboo-breaking is therefore a community concern. This being the case, offenses of this kind that involve other people and are more or less public, such as sexual perversion or violation of the hunting code (e.g., killing a whale first sighted by someone else), are of greatest import.

Disease Sorcery: A clear distinction is made between the sorcerer who utilizes black magic and the shaman who employs “healing magic.” Traditionally, St. Lawrence Island Eskimos have believed that a sorcerer (or witch) has the power to effect all kinds of illness. This evil power is exercised through a variety of formulas, prayers, rituals, and mechanisms. For example, the sorcerer might persuade someone to secure some hair or a nail paring or a piece of clothing of the intended victim. By boiling these items in an animal skull, the sorcerer can bewitch the victim. Only by employing the aid of a shaman who is able to identify the sorcerer, discover the kind of black magic that has been used, and resort to the right kind of counter-magic can the effects be nullified.

Spirit Intrusion: Finally, St. Lawrence Islanders have long believed that a foreign spirit can invade a person’s body. In many primitive cultures this belief has two aspects. First, in some cultures (including Eskimo cultures), it is thought that the spirit must be identified before exorcism can be employed. More common and well developed in St. Lawrence culture, however, is a second aspect of spirit intrusion. Namely, the ghost of a recently deceased relative might hover about and cause the sickness of a living relative, especially when the living relative may be linked with the person’s death by having broken a taboo. The ghost of the deceased is especially powerful during the period of mourning. Subsequently, the power gradually wanes. One way of countering this sort of spirit intrusion is to name a newborn child after the deceased. This is tantamount to reincarnation and means that the deceased is once again a member of the human community.

Though the foregoing orientation focuses primarily on one culture and worldview, it reflects a much wider incidence and significance. Christian workers will encounter similar beliefs and practices among primitive peoples around the world—and vestiges of such beliefs and practices among many peoples with more developed cultures.
Helper, Healer, and Adviser Roles in the Non-Western World

In the context dealt with above, the resort to shamans was almost universal. In the wider context of cultures and problems with which cross-cultural workers must concern themselves, help may be forthcoming through a wide variety of agents. Wise men, tribal elders, clan heads, religious leaders, family heads, governmental authorities, entrepreneurs, innovators—numerous leader-types and agents of change are involved in resolving human ills and charting the future course of societies and their members.

"Non-Specialist" Helpers: Problem-solving activities and roles tend to be less specialized and discreet in the non-Western world than they are in the Western world. In his informative study, A History of the Cure of Souls, J. T. McNeill notes that the separation of healing functions from their religious and philosophical roots and their conversion into scientific activities are comparatively recent Western developments.4 (He notes also that theological and other disputations in Western churches have obscured the fact that their fundamental task is the "curing of souls.") Individuals and families in difficulty are less likely to seek out a "professional counselor" as Westerners use that designation. In many if not most cultures, it is unlikely that such an individual could be found. The notion that formal education rather than broad experience qualifies one to be a counselor seems to be a largely Western notion. But even where professionals might be available, to seek one out may entail a degree of shame.

"Lay people," especially heads of nuclear and extended families, play a much larger helping and guiding role in non-Western cultures as compared to Western cultures. Patriarchs, matriarchs, grandparents, parents—all are concerned that younger members fit into the family and larger society in a positive and productive manner. With that end in view, the family is organized vertically and hierarchically rather than horizontally and in an egalitarian fashion. Decisions are usually made by the group rather than by the individual. In the Philippines, for example, even the civil code says that grandparents shall be consulted by all members of the family on all important questions.

Furthermore, one would be correct in inferring from the foregoing that group counseling and decision-making plays a much larger role in non-Western cultures than it has usually been the case in Western cultures and especially the United States. The recent interest in group support systems in the United States has long been reflected in non-Western societies.

"Specialist" Helpers: All societies have specialists who have the socially sanctioned role of healers. Because of the religious orientation of these healers, McNeill refers to them as a "spiritual elite."5 Because they "stand between" persons and powers, P. Meadows refers to them as a "mediatorial elite."6 Since these specialists constitute the non-Western counterparts to Christian psychiatrists, counselors, and pastors in the West, we shall largely concentrate on them and their techniques in the remainder of this paper.

Anthropologists distinguish two polar types of spiritual "helper leaders": shamans and priests. They often work side by side in a complementary relationship. At other times they are in competition. Shamans are characteristically charismatic leaders who claim to have been in contact with the supernatural. By virtue of that contact they have the power to perform supernatural feats. They can also deliver messages from the gods and ancestors in prophetic fashion. Priests derive their authority from institutionalized religion rather than from their own charisma or personal contact with supernatural beings. They learn and pass on traditional beliefs and rituals. Standing between the deities and the people, priests speak to the gods and spirits on behalf of the people and represent and lead them in appropriate rituals and rites.

In and between these two polar types are to be found a variety of healers and helpers such as the bomoh in Malaysia, the babylan in the Philippines, the dang-ki in Taiwan, among others. When Western physicians are also present, the local people are often presented with quite an array of specialists to whom they may resort when confronted by psychological and other problems. A realization of this fact forcefully alerts us to the fact that the Christian worker who ministers interculturally must be prepared for a wide variety of perceptions as to his or her role and function. Like it or not, at least in the initial stages of any relationship, that role and function will in a significant sense be prescribed by the receptor society. On the positive side, this realization may jolt Christian workers out of some preconceptions stemming from Western culture and force them into a more biblical worldview wherein the spirit world is more immediate and powerful. On the negative side, Christian workers may well be frustrated in attempts to overcome local expectations as to their role and purpose.

Counseling and Therapeutic Approaches in the Non-Western World

Various scholars have attempted comparisons of counseling and therapeutic approaches employed in the West with those utilized in the non-Western world. Not surprisingly, they come to somewhat different conclusions.

E. Fuller Torrey believes that psychiatrists perform basically the same functions in their respective cultures and that they get similar results in about the same ways. He says that the essence of psychotherapy is communication that depends not only upon a shared language but also upon a shared worldview. For Torrey there are four components common to all psychotherapy: (1) a worldview that is common to healer and sufferer; (2) the personal qualities of the therapist, which allow for a close personal relationship between therapist and sufferer; (3) an expectation on the part of patients that they will be helped; and (4) therapeutic techniques. Torrey insists that techniques are essentially the same the world around, whether they be physical (drugs, electro-shock, etc.), psychosocial (confession, suggestion, hypnosis, psychoanalytic techniques, conditioning), or group and milieu therapies. He does concede, however, that a number of techniques used in the non-Western world are not much used in the West; that the same technique may be used, but for different reasons; and that the goals of therapy vary with the culture.7

Most researchers do not go as far as Torrey in emphasizing cross-cultural commonalities. After making a thorough study of a schizophrenic girl and her treatment by a local shaman in the Philippines, George Guthrie and David Szanton take exception.
They note that three of Torrey’s four components were operative in the case but that there was little that distinguished the shaman’s personality when it came to genuineness, empathy, or warmth.\(^8\)

Again, in his examination of the literature on psychotherapeutic procedures used around the world, Raymond Prince examines the widespread use of indigenous mechanisms such as sleep, social isolation, and altered states of consciousness (dreams, mystic states, dissociation states) in psychotherapy.\(^9\) However, as he moves in his considerations from America to Africa to Asia it is apparent that he believes that the ways in which these mechanisms are introduced and employed constitute major differences between cultures.

Finally, Wen-Shing Tseng of the department of neuro-psychotherapy in the School of Medicine at the National Taiwan University Hospital in Taipei emphasizes both commonalities and differences. At the same time, Tseng offers advice that underscores cultural differences. He writes:

> It is very important to study further how people handle their problems in ways which are provided for and channeled by their culture. From this point of view, the study of folk psychotherapy will certainly help us learn more about how the problems of life have been traditionally perceived and interpreted by the local people and what coping strategies have been specified by the culture. Thus, we can learn how to modify modern psychotherapy in culture-relevant ways, so that treatment will be more effective.\(^10\)

We seem justified in concluding that universal characteristics in cross-cultural counseling and therapy tend to be rather general in nature. When it comes to specifics, one must be prepared for a wide variety of understandings and approaches. These differences will not always be as apparent as some of those we have described. They may be very subtle. But they will be no less significant for their subtlety. And to illustrate this we turn next to one of the most developed nations in the non-Western world—Japan.

### Naikan Therapy

In spite of the tightly knit family structure and communal orientation that are so pervasive in Japanese society, statistics and experience make it clear that the pressures associated with coping and competing in modern Japan have occasioned an unusually high incidence of stress and frustration, psychological and spiritual disorientation, nervous breakdowns, and even suicides. With a population about half that of the United States, Japan has an unusually high incidence of stress and frustration, psychological and spiritual disorientation, nervous breakdowns, and even suicides. With a population about half that of the United States, Japan has twice as many psychiatric patients in its hospitals.\(^11\) There are various reasons for this besides the obvious one. Since the Japanese attach a stigma to emotional and mental disorders, those who need help are less reticent to undergo treatment in a hospital than in their local community. Also, National Health Insurance offers little assistance to those who are not hospitalized. Nevertheless, because of the high incidence of psychological breakdowns, the persistence of cultural ways and values, and the familiarity with Western ways of approaching these problems, Japan provides us with some examples of therapy approaches that prove to be especially instructive in the present context. Some of them—such as Morita therapy\(^12\)—reflect a debt to Western theory. Others—such as Naikan therapy\(^13\) and Rissho Koseikai Hoza\(^14\)—reveal a profound dependence upon traditional Japanese thinking and values.

That being the case, we shall briefly examine one of them (Naikan therapy) in order to highlight the contrast between Western and a distinctly Japanese approach to counseling therapy.

Naikan therapy is a form of guided introspection directed toward attitude and personality change. Developed in the 1940s by Inobu Yoshimoto, it is clearly related in philosophy and worldview to the Jodo-Shin sect of Buddhism, one of Japan’s most popular Buddhist groups. The therapy is based on the premise that people are basically selfish and guilty, yet are all the while favored with unmeasured benevolence from others. By focusing on the all the kindness one has received and one’s own reactions toward those who bestowed it, patients come to grips with their own guilt and selfishness, and are then encouraged to adopt new patterns of behavior toward others. (Note that the emphasis on guilt seems to be somewhat out of keeping with the “shame orientation” that generally characterizes Japan. But we may be dealing with a semantic problem only.)

The actual therapy consists of seven consecutive days of concentrated reflection, from 5:30 A.M. to 9:00 P.M. each day. The volunteer patient sits in a quiet, isolated corner, alone and free from distractions. The patient is guided and supervised by the Naikan counselor for about five minutes every one and one-half hours. The counselor makes certain that the patient is following the prescribed course of reflection and is thinking about the assigned topics. The patient is expected to examine himself or herself with respect to others along these lines: (1) to recollect and examine memories of the care and benevolence received from a particular person (usually beginning with a parent) at a particular time in life; (2) to recollect and examine memories of response to one’s benefactor; and, (3) to recollect and examine the troubles and worries one has caused that benefactor. This cycle of self-examination is repeated again and again for different relationships and at different depths throughout the therapy period.

The role of the counselor in Naikan therapy is to direct the counselee toward meaningful self-examination. The counselor instructs the counselee in the procedure and lays down and enforces the ground rules by directives and persuasion. The brief interactions every hour and a half are designed to ensure that the patient has followed the introspection cycle; to keep the patient from making excuses or rationalizations or from becoming aggressive toward others; and to lead the patient to vigorous and severe self-examination. The counselor is more concerned with the procedure than with the content of the interactions or with the counselor-patient relationship. Direct contact with the patient is authoritarian, intensive, and highly directive. The therapy does not rely on warm and personal empathy between counselor and patient. The counselor’s goal is not to understand the patient but to direct the patient into self-understanding.

Since the Naikan environment is both physically and emo-
tionally difficult, some obstacles must be overcome. Many patients do not find it easy to concentrate, while others react negatively to the physical isolation and confinement. It usually takes two or three days to adjust to the new situation. Resistance against the past and against personal guilt (shame?) is often in evidence. But as the process goes on, introspection becomes more and more meaningful. Insights into personal faults and the love for others emerge abruptly or gradually, leading the patient to self-criticism and repentance.

The most common outcome of successful Naikan therapy is the improvement of the patient’s interpersonal relationships as the person rekindles gratitude for others, increases in sympathetic and empathetic regard for others, and realizes one’s own personal

“Differences between cultures in the major aspects of counseling and curing are of a magnitude great enough to require major adjustments in the practitioner’s approach as he or she moves from one culture to another.”

responsibility for social roles. The patient’s personal identity is further established, and security, confidence, and self-disclosure are achieved. Yet these feelings and resolves sometimes fade after therapy is concluded and the patient returns to the old environment.

Joe Yamamoto is indubitably correct (especially in the case of Naikan therapy) when he says: “Both Morita and Naikan therapy are rooted in the Japanese culture. They share several common features: 1) introspection, 2) directions about what to think about, 3) expectations of behavior to suit the Japanese values, and 4) the objective of a person who fits into the Japanese way of life including having filial piety, and achievement orientation, and a strong sense of obligation and responsibility.”

Without an understanding of Japanese culture, then, a practicing counselor in Japan would be at a severe disadvantage and might indeed exacerbate the presenting problem. In fact, without that understanding, a counselor would likely find it difficult to appreciate fully the nuances of the therapies and approaches reviewed above, and even those of Yamamoto’s conclusion.

Lessons for the Contextualization of Counseling Principles and Practice

Our inquiry into four areas intimately related to counseling in other cultures has led us unerringly to at least two fundamental conclusions. First, differences between cultures in the major aspects of counseling and curing are of a magnitude great enough to require major adjustments in the practitioner’s approach as he or she moves from one culture to another. Second, an examination of indigenous ways of advising and helping people in problem-solving and directing change will yield important lessons for the contextualization of counseling principles and practice. (In using the word “contextualization” here I simply mean “to make culturally relevant and meaningful.”)

As concerns the first conclusion, I merely add reports from three church-related institutions in Asia to reinforce the thrust of our previous discussion.

After spending a year as clinical director of the Churches’ Counseling Service in Singapore, Charles A. Raher indicated that the “Rogers-with-a-dash-of-Freud” approach simply did not work because of too little experience in “caring” in that society, insufficient motivation on the part of counselees, and the influence of the authoritarian orientation of Asian societies. Interestingly enough, he thinks that another American model—that of Howard Clinebell—might be more useful in Singapore.

A seminary professor in Thailand notes that a course in pastoral psychology and counseling does not merit a place in theological training in Thailand because of a variety of factors. First, the Thai have a very different concept of human nature and community. Second, the traditional way of facing problems in Thai society is to withdraw and find an “inner core of peace.” Third, since the Buddhist priest is not related to people in the way that pastors are related to their congregations in the West, the expectations of Thai congregations are quite different from those of their counterparts in the Western world. Because of these and other factors it is difficult in Thailand to sustain the kind of pastoral education that makes a significant place for counseling.

Even in Australia—geographically Asian but culturally Western in large measure—difficulties growing out of the “stiff upper lip” philosophy and other cultural factors have resulted in a shortage of pastoral theologians.

As concerns the second conclusion, I would like to make explicit some of the lessons that would seem to be implicit in the materials of the previous pages.

1. When counseling cross-culturally, it is imperative that the counselor ascertain and attend to the counselee’s culturally conditioned interpretation of the presenting problem. A careful reading of relevant literature reveals that one of the most common mistakes of Western missionaries (and Western-trained national counselors) is their failure to take indigenous etiologies and remedies seriously. That a hysteria neurosis has been induced by breaking a taboo such as hearing one’s wife sing the marriage song may be as difficult for the counselor to consider seriously as would be the explanation that an American fell and broke a leg because of walking under a ladder. Both explanations may be airily dismissed as superstitions. But to do so—particularly in the case of the hysteria neurosis—may be to disqualify oneself as an agent of healing and change in the culture in question. Counselors who insensitively dismiss local understandings of such etiologies as hexes, black magic, and the influence of offended spirits have certainly disqualified themselves.

A missionary friend of mine recently aided an African national with a bad machete wound. From an African perspective the “real cause” of the wound was not the misdirected machete, but a hex put on the “victim” by a “hateful” bystander. Both of the principals and their families are professing Christians. But long after the physical wound has healed, my missionary friend (and the local pastor) are counseling all concerned in an effort to heal the “bad blood” that is poisoning them and the whole Christian community!

2. Foreign-bred and foreign-trained counselors should take careful note of the presence and roles of the varied agents of change within the culture in which they minister. By so doing they can make important determinations as to the way in which they themselves will be perceived, the change agents with whom they may or may not ally themselves, and the ap-
proaches appropriate to their own status. Some of the early missionaries in Korea took advantage of the advising/counseling role modeled by Buddhist priests in order to minister Christ to the people. Bruce Olson temporarily allied himself with a Motilone shaman in order to demonstrate the power of Christ to heal and save.\textsuperscript{19} Taking another look at African culture, Walter Trobisch questioned the way in which he had played his counseling role in a well-known case of disagreement over bride-price.\textsuperscript{20}

3. Western advising and therapy approaches certainly have their applications in the non-Western world, but one must be prepared to use them eclectically, to modify them, and to augment them in accord with local practice. One Western-trained Indian psychiatrist reports that it took him five years after returning to India to unlearn what he had learned in the West.\textsuperscript{21} This may be an extreme case, but it speaks eloquently against the other extreme of uncritically exporting Western understandings. Review again the approaches of Morita and Naikan therapies in Japan. It is difficult to imagine how such approaches could be utilized successfully in the United States without significant modification, if they could be used at all. Why, then, would anyone suppose that Rogers's client-centered approach, Berne's transactional analysis, or Glasser's reality therapy—or Adams's nouthetic counseling, Solomon's spiritu-therapy, and Clinebell's growth counseling, for that matter—would be capable of unaltered application cross-culturally?

4. Finally, we conclude on a very positive note by pointing to the tremendous potential of the counseling method for varied aspects of cross-cultural Christian ministry from evangelism to church discipline to just plain "people-helping." One can hardly stand on the fourth or fifth balcony of the Rissho-Kosei-kai temple in Tokyo and gaze upon the "counseling circles" that are all around below without commenting, "Why didn't we think of that?" Of course, there are Christian efforts, which, though they tend more toward Western models, are pioneering in this area. The Breakthrough Counseling Centre in Hong Kong has expanded, since its founding in 1975, until in 1981 it had three administrators, six professional counselors, fifty volunteers in para-professional training, and preventive as well as therapeutic counseling programs.\textsuperscript{22} The Amani Counseling Center in Nairobi employs the service of both counselors and medical people in its various programs, and in 1983 has offered seminars on alcoholism, marital and sexual problems, traditional healing, family planning, and mental illness.\textsuperscript{23} Much else is being done. Much more could be done.

**Conclusion**

Additional research remains to be done with regard to Christian counseling programs and approaches in the non-Western world. In the process it will not be to the credit of Christian scholars and practitioners if they are less sensitive to considerations of culture than are their secular counterparts.

**Notes**

17. Ibid.
18. Ibid., p. 56–57.
Responses to the Article by David J. Hesselgrave

John E. Hinkle, Jr.

C ulture-Sensitive Counseling and the Christian Mission intends to raise the consciousness of Western missionaries about some of the significant cultural dimensions that arise in attempting to apply pastoral care and counseling modalities in non-Western cultures. Hesselgrave dips into relevant literature to provide a basic framework for the discussion. Materials from Kluckhohn, Clements, Torrey, and Sundberg are central. Additionally, the author brings forward case materials from a variety of cultures to illustrate his points. The Western reader who is just beginning to explore possibilities for doing counseling as a missionary in another culture, or who is in training for such work, will find leads into further materials of a more technical nature and will be able to begin developing a conceptual framework for use in thinking about the cross-cultural counseling enterprise being discussed. The author is to be commended for tackling such a multifaceted problem in such a short piece.

This particular respondent would fault the paper for failing to do a thoroughgoing cultural analysis of the paper’s own starting point. The ethnocentric approach that is embedded in the entire Western counseling and psychotherapeutic enterprise is not adequately addressed by the author. For example, the writer starts with the “typically Western” assumption that life is a series of problems to be solved: this view of daily functioning penetrates the de-facto worldview of the dominant-majority culture of Americans from the United States. The view seems so natural that it is scarcely noticed or questioned. An illustration that this is a natural Western assumption is to be found on the first page of Scott Peck’s popular book, The Road Less Traveled. On page one of the text Peck says, “Life is a series of problems to be solved.” While, on reflection, few would agree with this narrow definition of the meaning of life as adequate, and certainly Hesselgrave would not, given his announced commitment to biblical perspectives, this view is nevertheless an assumption made by Hesselgrave about the function of pastoral care and counseling that runs throughout the entire piece. Translating such an assumption into another cultural context so unaware is highly problematic from the point of view of this respondent.

This “problem-solving” view of the function of pastoral care and counseling is problematic in that it is embedded in the task-orientation values (in contrast to person orientation) that are in many ways endemic to Caucasian culture in the United States.

Here then is an example of the kind of thoroughgoing ethnocentrism that is manifest in the presentation of pastoral care/counseling as methods of problem-solving without a proper cultural analysis of the assumptions, content, and procedures that these activities involve. The cultural analysis must begin with an analysis of Western ethnocentric assumptions embedded in the very fabric of pastoral care/counseling theory and practice, as a first step. Only then would it be appropriate to ask the question, may such assumptions be appropriately made about pastoral functioning in another culture?

Ethnocentric bias in the theory and practice of pastoral care/counseling and pastoral counseling/psychotherapy is sufficiently deep-rooted in both the literature about and the training for such activities received in those disciplines in seminars across the United States that a counseling model for ministry in other cultures appears, to the writer of this response, to be quite cumbersome in many instances and highly questionable in others. Attempts to translate the Western care/counseling model into other cultural settings is, as Hesselgrave points out, fraught with difficulties. In some cultures there may be no genuine “fit” at all (as Hesselgrave notes in quoting the Thai professor). It seems rather remarkable that Hesselgrave then goes on to say that pastoral care/counseling “certainly” applies in cross-cultural settings. It seems to this respondent that one cannot have it both ways.

A second major point of difficulty in the essay is that the author does not adequately distinguish between pastoral care/counseling and pastoral counseling/psychotherapy. Instead the discussion moves across the entire spectrum from pastoral care to psychotherapy in a somewhat indiscriminate manner. This respondent is introducing the notions of “pastoral care/counseling” and “pastoral counseling/psychotherapy” in this response as a way of pointing to two qualitatively and methodologically different levels of pastoral functioning. Such a distinction becomes important relative to the article under review in that pastoral-care practices in the United States are often directed at problem-solving, as is counseling and advising. Pastoral counseling/psychotherapy is much less typically involved with immediate problem-solving.

Finally, this respondent would agree with the author’s indication that local therapy practices would provide a good starting point for the analogies of what may or may not work with a client from another culture. Additionally, this respondent agrees with the main point of the paper, namely, that cultural sensitivity is essential to effective cross-cultural work of any kind in which the “culture-crossing” person is working with other persons (rather than tasks) as a focus. However, as noted above, unless the missionary crossing cultural boundaries is transparent regarding the ethnocentric bias in his or her training in pastoral care/counseling, and has taken these biases into full account, there is little likelihood of effectiveness in any event. For example, in discussing “specialist” helpers, the author makes an invidious comparison between utilizing social-science theory in other cultures inappropriately and utilizing biblical understandings appropriately. In the opinion of this reviewer, what the author really should be saying is that it is our Western understanding of the biblical understandings that we are utilizing when we approach another (a third) culture rather than to say, “the biblical understanding.” This respondent, for one, is not as convinced that counseling and psychotherapy approaches are useful in cross-cultural settings as is the author of the article in view. Clearly, the usefulness of such approaches could be enhanced if the user first becomes transparent about his or her own ethnocentric bias, and whatever cultural bias exists in terms of both theory and practice, before moving to the point of engaging in what David Hesselgrave is pointing to as a thoroughgoing analysis of the cultural setting in which these activities are to be carried out.

When it comes to cross-cultural counseling, the first word to

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those who would engage in it should be, “Become transparent about your own ethnocentric bias and the ethnocentric bias of the theories and practice of counseling that you are seeking to utilize.” The second priority would be, “Be very sensitive to the implications of seeking to apply those counseling procedures and methodologies” in any non-Western culture. The third priority would be, “Persons are more important than problems. The counselor should remain focused on persons as a first priority and problems only insofar as they are important to the persons receiving ministry.”

David Augsburger

The “culture-sensitive counseling” concept is a major step forward from the present widespread practice of psychological imperialism. The pastoral-counseling movement is indebted to David Hesslegrave for initiating one of the first serious encounters among missiology, anthropology, and pastoral psychology in his recent book on the subject.

Perhaps it is because he is writing of pastoral counseling and psychotherapy from outside the disciplines that he handles the agenda in ways that parallel cross-cultural communication or cross-cultural church-building. But the need for pastoral counselors is to move even beyond cultural sensitivity to cultural embeddedness in theory and practice. Personality and culture are part-processes of human systems that are jointly encountered in counseling and therapy. Thus my response to Hesslegrave’s article is less a disagreement with what is said than a concern for what is unsaid about the essential depths of persons, relationships, groups, and systems. The basic assumptions that Hesslegrave expresses at the outset are cases in point.

First, the distinction between counseling and psychotherapy as the difference between problem-solving or directing change versus administering therapy to alter pathology cannot be neatly maintained. People on cultural boundaries become involved with persons in deep pain where more than problem-solving techniques are required. Since pathology is culturally defined, it is experienced as internal dysfunction in individualistic cultures and as sociofamilial dysfunction in more sociocentric cultures. Missionaries have often dealt with intensely therapeutic issues when they saw themselves as directing change or helping people to solve problems, but their individualistic theology and psychology blinded them to what was occurring.

Second, the problem of imported values has deeper and longer-term roots than the use of psychology and counseling methods learned in Western seminaries. The individualism of fundamental, evangelical, mainstream Protestant or Catholic theologies alike has been a secularizing, fragmenting, and Westernizing force, the impact of which becomes particularly visible as persons attempt to apply Western counseling remedies to individuals in a corporate context. Pastoral counseling must confront theological as well as psychological and sociological imperialism.

Third, every culture contains health and unhealth, healing and transformation. Counseling and therapy help to free the power within persons, families, and communities for healing to occur. Thus effective therapy is an extension of the cultural depths of person, family, community.

Fourth, the counseling principles and practices must arise from within the culture, although all cultures may be enriched by cross-fertilization with a second culture, and any therapy may be deepened by gifts from another community. No therapy is culturally, politically, or morally neutral. Each theory and theology of therapy is shaped by the context in which it is articulated and is powerful to the extent that it taps the depths of the culture’s inner realities.

Soul loss, breach of taboo, sorcery, and spirit intrusion are key elements in cultures where they are metaphors for deeper visions of the human condition. The pastoral counselor must come to prize and respect these cultural depths, and honor and follow them carefully in the process of healing.

Naikan therapy is an example of a healing process that is fundamentally different from Western processes because it is congruent with the characterological and developmental personality structures of Japanese families and persons. Hesslegrave selects it as an appropriate case study of culturally grounded therapy.

The four conclusions that Hesslegrave draws in ending his article are helpful, hopeful, and heuristic steps toward an authentically transcultural vision. To them I would add: (1) the counselor must be capable not only of attending to the culturally conditioned interpretations but of experiencing what I call “interpathic listening, intuiting, and understanding,” which goes beyond empathy to perceive from an alternate epistemology; (2) roles and models of helping in the culture in question must be honored as well as the deeper contents of group, family, and personality of all parties in any therapeutic transaction; (3) Western approaches need more than eclectic selection or enlightened modification; they must be owned, transformed, and grounded in the host culture; (4) learning methods from other cultures, religions, and traditions will be a great source of enrichment for us. We shall gain much by interpathic listening and learning.

Hesselgrave deserves careful reading by all counselors who work along cultural boundaries. One hopes that they will use his insights as incentives to move more deeply into dialogue on the nature of pastoral counseling and psychotherapy in different worlds of tradition, vision, and values.

David Augsburger
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I would like to thank my respondents sincerely. A large part of my purpose in writing my book *Counseling Cross-Culturally* and, indeed, this particular article, was to expedite just this sort of dialogue. That two such eminent colleagues would take the time to respond so thoughtfully is a source of great encouragement.

It hardly seems necessary to point out that the article before us represents a decidedly limited effort to contribute to what I hope will be an expanding literature on an important area of inquiry. On the one hand, viewpoints within the field of psychology and counseling are so numerous and diverse as to discourage branching out into cross-cultural concerns. On the other hand, the stakes are so high that we dare not procrastinate any longer. That I could not address all of the questions with which my respondents would like to have me deal is a source of frustration to me as well as to them.

Drs. Hinkle and Augsburger have their own distinctive perspectives while agreeing with each other (and also with me) at certain important points. Allow me to address several more or less unique criticisms first; and then to emphasize a point or two at which their remarks tend to converge.

Hinkle takes exception to my starting point and, indeed, to the starting point of the larger inquiry. He says that the problem-solving approach is ethnocentric and that we would do well to begin cultural analysis by developing an awareness of our Western worldview with its cultural biases.

It may be that Kluckhohn and Murray reflect a Western bias when, from an anthropological perspective, they define culture as a storehouse of ready-made solutions to human problems. However, in view of the other ways in which they define culture, I suspect that they have a very encompassing understanding of “problems” in mind rather than the more narrow implications involved when a counselor speaks of the “presenting problem.” All cross-culturalists are familiar with the gulf that exists between such cultural differences as task orientation and relationship orientation, and individualistic-independency cultures and collectivistic-dependency cultures. By coupling problem-solving with effecting change and emphases on sociological groups, I would have hoped that the purview of my article would not be perceived as limited to the more narrow meaning common to the problem-solving approach to counseling. Evidently I did not succeed and Hinkle’s criticism is therefore well taken.

The larger question of where to begin the study of cross-cultural counseling is an interesting one. To Western logic it does seem that we should begin by unmasking our ethnocentrism. However, experience seems to indicate that from a practical point of view this does not really work. It is extremely difficult to recognize and analyze one’s own culture without external points of reference. With that in mind I have tried to contrast relevant and salient features of other cultures as they relate to counseling in order to heighten sensitivities in this area.

As I read Augsburger’s response, one of his main points is that we must move beyond cultural sensitivity to cultural embeddedness. He says that effective therapy is an extension of the cultural depths of a person, family, and community. He insists that counseling principles and practice must arise from within the culture, though cross-fertilization is helpful. In all of this I could not agree more. Once again we are dealing with what may be thought of as a truism espoused by all cross-culturalists. (To draw upon an analogous contemporary discussion, all serious advocates of contextualization agree that contextualization ultimately must be done from within a culture.) Very few individuals are sufficiently knowledgeable and bicultural to be able to do “culturally embedded” counseling in a second culture, however. If we are to counter the “psychological imperialism” that both Augsburger and I deplore, we must begin somewhere. Cultural sensitivity would seem to be as good a place as any.

Both of my respondents speak to the relationship between what may be termed care/counseling and counseling/psychotherapy. Hinkle criticizes me for not making a clear distinction between them. Augsburger says that they cannot be neatly divided. After surveying much relevant literature I am confident that each could make a good case for his position. Personally, I find it helpful to place the various approaches on a continuum, while urging practitioners to stay within the bounds of their expertise. I doubt that very much dogmatism is warranted in any case. It seems to me that there are few areas of inquiry where there is more radical disagreement than in the area of psychology/counseling, unless perchance it would be missiology!”

“...There are few areas of inquiry where there is more radical disagreement than in the area of psychology/counseling, unless perchance it would be missiology!”

Wherever we might agree or disagree, I am indebted to Drs. Hinkle and Augsburger. When I review my own cross-cultural experience, the relevant literature, and the counseling books and programs that we have exported to other parts of the world, I become anxious. I am hopeful, then, that this kind of dialogue will further the kingdom cause, and I look forward to the stimulation that these and other colleagues continue to provide.
The Legacy of Samuel M. Zwemer

J. Christy Wilson, Jr.

In the judgment of Kenneth Scott Latourette, "No one through all the centuries of Christian missions to the Muslims has deserved better than Dr. Zwemer the designation of Apostle to Islam."

Samuel Marinus Zwemer was born in Vriesland, Michigan, on April 12, 1867, the thirteenth child in a Dutch Reformed minister's family. Many years later when he shared with his mother that he believed God was calling him to the foreign field, she told him that she had dedicated him to the Lord’s service and placed him in the cradle with the prayer that he might grow up to be a missionary. There was Bible reading at every meal and the family went through the whole of the Scripture in this way together each year. With such a heritage, it is little wonder that Samuel felt he had accepted Christ as his Lord and Savior as far back in his boyhood as he could remember.

During Samuel Zwemer's senior year at Hope College, Robert Wilder, a pioneer of the Student Volunteer Movement, visited the campus. While he was presenting the needs of missions, he had a map of India on display with a metronome in front of it. It was set so that each time it ticked back and forth one person which stated: "God helping me, I purpose to be a foreign missionary."

The call of Zwemer to the ministry was reinforced by this pledge to go overseas as a missionary. On September 19, 1887, he entered the theological seminary of the Reformed Church in New Brunswick, New Jersey. He also served with the Throop Avenue Mission of that city in evangelism and visitation of the poor, since he was vitally interested in social work and did all that he could to help people in the slums out of their poverty and degradation. He urged those whom he visited to find a new outlook on life as committed Christians, but regardless of their response, he helped them with such personal problems as finding work or getting needed medical attention. During the first year of his theological course, Zwemer set aside the hour from twelve noon to one o'clock as a special time for prayer and devotions. He later developed the habit in his quiet time of reading the Scriptures in a different language every day of the week to keep up his knowledge of these tongues.

Zwemer also began to acquire a knowledge of medicine, which he hoped would be a help in his missionary career. He carefully read Gray's Anatomy, a manual of therapeutics, and other medical texts. At a later period in his course, he went on weekends to New York and worked in a clinic with a young doctor who later was knighted, Sir William Wanless, one of the best-known missionary physicians and surgeons in India. Dr. Wanless gave him lessons in medicine, and Zwemer acted as assistant and pharmacist. The custom of the Bleecker Street Mission Clinic in New York City was always to paste a Scripture verse along with the label on each medicine bottle. One time this caused a good deal of consternation. A patient returned much perturbed, since he had read on the bottle the Bible verse "Prepare to meet thy God!"

Zwemer preached his first sermon on March 11, 1888, to a congregation of black people in a small New Brunswick, New Jersey, church. In this and his home visitation, Zwemer was getting early training in ethnic relations, and he was throughout his life free from racial bias or prejudice.

During the first year of his study at New Brunswick Seminary (1887–88), Zwemer had a talk with James Cantine, who as a middle was a year ahead of him. Samuel said, "You know, we must get something definite under way. I propose that you and I offer ourselves to go to some needy field and possibly start a new work." Cantine replied that he had been thinking along the same lines, so they shook hands and joined in prayer that they might be used in this way. Professor John G. Lansing, who taught Hebrew at the seminary and who had spent a number of years in Egypt, became their adviser and close friend in preparing for their missionary activity. As their plans took shape, Zwemer and Cantine envisaged the possible opening of a new mission, and they selected Arabia, the homeland of Islam, as the most difficult field they could find. The Muslim religion was the only one that had met and conquered Christianity on a large scale and thus was the great rival of the Christian faith. They adopted as the motto of their organization the prayer of Abraham in Genesis 17:18, "O that Ishmael might live before Thee."

Cantine and Zwemer approached different societies about being sent to Arabia as missionaries, but none would sponsor them, stating that it was foolish for them to want to go to such a fanatical people. Samuel's subsequent comment was, "If God calls you and no board will send you, bore a hole through the board and go anyway." He then visited churches to help raise Cantine's support while the latter went to other congregations helping to get funds for Zwemer's backing. Thus the Arabian Mission was formed.

Zwemer had grown to a height of six feet. His 160 pounds were spread evenly over his frame, so he appeared somewhat thin in his loose-fitting but carefully tended suits, usually of dark gray. His face caught attention, and his eyes seemed always sparkling with fun. The prominent Dutch features would break into a friendly smile at the slightest provocation. He thought deeply on theological questions and became an evangelical, with a belief founded upon the Bible as God's written Word and the revelation of a divine Christ who gave his life in atonement on the cross and rose again. He came to know the Scriptures thoroughly. He often quoted them with unusually apt application and presented truth with a dash of his marvelous sense of humor.

James Cantine graduated from seminary in 1889, a year before Zwemer, and went on to Beirut to study Arabic. Before he left, the students presented him with a pair of binoculars, which Sam said were appropriate, as he was going "to spy out the land." Zwemer completed his seminary work and graduated with honors, receiving his B.D. degree and going on to be ordained in the Reformed Church on May 29, 1890.

Zwemer left America as a missionary for Arabia in June 1890. His father and his older brother Frederick sailed with him to Europe to speed him on his way. They went first to Holland, and from there Samuel visited Scotland to make contact with the Scot-
tish Presbyterian Mission, the only society that then had work in Arabia. He also wanted to meet the titled family of the brilliant young Scotsman, Ian Keith Falconer, who had given his life as a martyr to disease in the city of Aden of the Yemen in 1887. While passing through London, Zwemer purchased the two-volume work *Travels in Arabia Deserta* by Charles M. Doughty. These texts became his constant companions until he sold them years later to T. E. Lawrence, better known as “Lawrence of Arabia.”

In Beirut, Zwemer and Cantine studied with national teachers and were privileged to sit at the feet of the prince of Arabic scholars, Dr. Cornelius Van Dyck. He was the translator of the Bible into Arabic and cautioned the young students, “The learning of Arabic is a seven-day-a-week job.”

Before the close of 1890, Zwemer and Cantine left Beirut for Cairo. There they met their old seminary friend and instructor, Dr. Lansing. As the three men pored over maps together (Arabia is about the size of the United States east of the Mississippi River), Cantine finally suggested, “Now Sam, you survey the Red Sea side of this great peninsula and possibly the southeast coast, and I will plan to examine the locations to the East and on the Persian Gulf.”

After some months in Cairo, Cantine took a direct steamer for Aden, while Zwemer later boarded a coastal vessel down the Red Sea, making stops at several ports. Zwemer was privileged to have as a fellow passenger Anglican Bishop T. Valpy French, of the Church Missionary Society, who had spent many years working with Muslims in what is now Pakistan. Their first stop was in Jidda, the port of Mecca. At once Bishop French went to a coffee shop, and opening a large Arabic Bible, began to read to the men seated there. Although Zwemer had been fearful that direct preaching might lead to violence, the patrons of the coffee shop listened intently as Bishop French expounded the Scripture in high classical Arabic.

The travelers reached Aden fifteen days after leaving Suez. There they met Cantine, who had rented rooms for them. With him was Kamil Abdul Messiah, a convert from Islam who had come from Syria to work with them and join in the search for a permanent location. In Aden they suffered attacks of malarial fever and their finances were at an all-time low. Long overdue salaries providentially arrived in the nick of time, and they were able to go on with their plans. Bishop French decided to locate in Muscat, while Cantine went up the Persian Gulf to the east and north, and Zwemer took Kamil Abdul Messiah with him to visit the southern coast as far as Mukalla, the seaport for the interior provinces of Arabia.

During June and July of 1891, Zwemer decided to try to visit the city of San'a, which had long been closed to foreigners. He went by ship from Aden to Hodeida and then six days on mule back. In the city of San'a, he was given a good deal of freedom to witness. On the boat returning to Aden, there were several British officers who were going to India. When Zwemer described his journey to San'a, they at first did not believe that he had been there. When they were finally convinced, two of these officers nominated him to become a Fellow of the Royal Geographic Society. He was elected for life and thus could write “F.R.G.S” after his name.

In the meantime, Cantine made the trip to the east of the Arabian peninsula and up the Persian Gulf in search of a location. On his arrival at Muscat, he learned that Bishop French had died there and was buried in a sandy cove nearby.

Cantine went on from Muscat to the island of Bahrain and then across to Bushire on the Iranian side of the Persian Gulf. From there he traveled to Basra. He had not been there long before he was convinced that this would be an ideal place to begin their operations. He wrote for Zwemer to come as soon as possible.

They were made agents for the British and Foreign Bible Society and were able to open a shop for the sale of Scriptures in the bazaar. It was not long, however, before opposition developed. Zwemer wrote: “The mission passed through a period of determined opposition and open hostility from the Turkish authorities. The Bible shop was sealed up and a guard placed at the door of the house occupied by the mission. Fortunately, the opposition was short lived.” The new mission, however, was to suffer something worse than government opposition. Kamil Abdul Messiah died after a short illness. He had been working with Muslims and it was suspected that he had been poisoned.

In 1892 Zwemer visited the island of Bahrain, halfway down the coast, and was able to open a work there. Later in the same year, Peter Zwemer, a younger brother, joined the mission and opened a substation at Muscat. In 1894 the Arabian Mission was adopted by the Board of the Reformed Church and became one of their regular fields.

Word came from the Church Missionary Society (CMS) asking Cantine and Zwemer to meet two new women recruits coming from Australia and to assist them on their way. One of these was Amy Wilkes, a charming young nurse with whom Samuel Zwemer fell in love. They were married at the British Consulate in Baghdad on May 18, 1896. The Church Missionary Society, however, did not surrender its prize easily. They required that Amy pay the cost of her journey to the field. It was necessary for Zwemer to meet this obligation, so it was said that he had purchased his wife in accordance with true Arab custom.

The Arabian Mission had now acquired its first woman member. Samuel Zwemer took his wife to the island of Bahrain. She, as a trained nurse, began at once to help Samuel in his rudimentary medicine. The work was demanding, and among the hardships to be endured were days and nights of fearful heat. When Zwemer wrote his first book in Bahrain, he wrapped a towel around his hand to keep the perspiration from blotting the paper. The book, *Arabia: The Cradle of Islam*, went through four editions from 1900 to 1912. The second book he wrote in Bahrain was *Raymond Lull, First Missionary to Moslems*. This short biography of the great early missionary was translated and published in Arabic, Spanish, German, Chinese, and Dutch. Other additions to the Arabian Mission were two doctors sent out and supported by the University of Michigan.

In spite of better medical care, Peter Zwemer died of illness late in 1898 and two daughters of Samuel and Amy Zwemer succumbed to dysentery in July 1904. The sorrowing parents inscribed on the tomb that marks their graves on the island of Bahrain, “WORTHY IS THE LAMB TO RECEIVE RICHES.” They also had a son, whom they named Raymond after the great Spanish missionary to North Africa, Raymond Lull. Another daughter, Elizabeth, married Dr. Claude Pickens, and they served as missionaries to Muslims in China.

After Samuel Zwemer and his wife returned to the United States for a furlough in 1905, he received two calls at the same time. The Reformed Board of Foreign Missions asked him to become their field secretary. The Student Volunteer Movement also called him to work for three years as traveling representative for recruitment. Since, even after much prayer, he could not decide between the two calls, he accepted both!

A great part of Zwemer's time for the next five years was spent speaking at conventions. He was largely responsible for the first General Conference of Missionaries to the World of Islam, held in Cairo in April 1906. This was sponsored by mission boards with work in Muslim countries. His effectiveness was never more
evident than at the quadrennial conferences of the Student Volunteer Movement. Robert E. Speer wrote, "Dr. Zwemer hung a great map of Islam before us and, with a sweep of his hand across all those darkened areas, said: 'Thou O Christ art all I want and Thou O Christ art all they want. What Christ can do for any man, He can do for every man.' "3 Speer and Zwemer probably influenced more young men and women to go into overseas missionary service than any two individuals in all Christian history.

Zwemer was eager to get back to the field in Arabia, but John R. Mott urged him to stay over for the 1910 Student Volunteer Convention in Rochester, New York. It was at this meeting that Zwemer, in a telling address, used the words that have often been quoted since: "His kingdom is without frontiers." In 1910 the great World Missionary Conference also was held in Edinburgh, Scotland. Zwemer was on the Organizing Committee on Occupation of the Field and took a leading part in the conference, which drew representatives from most of the world. During the conference, a committee met to lay plans for a quarterly publication called *The Moslem World*. The magazine was born with the January 1911 issue, with Zwemer as editor. His habit of dashing from the Persian Gulf to Egypt or some other part of the world made the difficulties of editing and publishing formidable. However, he managed to put out this scholarly publication every quarter for thirty-seven years without interruption.

Just as he had been the leader in organizing the Cairo Conference in 1906 on work for Muslims, Zwemer became the moving spirit behind a second Christian consultation on work for Islam, which was held in Lucknow, India, in the latter part of January 1911. He had by this time become known as a leading authority on Christian work for Islam. It was therefore not surprising that a call came to him in 1912 to move to Cairo, the center of Islamic thought and in many ways the key city to Muslims of Africa as well as of Egypt. Canon W. H. T. Gairdner of Cairo called Zwemer "a steam engine in breeches." While he was in America on a visit in 1914, Zwemer gave 151 addresses in 113 days, ten of them at the Kansas City Student Volunteer Convention. "In this century," wrote Robert E. Speer, "not many men have lived who had the talent and drive of Samuel Zwemer. During his lifetime he exerted a tremendous influence on the Christian mission to Islam, as well as the worldwide advance of the Church and the Gospel."

Throughout Zwemer’s ministry in Egypt from 1912 on he was always a zealous distributor of tracts. Once in Al-Azhar University in Cairo, the leading theological school of the Islamic world, he was asked for some leaflets and gave them to the students. Later a fanatical professor got hold of the tracts and the matter was reported to officials and taken to the British government, which at that time was in control of Egypt. Zwemer was ordered to leave the country. He took a steamer to Cyprus and returned to Egypt two weeks later on the same boat. The matter ended there, but one of the Muslim theological students of al-Azhar later became an earnest Christian.

A missionary journey through North Africa was made by Zwemer in May and June of 1922. Conferences were held in Algiers, Tunis, and Sousse. In these consultations, Zwemer led the devotional services each day and also gave addresses on "Islam as a Missionary Problem." He recalled the church fathers who had been there—Tertullian, Cyprian, Augustine—when North Africa was one of the greatest centers of the Christian church. At that time, it had large churches, libraries, and a Christian population numbering in the millions. Then came the tidal wave of the Muslim conquest in the seventh century. The libraries were burned and the churches were either made into mosques or destroyed. Populations were blotted out and North Africa became "The Land of the Vanished Church."

In Constantine, Algeria, Zwemer was entertained by Dr. Percy Smith of the American Methodist Mission who brought together some eighty Muslim converts from several cities to meet with him. Next Zwemer went to Morocco. Meetings were held in Casablanca and a more extended conference at Marrakesh followed by a visit to Tangier.

The Dutch Reformed Church in South Africa issued an invitation in 1925 to Zwemer to take part in a crusade with special reference to awakening the churches to their duty toward Muslims. By being able to preach in English and Dutch to general congregations and in Arabic to Muslims, he was providentially prepared for such leadership. Even at that time, the race question was a burning issue for the churches. Zwemer had to tread cautious tiously while at the same time making clear his Christian position against discrimination and racism. After the crusade in Johannes burg, Zwemer boarded the train to Pretoria to take part in the General Conference of Students. For the first time in the history of South Africa there were two black African leaders on the platform. The subject of the meeting was "Christianity a Universal Religion—No Other Savior." One student asked, "What can we do to work for the elimination of racial prejudice?" Zwemer replied "You have already begun with these black leaders and the declaration that no race can be excluded if Christ is the universal Savior of all." One of the chief results of Zwemer’s visit was to awaken churches of Europe and America to the extent of the Muslim presence in southern Africa.

Zwemer’s travels also took him to the Netherlands East Indies (now Indonesia). The invitation for the visit had come to Zwemer from the Dutch Reformed churches of Holland. The purpose of the trip was to acquaint missions ministering in Java and Sumatra with literature for work among Muslims and to seek a greater comity and cooperation in work for Islam among the sixteen societies serving there.

John R. Mott was chairman of a gathering for Christian workers for Muslims held in Jerusalem in 1924. Dr. and Mrs. Zwemer were asked by Mott to take the results of the conference to a meeting of missionaries from Arabia, Iraq, and Iran, to be held in Baghdad later in 1924. When they reached the Mande bridge over the Tigris at Baghdad, they were delighted to find James Cantine, the co-founder with Zwemer of the Arabian Mission, waiting for them. The conference took place at the Baghdad YMCA. The Zwemers then went to the station they had founded in Bahrain. The people vied with one another to show honors to those who had gained a foothold for Christian work there with such difficulty. Could the Zwemers ever forget Bahrain with the graves of their two little girls?

The Zwemers traveled on to Teheran in Iran. There a con-
Literature. When they arrived in Bombay, conferences had been held on the same ship so they gave him some Christian Arabic literature. Zwemer conducted a series of lectures on the Christian approach to Islam and Mrs. Zwemer planned over the length and breadth of India. Zwemer gave a conference on literature was held. For "Exhibit A" Zwemer had gathered all the Christian publications produced in Iran over more than a generation. It made a rather small pile, and much of it was unattractive and out of date. The members of the conference were duly impressed and resolved to remedy this omission. The Christian Literature Committee was soon producing many new items.5

The Zwemers then went on to India. The Sultan of Muscat was on the same ship so they gave him some Christian Arabic literature. When they arrived in Bombay, conferences had been planned over the length and breadth of India. Zwemer gave a series of lectures on the Christian approach to Islam and Mrs. Zwemer conducted meetings for women.

Zwemer also made very important visits to China. Since there were Muslims in every Chinese province and over forty million followers of the Arabian prophet in the entire country, Zwemer had long awaited an opportunity to visit that great land to encourage evangelism for Muslims and the distribution of Christian literature among them. He visited a number of the large Chinese cities where there were Muslim populations. He was even invited to speak in mosques because of his knowledge of Arabic and Islam.

As he traveled far and wide to contact Muslims wherever they could be found, Zwemer continued to write and publish books on Islam and Christian missions. The Glory of the Cross was published in London in 1928. This was the author's favorite book among over fifty volumes that he wrote. It was also his best-selling publication. After his many journeys, he also published Across the World of Islam in 1929.

Zwemer accepted an invitation from Princeton Theological Seminary late in the 1920s to be professor of the Chair of History of Religion and Christian Missions. His travels continued, however. He gave main addresses on several occasions at the Keswick conventions in England. It was there in 1915 that he had spoken with power on Peter's words in Luke 5:5: "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word, I will let down the net." He related this to work in Muslim lands. Yet—he said—by faith as we obey our Lord's commission, the time will come when Muslims will be brought to Christ in such numbers that the boats (or churches) will not be able to hold them. The audience was so affected by the message that they asked what they could do. Dr. Zwemer said, "Pray." From this was born the Fellowship of Faith for Muslims,6 which continues to this day as a prayer ministry in various countries. He appeared time and time again at the Northfield mission conferences, which had been started by Dwight L. Moody in 1886. He taught summer courses at Winona Lake, Indiana, and continued to take a leading part in the great Student Volunteer conventions held every four years.

There was the sudden passing on January 25, 1937, of his beloved wife, Amy Wilkes Zwemer, who had been his constant inspiration and co-worker for more than forty years. After she was gone there was a poignant loneliness. But in spite of this he kept his sense of humor and when he retired at seventy-one from his professorship at Princeton Seminary, he claimed it was in order to go into "active service."

In 1939 Zwemer moved to New York City. His old colleague of the early days in Arabia, James Cantine, introduced him to a woman named Margaret Clarke. Their friendship grew into romance and they were married on March 12, 1940. Margaret had worked as a secretary and began at once to help in Zwemer's literary work. They lived in an apartment on Fifth Avenue, which they were able to rent at half price since it was on the thirteenth floor.

In addition to his preaching and writing, Zwemer taught courses in missions at Biblical Seminary in New York City and at the Training Institute of the Christian and Missionary Alliance in Nyack, New York. Just after Christmas in 1946, he was a keynote speaker at the first Inter-Varsity Student Foreign Missions Fellowship Convention, which was held at the University of Toronto in Canada. This in following years was held on the campus of the University of Illinois in Urbana and became the successor of the Student Volunteer conventions.

In 1949, his eighty-third year, the mission of which Zwemer was a founder observed its sixtieth anniversary at the annual meeting in Kuwait on the Arabian coast. Zwemer and his wife, who had been invited to attend, sailed to Beirut, went on to Iraq by car, and flew to Bahrain. After a visit to the graves of the missionaries and the children, Zwemer said, "If we should hold our peace, these very stones would cry out for evangelization of Arabia!"

Margaret became ill soon after their return from Arabia and died in a New York hospital on February 21, 1950. Two years later, on February 16, 1952, Zwemer was asked to give an evening address at a meeting of the Inter-Varsity Christian Fellowship in New York. As usual, he was there early, and since another scheduled speaker had not arrived, Zwemer delivered an address in the afternoon also. The next day, at midnight, he suffered a heart attack, and was taken to Presbyterian Hospital.

As was always the case, he made friends immediately with doctors, nurses, and patients and brought to many of them a message of comfort and hope from the Great Physician. After several weeks of recuperation, Zwemer was deemed well enough to go to the Harkness Convalescent Home at Port Chester, New York. Then on Wednesday, April 2, 1952, quietly and rather suddenly the tired compassionate heart ceased to beat.

A memorial service was held in the First Presbyterian Church in New York City. President John Mackay of Princeton Theological Seminary, at this service, called him the "Prince among missionaries and an apostle to Muslims." Dr. William Miller, speaking at the Urbana Student Missionary Convention in 1967, which was the centennial celebration of Samuel's birth, said, "Dr. Zwemer's pleading voice thrilled multitudes of Christians in many lands, inspiring them to work and pray for the Muslims of the world. The challenge he sounded then must be heard again today. For today the number of Muslims is much greater than it was when Zwemer dedicated his life for their salvation, but the number of Christians who are seeking to save them is pitifully inadequate. The doors are opening, but who will enter them? The walls are falling, but who will occupy the city? The fields are becoming white for harvest, but the laborers are few!"

"After a visit to the graves of the missionaries and the children, Zwemer said, 'If we should hold our peace, these very stones would cry out for evangelization of Arabia!'"
Notes

2. The following account has been taken mainly from the biographies of Samuel Zwemer written by the present writer’s father, J. Christy Wilson, Sr., entitled *Apostle to Islam*, and *Flaming Prophet* (New York: Friendship Press, 1970). To keep the text from becoming overly cumbersome, quotation marks from these two sources have not been added. The present writer also includes incidents that came from knowing him personally.
4. Ibid., p. 79.
5. On this occasion Dr. and Mrs. Zwemer also visited Tabriz, the capital of Azerbaijan in northwestern Iran. It was here that the present writer’s parents served as Presbyterian missionaries from 1919 to 1939. He vividly remembers their visit, since he was a boy of six years of age at the time. This was the beginning of a great friendship between Dr. Zwemer and the present writer’s father, which not only resulted in his succeeding Zwemer on the Princeton Seminary Faculty in the area of missions, but also in the writing of Zwemer’s biography, *Apostle to Islam*.
6. The Fellowship of Faith for Muslims, 205 Yonge Street, Room 25, Toronto, Ontario, Canada M5B 1N2.

Works by Samuel M. Zwemer


Works about Samuel M. Zwemer


Unexpected News: Reading the Bible with Third World Eyes.


This is the kind of book a lot of us have been waiting for. It starts with biblical texts, is more lively and readable than pentecostal preachers or the media manipulators of the electronic church—yet manages to communicate the fundamentals of Latin American theology in a way that leaves me gasping in admiration. Shortly after I started reading it, I gave another copy to a dear friend (charismatic, fervent Reagan supporter) who’s been highly skeptical of my forays into liberation theology. She finished the book before I did and then purchased five more copies for various conservative pastors and friends!

Many of the texts for the “sermons” are well known, a few not: Luke 24; Exodus 1–3; 2 Samuel 11–12 (David and Nathan); Jeremiah 22 (Jeremiah and Jehoiakim); Luke 1:46–55; 4:16–30; 10:25–37 (Good Samaritan); 9:28–43 (transfiguration); Matthew 25:31–46; Daniel 3:1–

18 (fiery furnace). But the exposition is always fresh: solid in content and scintillating in style.

Most of the content revolves around the word “change”: changing methods, sides, stories, priorities, perspectives, structures, the question, location, and the answer. The last chapter is on our unchanging allegiance. Brown’s long experience in communicating disturbing truths to North American audiences is reflected in his sensitivity to our hangups with Latin American theology (see especially the epilogue: “For Those Who Feel Personally Assaulted”).

Conservatives who read the Bible only to find confirmation of their five favorite fundamental doctrines may be perplexed that Latin America has another theological agenda. But they will find it difficult to deny that a whole world of hitherto unexplored biblical perspectives emanates from the third world.

While this book may not be the place, and liberation theology has no real consensus at this time, we can hope that future works will develop the centrality of the cross as not only penal substitution, but also voluntary substitution to institutionalized violence; and forensic justification as God’s fundamental liberating act (recall the classic scene in Pilgrim’s Progress where the burden falls off). Brown’s omission of texts from Paul undoubtedly is symptomatic of a continuing weakness—and ongoing hermeneutical battle—in liberation theology.

A delightful sign of the transformation of “capitalist” structures is the fervent tribute to Orbis Books (Catholic, Maryknoll) at the beginning of a book issued by Westminster Press (Presbyterian).

Those who are steeped in the weighty tomes of liberation theology may find few new ideas here—except possibly one that is really very old: start with the Bible. But even liberation-theology addicts can learn a lot from Brown about communicating their concerns to hostile, conservative Reagan enthusiasts. And for suspicious pastors, uninitiated lay leaders, and uptight elders, it would be hard to imagine a better introduction. In the words of Jorge Lara-Braud, “This book confirms the author as the ablest U.S. interpreter of third world Christianity” (back cover).

—Thomas D. Hanks

The Church and Women in the Third World.


This book is a collection of eight essays contributed by women and men, Protestants and Catholics, from the third world as well as the first. It deals with the relationship between the church and women within various third-world contexts and utilizes the results of empirical research as a basis for its evaluation. The authors have sought to examine three facets of the relationship between the church and women under three sections: Christian images of women, the role of women in the church, and the church’s role in affecting the status of women.

The section on Christian images of women is significant for the questions it raises as to what are the roots of the earlier missionary images of third-world women, such as “sufferers” or “victims,” and to what extent those images have changed both in the West and in the third-world societies. The question of the “roots” of images of women is crucial to anyone with feminist concerns. Deeper research into this whole matter is needed, particularly taking into more serious account the realities of the ancient indigenous cultures.

With regard to the role of women in the church, the study reveals that what women contribute to the life of the church varies from church to church and region to region. A lot of valuable information in this regard is made available on churches, both Roman Catholic and Protestant, belonging to Asia, Africa, and Latin America. One may with special interest read the chapter on Sor Juana Inés de la Cruz, “the first woman theologian in the Americas,” who lived as early as the seventeenth century. Studies on the role of women, both lay and religious, of the Roman Catholic Church show that women, on the whole, have begun...
to move forward in positive directions as set by Vatican Council II, though their role is yet to be fully recognized by the church. One gets an almost similar picture of the other churches too. Women do face serious problems of dependency and subordination to men, but they are slowly moving into positions of responsibility. The section concludes with an enlightening chapter on the effects of cultural change on biblical interpretation.

The final section deals with the impact that the church has had on the status of women in general. The focus here is mainly on women in Philippine basic Christian communities. The data in this section should have been made more representative of the third world.

The book includes an annotated bibliography that is very helpful for further study on the subject. The editors deserve genuine appreciation for their valuable contribution to the literature on the role and status of women in the third-world churches.

—Leelamma Athyal

A Call to Discipleship: Baptism and Conversion.


This book is the outcome of a major study project undertaken by the National Council of Churches in India on the much debated question of baptism and conversion in relation to the peculiar needs and challenges of modern India. The participants included ministers, theologians, and lay leaders representing the Roman Catholic Church, the Syrian Orthodox churches, and the leading Protestant churches in the country.

The issues discussed include: Should conversion mean leaving behind one's own social and cultural heritages? What does baptism mean in terms of one's commitment to a life of costly discipleship and service within the corporate human community of which one is a member? What should be the church's attitude toward those who accept Jesus Christ as their Savior, and yet, for some genuine reason of their own, do not want to be baptized? Can there be discipleship without baptism?

These issues arise from the concrete situations of mission context in which the church finds itself in India, and they are related to the various ways in which specific groups have approached the question of the interrelationship of baptism, conversion, and church membership. There are, for instance, many Hindus who accept Christ and acknowledge him to be their Savior, but refuse to take baptism in their cultural context. There are others who are willing to take baptism as a sacrament and a sign of their acknowledging Christ, but would have nothing to do with the normal life and activities of the established churches. There are still others who accept both baptism and church membership without experiencing the deeper reality of conversion in their lives. These include many who become Christians for some material benefits and find no difficulty in returning to their former religion when such benefits cease.

In this context, a serious attempt is made here to recapture the essence of the biblical teaching of baptism and conversion and to bring out its relevance for mission. In doing this, the recent theological discussions on the question of the presence of Christ in other religions are also taken into account. The book also offers useful details about the way in which baptism is administered in various churches, highlighting the important themes, symbols, and motifs in their baptismal liturgies.

The book reflects the efforts taken in India to seek a general consensus on one of the most crucial issues in relation to the mission and unity of the Indian church. But it could also prove to be a valuable contribution to the mission literature at large.

—Abraham P. Athyal

Mainstream Christianity to 1980 in Malawi, Zambia and Zimbabwe.


Missiologists and students of African Christianity will welcome this first general history of the region. Weller and Linden taught church history in major seminaries in Zambia and Malawi respectively. A first edition, prepared for use in the Malawi TEE program, has been expanded and updated to include Zimbabwe's liberation struggle and current place names.

The authors chose to write histories of the Roman Catholic, Anglican, and major Protestant churches country by country. They added an earlier thematic chapter on precolonial missions, and a concluding analysis of the church and national affairs.

Each church described is proud of its authentic African leadership today, yet is clothed in missionary-inherited patterns of organization, leadership, worship, and ethics. This history follows the same bifocal pattern, being neither authentically African nor solely mission history. On the one hand, Weller and Linden confirm that African priests, pastors, and evangelists were the most effective pioneer evangelists and church planters. On the other hand, they remain largely silent on contextualization issues, omitting Archbishop Milingo of Zambia's faith healing, women's renewal movements, indigenous Christian art and music, and emerging African theologies.

Three bright threads stand out in the warp and woof of denominational and national church histories presented: first, that mission schools were a gateway both to church growth and to individual advancement; second, that missionaries often were the conscience of colonial rule; third, that rapid advancement for African leaders enabled churches to identify with the independence struggle rather than being rejected as Western.

Like many collaborative efforts, the work lacks symmetry at several key points. Important stories of Dutch Re-
formed missions in Zambia and Zimbabwe, African independency in Zimbabwe, and Christian council initiatives have been omitted. Further histories will need to be written by African church historians with their cultural sensitivities. But don’t wait. For now Weller and Linden is a basic history worth reading. —Norman E. Thomas

Solidarity with the People of Nicaragua.


James McGinnis is convinced that “at stake in Central America . . . is the very soul of the United States of America” (p. xii). A staff member of the Institute for Peace and Justice in St. Louis, Missouri, McGinnis’s “basic goal is to foster relationships, to touch hearts and deepen solidarity, so as to lead to more creative, courageous, and persevering political action” (p. 4).

In one sense this is a classic Yankee-style “do-it-yourself” book with its list of resources and instructions. More basically, though, this disturbing yet attracting book offers no easy answers. Rather, it promotes costly discipleship along with God’s people in Nicaragua.

McGinnis begins by concisely exploring United States relations with Nicaragua and refuting some distortions that the United States administration has made many accept by dint of mere repetition. McGinnis claims no objectivity. Hence Solidarity is not so much intended to persuade the recalcitrant as to bolster those already convinced that United States policy in Nicaragua is “death-dealing.”

After this, McGinnis takes his readers on a tour of Nicaragua. Throughout he articulates an “integrated response” that proposes “pairing” relationships with Nicaraguan families, churches, and communities through visits and/or support projects. He aims for structural change in United States policy through Christian activism, and advocates simpler and spiritual lifestyles of fasting, praying, and sharing savings and other resources with Nicaraguans. This is tall order, but one clearly blueprinted in 162 plainly written and exceptionally well-organized pages.

Still, while much of the book is stirring, it is not without blemish. For example, McGinnis glosses over the largely political purposes of the CDS (neighborhood Sandinista Defense Committees). Also he disingenuously calls the 30,000-person regular army “relatively small”—though he well knows it is Central America’s largest.

—James C. Dekker

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Minjung Theology: People as the Subjects of History.


The ten essays in this volume are an attempt to formulate a Korean indigenous theology in a tense politico-social situation. All the essays are deeply rooted in and inseparably related to the real life of ordinary people in Korea, including Christians.

Minjung theology is an articulation of theological reflection on two aspirations of the Korean people: to resolve their suppressed han and to establish an ideal “kingdom.”

What is han? It may be translated as “a feeling of unresolved resentment against unjustifiable suffering” (pp. 24–25). This han, according to Kim Chihai, a self-proclaimed exponent of han, “is inherited and transmitted, boiling in the blood of the people” (p. 64). This is a common phenomenon in the third world, imposed by capitalist colonialism (p. 61). Therefore “the church ought to be the comforter to resolve the han of the minjung” and “to accept limited violence and ought to be a sanctuary for radicals and fighters” (p. 65).

Kim Yong-bock, in his chapter on messiah and minjung, says that minjung is the permanent reality of history and the subject of history; that Korean Christians from the beginning were the minjung, living among the poor and common people in a situation of oppression by the Japanese. So minjung theology is a theological reflection of the existential experiences of the politically oppressed, economically exploited, socially alienated, and culturally discriminated people of Korea, seeking “to inaugurate the messianic rule of justice, koinonia and shalom” (p. 195). All the other articles circle

Jong-Sung Rhee, president emeritus of the Presbyterian Theological Seminary in Seoul, Korea, is currently a research member of the Center of Advanced Theological Inquiry in Princeton, New Jersey.
Anabaptism and Mission.


Wilbert Shenk, editor of this volume, is vice president of the Mennonite Board of Missions, Elkhart, Indiana, and secretary-treasurer of the American Society of Missiology. He offers this collection of thirteen essays as an alternative "reading" of mission, since most mission history and theology is presented from the perspective of the dominant ecclesiastical traditions. By adding this volume from a believer's-church perspective, he is hoping to encourage missiological conversation among the numerous Christian traditions.

In the twentieth century the missiological agenda is established by mainline scholars, but in the sixteenth century it was the radical Reformers who were concerned for the mission of the church. None of the major Reformers issued a clear call to mission. The Anabaptists, on the other hand, believed that all Christians should obey the Great Commission. Their concept of mission grew out of their understanding of the church. Rejecting the Corpus Christianum with its nominal Christianity, they preached the gospel, gathered voluntary believing communities, and insisted on serious discipleship characterized by holiness, brotherly love, and peace. This conviction was forged in the context of suffering but with clear eschatological hope. The missionary task was carried out by the laity, including women, and spread through family relationships, community, and vocations as well as by intentional sending.

Calvin E. Shenk was a missionary in Ethiopia from 1961 to 1975. Since then he has been at Eastern Mennonite College, where he is Professor of Church Studies and Chairman of the Bible and Religion Department.
pects of that vision are not consistent with their heritage. Mennonites are again exploring the Anabaptist vision. Most of these essays are the result of that exploration.

The essays are heavily weighted on history. One wishes for more theological interpretation. There are differing Anabaptisms but there is also commonality and overlap of recurring themes. Except for Franklin H. Littell, all of the writers are Mennonite. An important strength of the book is that the writers are of several nationalities—American, Dutch, German, Japanese, Spanish. A possible weakness is that many of the essays were initially addressed mainly to Mennonites.

But this book is not only for Mennonites. Persons of every Christian tradition are invited to participate in the exploration of the Anabaptist vision. In the ongoing debates about mission all can profit from alternate perspectives on such topics as atonement and discipleship, the divine and human Jesus, evangelism and social action, the missionary community, eschatology and mission, the cross as suffering and powerlessness, ethics and mission, and the mission of peace in a violent world. Let us hope that this volume will stimulate ecumenical conversation in a spirit of mutuality.

—Calvin E. Shenk

God of the Lowly: Socio-historical Interpretations of the Bible.


The aim and purpose of the book are laid out in two introductions (to part one and part two) and three essays. Two essays invite the reader to consider a sociohistorical approach to the biblical text, that is, reading the text as a result of human relationships in concrete historical and social situations. Such a “materialist” reading of the Bible (as against a simply “spiritual” reading) not only reveals the real nature and meaning of the biblical text in relation to economic, political, and ideological forces; it also opens up new possibilities of relating the biblical text to “materialist” forces in the modern world. One further essay discusses this theme in the light of the New Testament, and comes to the conclusion that the doctrine of the incarnation is indeed a key in the materialistic approach to the biblical text, and that justice (in its wider sense of fairness, equality, concern for the oppressed, etc.) is a worthy goal for Christian praxis.

Daniel C. Arichea, Jr., a United Methodist minister from the Philippines, is on the staff of the United Bible Societies Translation Center, Bogor, Indonesia.

The Beatitudes: To Evangelize as Jesus Did.


The author, a noted Chilean pastoral theologian, says his objective for this book is “to take up the gospel, under the guidance of the church, and endeavor to discover the ways of evangelization according to the mind of Christ” (p. 8).

Galilea defines evangelization as “the following of Christ as Evangelizer and Redeemer of his sisters and brothers” (p. 4) and maintains that evangelization and spirituality are interrelated. Both come from rootedness in the discipleship of Jesus, and it is this “rootedness” that produces dynamism for mission. "Missionary dynamism" enables the church to follow Jesus in giving the "preferential thrust of evangelization toward the most needy, the de-Christianized, and those on the periphery of society" (p. 5). On the other hand, without rootedness in Jesus’ orientation, criteria, and attitudes, the church tends to turn inward upon itself and burn itself out trying to wash the already washed. It forgets the poor, who are the primary beneficiaries of the kingdom.

After insisting that Jesus Christ is the central message of evangelization, Galilea asks, "But which one?" Obviously, the church cannot evangelize as Jesus did if Christians do not follow the real Jesus. The writer proceeds to focus his attention on the Beatitudes in Luke and Matthew, in the belief that we find there an authentic portrait of Jesus, the norms that guide Christian evangelization.

The writer’s easy style enables him to state profound truths in simple language illuminated with good illustrations and analogies. His exegesis is obviously undergirded by careful academic study, but it rings with practicality.

I affirm Galilea’s attempt to move the discussion of evangelization beyond methodological considerations to the most important issues of all: the content, core, or central message of evangelization, and the criteria for carrying it forth. A Christ adapted to our own interests is not the Christ of the Beatitudes, not to mention the rest of the New Testament. So often our affirmations of faith and our ambitions have been carefully joined. When Jesus is regarded simply as the reality that guarantees who we are or want to be, he has been turned into an ideological warrant.

I would characterize the basic tone...
of the book as one of “radical balance.” It is a balance that drives unstintingly toward the wholeness of the gospel of the kingdom of God. It is, therefore, not balance for the sake of fence-sitting but balance for the sake of truth. This “radical balance” does not dull the critical cutting edge of the gospel but keeps it sharper than any two-edged sword. The book helped this reader hear again and heed that simple direct invitation: “Follow me.”

—George E. Morris

God’s Commissioned People.


M. Thomas Starkes is professor of Christian Missions and World Religions at New Orleans Baptist Theological Seminary. He has produced books dealing with missiological foundations and with the world of the cults. In this volume Starkes seeks to provide us with a fresh interpretation of the history of Christian missions. To do this is both a mammoth and a difficult task. We must judge that he has been only minimally successful in reaching this goal.

On the positive side, Starkes has given a more adequate treatment of missionary efforts in the Baptist tradition, and has called attention to some outstanding Baptist missionary representatives. He has also shown sensitivity to some of the sore spots of the present missionary scene, and has given token recognition to the efforts of third-world missionaries. He has recognized the significant contributions of some para-ecclesial organizations such as Wycliffe Bible Translators. The book also includes several excursions on such topics as African traditional religion, the Nevius methods, liberation theology, and indigenization.

On the negative side, there is a tendency to draw too hasty conclusions for missionary practice from particular situations in missionary history. Also, some significant contributions by other ecclesiastical traditions are minimally treated or totally overlooked; for example, the contribution of the Dutch churches in Indonesia. There is also a matter of judgment reflected in what is included in the “Time Line” graphs. For example, marking the year 1977, Starkes lists the caption “Nathan Knorr died.” Is that a memorable event or divide? With reference to the phenomenal growth of the Church of Christ in Korea, Starkes judges that the John L. Nevius methods have worked (pp. 265, 335). The most difficult thing to accomplish in such a volume is to secure a flow in the telling of the tale, and to avoid the atomistic, or brokenness, characteristic, which this volume too often projects.

Yet, in spite of these strictures, I would express my appreciation to the author, for the task assayed is so difficult that it is enough to daunt the hearts of most.

—R. R. Recker
Creeds, Society, and Human Rights: A Study in Three Cultures.


Max Stackhouse, professor of Christian social ethics at Andover Newton Theological School, maintains that the world is in a great struggle as to what principles and which groups will dominate humanity in the future. The question of human rights is at the center of the controversy. Because a doctrine of human rights implies that there is a universal moral order under which all societies and peoples live, this doctrine becomes a creed, which is embraced with commitment, celebrated in concert with others, and used as a fundamental guide for action.

The great strength of Stackhouse’s book lies in its linking the creedal dimension of human rights with the institutional dimension. The question of human rights is not one of individualism vs. collectivism, but one of membership. Human rights have to do with the groups to which one may belong and associate for concerted action. Within this religious and organizational perspective, the book moves through a discussion of human rights in the Christian, Marxist, and Hindu traditions, with special attention to the United States, the German Democratic Republic, and India.

Taking his stance within the free-church Calvinist tradition, Stackhouse affirms the crucial role of the covenanted community dedicated to living out the universal moral law under God. He maintains that ecumenical Christianity has the essential role of defending and advocating the theological foundations of human rights in the free-church Calvinist tradition in the face of the less adequate doctrines of human rights that seek hegemony.

This book is highly recommended both to those who desire a wide-ranging introduction to the subject and to persons who must deal daily with the issue. It provides broad interpretive categories, excellent historical analysis and provocative insights.

—Eugene Heideman

Belief in a Mixed Society.


Christopher Lamb, an Anglican theologian who coordinates the Other Faiths Theological Project run by two Anglican missionary societies, has lived in Pakistan, is a student of Islam, and lives in an area of England with a high level of immigrants. His starting point is that Western society (certainly in Britain) is now irretrievably mixed culturally and pluralist in character. “What happens to religious conviction in such a society?” he asks. How do we adjust? He sees the encounter as a “painful sifting process” with great potential value for Christian understanding, providing a new opportunity to discover what Christianity really is. At the same time, as an Anglican evangelical, he is concerned to relate the discussion to the “central assertion of Christian tianity, that Jesus of Nazareth died for the whole human race, and now lives as its rightful sovereign.” He sees the way ahead as starting with the difficult distinction between faith and culture; “Christian conversion is not to a particular culture. . . . My understanding is that wherever a ‘better way’ is found it will in fact accord with the understanding of God, life and the world revealed in Jesus Christ.”

Lamb arranges his material under the headings “Education,” “Blessing and Refuge,” “Food,” “Sex and Gender,” “Marriage and Family,” “Health and Handicap,” “Morality and Law,” “Work and Achievement,” “Freedom and Truth in the Media,” and “Wealth and Power.” In each of these he questions the assumptions of Western superiority, examines the virtues of rivals to Christianity, and helps the reader to understand the truth that is often hidden behind the media stereotypes. This is horizon-stretching but
Living Overseas: A Book of Preparations.


"Encyclopedic" is the word to describe Ted Ward's book, which could be further subtitled, "The Thinking Person's (Christian's) Guide."

A professor in the College of Education at Michigan State and now at Trinity Evangelical Divinity School (Missions and Christian Education) in Deerfield, Illinois, Ward does not approach the orientation/preparation scene as a dispassionate observer/scholar, but as a committed participant, often serving as a consultant in the United States and overseas to many educational and Christian mission/reliief/development agencies and training programs. Because "It is immoral to send unprepared people into intercultural assignments" (p. 6), Ward has written Living Overseas "as a contribution to higher moral and ethical standards in American intercultural activities" (p. 6).

In a grand array of expositions, stories, essays, anecdotes, cameos, exhortations, asides, ethical pronouncements, specific how-to directions, Ward presents the results of his life-to-this-point study and research (interdisciplinary), thinking and reflection, and his experiences and those of the "international circle of friendships which enrich [his] life" (p. 8), and see his acknowledgments, pp. ix, x.

The result is a very personal book that quite frankly aims to teach by inviting persons to encounter the subject(s) and the author himself.

Missionaries and other church workers (indeed, any serious thinking person, religious or otherwise) going overseas or considering it, mission agency staff, even tourists should come to grips with it. Whether they approach it on their own (each chapter has a personally involving set of questions for reflection at its end) or as participants in a program (group exercises and many other resources appear as appendices), they should take it up chapter by chapter, ready to open themselves to its guidance, to wrestle with it for all they are worth. It will be a serious undertaking, perfectly befitting the giant step they are contemplating.

Being as personal as they are, many of his understandings invite dialogue and the sharing of other personal perspectives. Two cases in point: (1) Ward's observation that "Missionaries usually lack a counterpart group until they build one" (p. 7), if I understand him correctly, seems not to recognize the presence of already existing Christian groups of one kind or another in many places where new missionaries go, who should (my value judgment) be counterparts. And (2), chapter 9 (pp. 189-215) seems not to take into account what the ecumenically oriented churches attempted in orientation programs from the middle 1950s through the early '70s—now unhappily "old history."

But I would not want those viewpoints to suggest in any way that some groups would find Ward's book not right for them. In the wrestling with Living Overseas, some persons might properly come to different conclusions on some issues. But in all instances, I believe, the right issues will have been dealt with because of the opportunity Ted Ward so compellingly offers us.

—Paul Yount

Paul Yount is Director of Overseas Personnel, Division of Overseas Ministries, National Council of the Churches of Christ in the U.S.A. He has served as a missionary in Japan and briefly in India, as a missionary personnel secretary for the then Methodist Board of Global Ministries, and for twelve years (1962-74) was the director of the Missionary Orientation Center, Stony Point, New York.

not comfortable reading; a splendid example of the attempt to hold firmly to basic and essential Christianity, disentangle it from its cultural accretions, and reveal a proper respect for those elements of truth which are to be found in other religions. Some will think the author has given too much away; others will think the opposite. This will probably encourage the author to think he has got it just about right.

—A. Morgan Derham

July 1986
Crusade and Mission: European Approaches toward the Muslims.


Benjamin Kedar, associate professor of history at Hebrew University (Jerusalem), presents a remarkably balanced treatment of the relation between crusade and mission, not only in the crusader East, but also in other areas where the Cross and the Crescent contended.

It examines contacts from the ninth to the fourteenth Christian centuries and compares the reaction of Catholic Europe to those of the Byzantines and the Nestorians.

Kedar demonstrates that mission did not emerge primarily as an alter-native to the failure of the Crusades, but was seen, even by mission advocates like Peter of Cluny, Jacques Vitry, Francis of Assisi and Raymond Lull, as a Christian responsibility compatible with the forcing of Muslim rulers to proclaim the gospel and to lay bare the inadequacies of Islam.

This assumes that primarily the force of rulers kept individual Muslims from embracing Christianity. A test of this assumption would have been the evangelization of Muslims within Christendom itself, an enterprise that did not yield impressive numbers of converts.

In fact, a characteristic of Christianity in the period of the Crusades was the sending of missions to the ends of the earth while neglecting the evangelization of Muslim people near at hand. For example, the Franciscan, Giovanni, who in 1293 traveled to Khanbaliq in China to preach to the Mongols, apparently never approached the Muslims of Lucera, about sixty miles from his native Salerno.

Kedar offers his reader critical editions of the documents in Latin that are crucial to his argument, a bibliography of secondary sources, and an adequate index, all of which increase the volume's usefulness, a usefulness that would have been enhanced by an English translation of the documents and a final summary of the book's principal conclusions.

Thoroughly documented, Kedar's book carefully reexamines the primary sources and presents a solid and irreplaceable contribution to our knowledge of crusade and mission.

—A.H. Mathias Zahniser

A.H. Mathias Zahniser is Associate Professor of World Religions and Islam in Asbury Theological Seminary's E. Stanley Jones School of World Mission and Evangelism. He served with the General Missionary Board of the Free Methodist Church of North America in Egypt for two years as a teacher at the Wesleyan Theological College in Asyout.

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From Saigon to Shalom.


At the end of the first decade since the United States quit the war in Vietnam, James Metzler adds a useful missionary perspective to rethinking the meaning of that era. The prologue is a taut personal reprise of the horror in Saigon of the 1968 Tet offensive when battle “lines” collapsed and war engulfed the Metzler family along with the North Vietnam refugees who hosted them. In the strange “forced solitude” of a noncombatant caught in a four-day battle, questions flooded in, questions later nurtured by a graduate-study opportunity. (The Metzlers were in Vietnam from 1962 to 1970.)

The questions cluster around a single reality: “Once we were there; now we are not.” The American Protestant missionary presence in Vietnam exactly paralleled the American military presence there from 1954 to 1975. Why did the missionary presence leave when the military left? What witness does that make for Asians, especially the Vietnamese converts who could not leave? What witness was given by the often close liaison between certain missionaries and United States military personnel or by the participation of some missionaries in “pacification” of rural areas?

Metzler, however, is not indulging in a guilt trip. He is a missionary reflecting on his own experience and evolving from that reflection a personal missiology. So the majority of the book really is “the pilgrimage of a missionary in search of a more authentic mission,” which is the subtitle. That search leads Metzler to reflect on biblical images of “Shalom,” which, he decides, shape mission in directions of identification, community, mutuality, justice, and suffering.

From Saigon to Shalom is a worthy contribution to the fine Missionary Study Series inspired by the Mennonite Missionary Study Fellowship Program.

—J. Wilbur Patterson

Tell Us Our Names: Story Theology from an Asian Perspective.


This book does two things with excellence. First, it challenges the Christian churches in Asia and elsewhere to go all the way in ecumenism, at whatever risk to provincialized versions of Jesus’ mandate to evangelize the nations. Second, it models one of the newer forms of theologizing from below, namely, reflection on myth or story.

Each of the ten chapters begins with a story. Folktales of China, Polynesia, and Africa, two scenes from Alice in Wonderland (Alice and the cat, and her journey through the looking glass), and Jotham’s fable in Judges 9:7–15 provide the material for forceful statements on the relationships of the Christian churches with other religions, with the cultural heritage of different peoples, and with contemporary social, political, and economic struggles within the community of nations.

Thomas E. Clarke, S.J., was formerly a professor of systematic theology at Woodstock College and research fellow at the Woodstock Theological Center.

—Thomas E. Clarke, S.J.

A History of Christianity in India

1707–1858

Stephen Neill

This sequel to Bishop Neill’s first volume of A History of Christianity in India traces its subject from the death of Arungib to the so-called Indian Mutiny. Characterized by tremendous confrontation between cultures and religions, the history of India has been significantly affected by Britain and the Christian missionary enterprise. This book depicts with admirable fairness all the various forms of the Christian faith that have made contact with India.

$79.50

Also of interest...

A History of Christianity in India

The Beginnings to A.D. 1707

Stephen Neill

$85.00

Cambridge University Press

July 1986

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This volume seeks to survey Christian art from Africa south of the Sahara. The author, Josef Franz Thiel, is professor for ethnology in Bonn and director of the ethnological museum Haus Völker und Kulturen at St. Augustin, Fed. Rep. of Germany. Together with Heinz Helf, photographer of the Steyl Mission publishers, he traces materials from churches in Africa and from collections in Europe where most of the objects are kept today. More than 600 brilliant photographs, many of them in color, were selected for reproduction. Preference was given to artists who used traditional symbolism to express Christian concepts of faith.

The thesis of Thiel is that art schools are of fundamental significance for the transition from traditional to Christian art, since they create a climate of fellowship that enables the artist to set their talents free. Examples are given from Nigeria (Oye Ekiti), Zaire (Saint Luc and Kahemba), Zimbabwe (Cyrene and Serima) and South Africa (Rorkes’ Drift). Some chapters are inspiring in text and illustrations, while others are just filling geographical gaps. An important introductory chapter outlines the problems of the emerging Christian art in Africa from various aspects. Two historical case studies are of special interest: that on Ethiopia demonstrates the adaptation of famous Western models into indigenous paintings, icons, and crosses, that on the old Congo kingdom is not only fascinating for some bisexual corpses on carved crucifixes but also for the reverse process in which Christian symbols turned into fetishes when Christianity vanished in that region.

An appendix discusses church buildings in Africa where Western patterns still dominate, and first contributions by indigenous artists, for example, Ruben Xulu at Njengabantu, Natal, raise hopes for a future African development. A bibliography, index, and maps add to the value of this instructive manual.

—Hans-Jürgen Becken

Hans-Jürgen Becken is the Secretary for Africa of the Association of Churches and Missions in southwestern Germany at Stuttgart. From 1951 to 1974 he worked in South Africa, where he was the rector of the Lutheran Theological College and the director of the Missiological Institute at Mapumulo, Natal.

Theology in Africa.


Kwesi A. Dickson, director of the Institute for African Studies at the University of Ghana, is author of numerous Old and New Testament books. In this latest book, Dickson deals in a very penetrating way with fundamental questions that inhibit the free development of an African theology that will unashamedly take African culture as one of its sources.

Marshaling an impressively wide knowledge of Western theology and religion, and with a clear and simple style, he argues for recognition of the African cultural context as a legitimate context for theology in the face of the traditional Western rejection of its revelational meaningfulness and its relegation to a pre-Christian stage in the history of salvation. Dickson asserts a theological as well as a hermeneutical continuity between African life and thought, on the one hand, and Israel’s traditions in Scripture, on the other.

Since African culture is inextricably intertwined with African tradi—

Takatso A. Mofokeng, Lecturer in Systematic Theology at the University of Botswana, Gaborone, Botswana, is a South African with ten years’ pastoral experience in rural and urban black parishes in South Africa.
the use of the latest ideas in world religions to transcend Karl Barth’s argument for an exclusive position for Christianity is helpful.

According to Dickson, culture embraces “economics, politics, legal systems and all the other societal systems and arrangements up to ensure the welfare of the community” (p. 47). It has survived the colonial assault, though not unscarred. This all-embracing concept of culture is a solution to the raging disagreement between southern African black theology and African theology. This new approach requires a new methodology. Hence the proposition of a dialectical method with a “two-directional task of hermeneutical translation” (p. 144).

The book concludes with implications for theological training. Its weaknesses are in Christology and in the absence of a tool for social analysis. Despite these weaknesses, this is undoubtedly a very useful book for students, pastors, and theologians.

—Takatos A. Mofokeng


During the early part of the nineteenth century, Protestant denominations generally assigned evangelistic and benevolent work among the American Indians to their boards of foreign missions. They thereby illustrated the ambiguous relationships of race and religion to American national identity that are the themes of The Cherokee Ghost Dance by Brown University historian William G. McLoughlin. Addressing a topic far larger than its title implies, this rich and engaging collection of essays investigates the interaction among Protestant missionaries, federal policymakers, white settlers, and the Southeastern Indians, especially the Cherokees, in the years from 1789 to the outbreak of the Civil War. It is “a study of cultural clash and cultural persistence” (p. xiv) that raises the question of whether or not the United States could become a multicultural country.

Drawing very effectively upon missionary archives, McLoughlin in-

W. Clark Gilpin, a minister of the Christian Church (Disciples of Christ), is Dean of Disciples Divinity House of the University of Chicago and an Associate Professor in the university’s Divinity School.
Constructing Local Theologies.


The author of this valuable book is dean of the Catholic Theological Union in Chicago. His work in this volume provides a methodology for "reading" the "signs" of a given culture. These reveal specific areas of relevance for contextual theology. After describing several models of contextualization, Schreiter presents eight dimensions of "mapping a theology." This is followed by summaries of approaches to the study of culture, including the semiotic model, which is his major contribution.

Semiotics, the study of "signs," sees culture as a vast communications network. The author's thesis is that the messages carried by these signs provide the primary, authentic data required for local theologizing. The problems raised by folk religion and the risks of syncretism are also dealt with. The Catholic church provides the traditional norms out of which local theologies develop.

Schreiter's opinion is that alternative contextualization models cannot produce adequate theologies beyond a certain initial stage. However, his treatment of the translation model reveals that he does not appreciate fully the depth of the dynamic-equivalence concept. Unfortunately, it would seem that the semiotic model demands a level of intuitive interpretation that is, in practice, difficult for the outsider.

The author recognizes the interaction of historical, traditional, and cultural factors of context and his approach brings these together in an admirable way. Signs that reveal human needs and reveal areas where change is taking place must have special attention. Schreiter feels the semiotic model makes this possible. The high importance of truth messages communicated by the culture is helpfully stressed. However, caution is called for, lest the Word and culture be inadequately differentiated.

Two questions could be asked: (1) Who is going to do local theologies by the semiotic method? Western theologians can guide and correct in the process but a local theology must ultimately be engaged in and owned by the people. Bearing this in mind, the semiotic approach seems beyond reach. It would be difficult to read the signs, codes, and messages without sophisticated Western training. (2) What would this local theology look like? Here is another helpful method for doing theology. Members of the guild can excel in methodologies, but the time has come to examine the concrete product.

Dean S. Gilliland

Dean S. Gilliland is Associate Professor of Contextualized Theology and African Studies, School of World Mission, Fuller Theological Seminary. He served as a missionary to Nigeria for twenty-one years with the United Methodist Church.


A migratory phenomenon of major importance for the world-mission enterprise has been occurring during the past three decades. In 1954 there were approximately 34,000 international students studying on campuses in the United States; in 1984 that number had risen to more than 340,000. In the last five years, a significant awakening has taken place among American Christians concerning the needs and opportunities afforded by this migration. For example, the organizational conference of the Association of Christian Ministries to Internationals (ACMI), and the first National Council of Churches conference on “U.S. Churches and Students from Other Countries” occurred within three weeks of each other in the late spring of 1982. Not all of the world’s international students come to the United States—in fact, they study in forty-five nations outside of their homelands. But one-third come to the United States, and projections are that they will come in increasing numbers during the remainder of the twentieth century.

Lawson Lau, as an international student from Asia, has provided an evangelical participant-observer’s viewpoint concerning the rationale, the challenges and opportunities, and some of the necessary insights and techniques for ministering in this field, which has become ripe unto harvest.

Lawson Lau has made an important contribution toward continuing the awakening of Christians in the United States concerning the world at its doorstep. One hopes now that someone else close to this mission frontier will go beyond this introductory level to provide the framework and dimensions for a more sophisticated methodology of evangelism among these purposeful and scholarly sojourners, so many of whom are wrestling with the development of a model for a new world society.

—Carl H. Templin

Carl H. Templin is the Director of the Pittsburgh Region International Student Ministries (P.R.I.S.M.). He served as a development educator with the United Presbyterian Mission in Ethiopia from 1964 to 1975.

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No American inspired the development of Protestant missions more than David Brainerd. His posthumously published diaries, edited by Jonathan Edwards, exerted enduring influence in motivating recruits and defining their self-image. Numerous editions of Brainerd's writings—more numerous than any of Edwards's other works—taught missionaries the values of self-denial and reliance on the Holy Spirit. This new edition, bringing the Life back into print in a scholarly format, should therefore be welcomed by students of missions no less than Edwards scholars.

Norman Pettit, a professor of English at Boston University, follows in a long line of editors who have taken liberties with Edwards's presentation. Published for the first time here, in parallel columns alongside the edited text, is the original version of Brainerd's spiritual autobiography, which he dictated on his deathbed to serve as an opening chapter for the diary entries that follow. At last Brainerd himself is distinguished from Edwards's creation.

Somewhat less useful is Pettit's inclusion of entries from Brainerd's journals, which were published before the Life and gave accounts of his missionary successes among the Delaware Indians. The decision to place the journal entries in chronological order among diary entries is commendable: both the outward course of events and its relationship to the inward spiritual life recorded in the diary are more easily grasped. However, we are given only those journal entries to which Edwards explicitly referred the reader, with the result that certain key passages can still be found only in rare editions of the published journals.

Pettit's lengthy introduction provides valuable background material and generally, though not entirely, avoids potentially controversial interpretations. He is at odds with generations of mission personnel in his judgment that Brainerd was neither well suited for his chosen work nor particularly successful in it. Brainerd's self-abusive style of piety remains the great obstacle to appreciation of his impact upon thousands of adoring readers.

—Paul W. Harris

Christianity in North East India: Historical Perspectives.


This is an excellent history of the introduction, growth, and impact of Christianity in the northeastern region of India, bringing within its focus Assam, Manipur, Nagaland, Meghalaya, Tripura, Mizoram, and Arunachal Pradesh and the bewilderingly complex tribal and sociological mosaic of that area. Downs's study establishes patterns of interaction and of cultural change that lead to a clear understanding of just what occurred under the aegis of the British administration of the area and the Western Christian missionary societies at work in the region. Organizing his account into three "perspectives"—political, ecclesiastical and social—the author deals first with the relationship, generally close, of missionaries and officials and points to the benefits and costs of that relationship. He then turns to the history of the church community as seen from within, convincingly making the point that there developed an indigenous Christian dynamic that fostered the growth of intertribal and all-India linkages, thus creating a broad Indian integration among a population otherwise fragmented and isolated. The one hundred pages that Downs devotes to the "Social Perspective" are particularly interesting. Here he takes up the acculturation role of the Christian institutions, finding in them a vehicle for modernization. He treats in a balanced way the controversies arising from the anthropologists who would have "preserved" traditional tribal cultures and that form of Indian nationalism that would have preferred "Sanskritization" as the mode of the modernization of the entire northeast. Altogether a fine study, this is the kind of church history that contributes to a better understanding of the evolution of modern India.

—Stanley Brush

World Mission and World Survival.


Even while encouraging by showing the extensive spread of the gospel, Copeland sober us with clear assessment of the unfinished evangelistic task, including contemporary problems facing world mission. Recognition of how God has used men, women, and agencies throughout nearly twenty centuries is a welcome relief from surveys limited to the last 200 years.

Issues of great concern are handled fairly: why sending masses of missionaries overseas is not seen as an expression of love, but domination; why Americans are considered imperialists in a postcolonial world; how missionaries may cripple the church they bring into being. Crucial concerns of third-world peoples are succinctly brought forward: the attitude to revolution, hostility toward the poor, moral bankruptcy in the society sending missionaries to other peoples.

Copeland's experience as a missionary (Japan) and teacher (senior
professor of Christian missions, Southern Baptist Theological Seminary) are evident. He does not repeat the obvious, that we must become servants, but suggests specifically how the imperialistic mindset can be avoided. His ten "Principles of Partnership" are fresh and perceptive, going to the heart of church-mission tensions worldwide. His emphatic statement "The controlling interest of missionary work in any country must not be in the hands of foreigners" (p. 109) should be engraved over every mission executive's office.

Copeland also goes beyond the routine in relating world mission to survival issues for all people, such as the arms race, poverty and hunger, human rights, and responsibility for environmental care. The author shows how these problems relate to world mission.

The book is not a single argument, but a delightfully broad biblical consideration of essential issues facing contemporary Christianity. On topics where anger and resentment, determination and dogmatism are frequent, Copeland exhibits balance. He shows the spirit he calls for—respect and dialogue for understanding without endangering the proclamation of central truths.

—Donald K. Smith

Donald K. Smith served in South Africa, Zimbabwe, and Kenya from 1952 through 1981. He is presently Professor of Intercultural Communication at Western Conservative Baptist Seminary, and Director of the Institute for International Christian Communication, both in Portland, Oregon.

Das Missionsverständnis der Kirche in der gegenwärtigen Diskussion.


This doctoral dissertation, written under the guidance of Professor Walter Kasper at the Catholic Faculty of the University of Tübingen, covers the evolution of theological missionary thinking especially in the Roman Catholic Church since Vatican Council II. Chapter 1 deals with the questioning about mission, and chapter 2 with the structural change of mission. Chapter 3 presents the various Catholic missiological schools of thought, and summarizes the missiological contribution of Vatican Council II. Chapter 4 is dedicated to the postconciliar documents, and chapter 5 to the Roman synods of the bishops insofar as they are of missiological relevance. An "Exkurs" then defines the task of the church as integral liberation. Chapter 6 deals with a new element in the Roman Catholic Church: the local synods of the dioceses and their concepts of mission. The author has investigated the synods of the church in the Netherlands, West Germany, Austria, and Switzerland (Diocese of Chur). Chapter 7 presents five models of mission theology: Peter Beyerhaus, Hans-Werner Gensichen, Josef Amstutz, Ludwig Rütti, and Horst Bürkle. Finally, in chapter 8, the author develops his own perspective: mission in the context of communicative freedom.

Collet has carefully studied the literature on these themes and has written in clear but dense language. He treats the material on a notable intellectual level. In a few points the reader may be of a different opinion; for example, it is doubtful whether the Catholic school of Tübingen of the nineteenth century can contribute more to missiology today as the author presumes. One regrets that "church" on the level of facts in this book always means the Roman Catholic Church, although in chapter 7 three Protestant missiologists are treated. It is especially unfortunate that the five missiological concepts in chapter 7 are not evaluated, but only described. The author's own contribution is entitled "Prolegomena for a Theology of Mission." His view is—at least for European missiology—new: he puts mission into the framework of communicative freedom. He understands mission as an event of mediation of Christian freedom. This may sound very abstract, but the implications are far reaching.

—Fritz Kollbrunner

Fritz Kollbrunner, a priest of the Bethlehem Mission Society, Immensee, Switzerland, is Lecturer in Missiology on the Theological Faculty at Lucerne, and co-editor of the Neue Zeitschrift für Missionswissenschaft.

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Ralph Dodge entered Africa as a missionary with the Methodist Church, later being named Bishop of the United Methodist Church in Southern Rhodesia. In his ministry he closely identified with the blacks during the traumatic years of change before independence and the birth of the new nation of Zimbabwe. This identity and friendship resulted in his expulsion from the country in 1964. His life is opened up for study of the grace and leading of God through trial, tragedy and triumph. Paperback $8.95.

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July 1986
The Origins and Development of African Theology.


The author of this book, a Zimbab­wean who teaches at the United The­ological College in Harare, Zimbabwe, has put together "what prominent African theologians and scholars have said about the major trends of African theology" (p. 1). To bring together in a volume of this size material on Sources of African Theology (Part I) and Vari­eties of Theologies in Sub-Saharan Af­rica (Part II) is not an easy task. That it has been done at all is praiseworthy, especially as the book helps to reduce the frustrations of those who are un­comfortably aware that not enough is being written on the subject by African Christians.

The book contains quite a number of infelicities. Thus it is not clear why Part I does not feature the Bible as one of the sources. In Part II it is noted that both African theology and black theology draw upon the Bible (pp. 92, 102), which makes the lack of reference to it in Part I inexplicable.

One of the unsatisfactory aspects of the book is its uncritical employment of such terms as "indigenization," "Christianization," and "Africanization," and so forth to designate the African theological task. Africanization, for example, as used in the immediate pre­ and post-independence periods, meant the employment of qualified Africans to take the place of white civil servants, educationists, and so forth, and to carry on with what the whites were doing! Fur­thermore, the title of the book features "African Theology," which is ex­plained in the author's introduction as "reflections by Africans on the Chris­tian faith" (p. 1). Elsewhere in the book, African theology is referred to as "a theological reflection upon [African tradi­tional religion]" (p. 16), while on p. 98 it stands for the formulation of "Christian theological tenets within the framework of traditional religion." It is a useful work, nevertheless, for the survey it provides of the con­siderably diverse set of materials for the working out of Christian theology.

Kwesi Abotsia Dickson, a Ghanaian and a Meth­odist minister, is Professor of Old Testament, and Director of the Institute of African Studies, Uni­versity of Ghana.

Witnessing in India Today.


This book is a collection of Bible studies, seminar papers, previously published articles, and additional essays written over the past ten years by the Rev. M. Azariah, the current general secretary of the Church of South India Synod. Previously he had served as a pastor, an associate director of a lay training center, education secretary of the Na­tional Council of Churches in India, and a regional secretary for the Bible Society of India. The nature and perspectives of these responsibilities go a long way in explaining the contents of his book.

The book is divided into four sec­tions of approximately equal length—Evangelistic Witness, Social Witness, Political Witness, Global Witness—and ends with an essay on "Jesus Christ—The Life of India." In his chapter on "The Church and Its Development Ministry" Azariah writes, "Appar­ently no particular system or ideology can be adequate. But only an eclectic approach for the development of 'the wretched of the earth' seems tenable" (p. 72). That same eclectic approach, albeit with certain recurring themes such as the priority of the poor, seems to char­acterize the book as a whole.

Its chief value for those outside India lies less in its approach than in the information it provides about the Indian situation and some of the issues confronting the church there.

—John C. B. Webster
Momentous Decisions in Missions Today.


By any criterion, McGavran is one of the giants of missiology in this century. His passionate insistence on the priority of numerical church growth in missions, his concepts of discipling and perfecting, people movements, homogenous unit, receptivity, and the like, have influenced thousands of missiologists and evangelists and stimulated a voluminous literature pro and con.

The present book is another effort to preach the true doctrine—and the choice of verb is deliberate. The work is totally homiletical, an extended tract spelling out what decisions McGavran's theory requires in relation to theology, the human mosaic, and strategy. All of the standard ideas are there, with the familiar fervor and conviction. A number of practical matters are discussed, from fundraising to literature, which were not dealt with as such in earlier writings. But for at least four reasons, I come away with the sad feeling that the debate has not advanced.

First, McGavran never interacts with his specific critics. They are not names but indefinite pronouns, they do not use their own words but words put into their mouths, which compose easily demolished straw men. Second, in dealing with the practical issues, McGavran does not use the available literature but writes superficially and often out of phase with present realities. Third, his theological and biblical foundations remain casual, superficial, and anecdotal rather than profound and intrinsic. Finally, and most surprisingly, the empirical foundations of the book are quite insubstantial. Many cases are purely hypothetical, and the ones he names—American Jews, France—are caricatures devoid of any traits that do not directly support McGavran's thesis. It is good that McGavran's reputation is firmly based on earlier writings, as this one will not enhance it.

—Charles R. Taber

Jon Sobrino and Juan Hernández Pico have offered a theology of church based on a committed solidarity with the poor. In their book they propose that the fundamental manner in which ecclesial communities maintain their identity and grow in their interdependence is by incarnating themselves in the life and struggles of those who suffer most violently the sinful divisions of the human family. Through their solidarity with the poor, local churches become not only more attuned to the following of Jesus and the demands of discipleship but also coresponsible to one another in bearing the burdens and difficulties of their Christian witness of life. They learn from one another and create bonds of union, which flow from their common commitment to serve the cause of Jesus' God in their ministry with the poor. Ecclesial communion then is signified not only through words but more especially through the concrete profession of life given over to those who question most seriously the very meaning of human and Christian existence by their own poverty.

Jon Sobrino and Juan Hernández Pico both propose that the credibility of Jesus Christ and his church is best signified to the world by living the transformative truth of the gospel and thereby responding to the challenges that the sinful divisions of human history have presented to it. The ecclesiology developed by these authors incorporates those challenges into the very identity of the Christian church.

—Gerald Persha, M.M.

Theology of Christian Solidarity.


Jon Sobrino and Juan Hernández Pico have offered a theology of church based on a committed solidarity with the poor. In their book they propose that the fundamental manner in which ecclesial communities maintain their identity and grow in their interdependence is by incarnating themselves in the life and struggles of those who suffer most violently the sinful divisions of the human family. Through their solidarity with the poor, local churches become not only more attuned to the following of Jesus and the demands of discipleship but also coresponsible to one another in bearing the burdens and difficulties of their Christian witness of life. They learn from one another and create bonds of union, which flow from their common commitment to serve the cause of Jesus' God in their ministry with the poor. Ecclesial communion then is signified not only through words but more especially through the concrete profession of life given over to those who question most seriously the very meaning of human and Christian existence by their own poverty.

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—Gerald Persha, M.M.

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* BE MY WITNESSES

DARRELL L. GUDER

Charles R. Taber, a contributing editor, is Professor of World Mission at Emmanuel School of Religion, Johnson City, Tennessee. He has been a missionary in the Central African Republic, a translations consultant of the United Bible Societies, and editor of Practical Anthropology and Gospel in Context.

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A breath of reconciliation pervades this book by Karl Müller on one of the early German pioneers of missiology passed over in silence for a long time because he associated himself with the Congregationalists four years before he died. Yet he had been living and working, from 1895 until 1925, in the Society of the Divine Word, where he developed into a most decided promoter of missiology. Friedrich Schwager, born on March 28, 1876, in Hagen, Germany, died on May 3, 1929, in the United States of America at the age of fifty-three. Guided by sensitive understanding, Müller depicts the various phases of Schwager’s lifework, his youth until he entered the SVD (Steyl), his growing into the Society and into knowledge about the missions, his efforts dedicated to the foundation of a Catholic missiological review, his activities for promoting missiology on the academic level, his publications, discussions about a professorial chair in Vienna, his move to the United States in 1923 entailing serious consequences that culminated in his secession from the Society and from the Catholic Church as well, and finally the concluding phase of his life. The appendix of the book contains some important letters and witnesses, which further document the life of Schwager. Those who read the Zeitschrift für Missionswissenschaft und Religionswissenschaft, which is drawing near to its seventy-fifth anniversary, will look with particular interest for additional information about the period when this review was established, all the more so as the founding of this journal coincides more or less with the founding of (Catholic) professorial chairs of missiology in Germany. Especially at this juncture when ecumenical endeavors, in spite of their being considered of paramount importance for the work of evangelization, seem to have come to a standstill in many places, the author must be rewarded for having produced this token of reconciliation and understanding that will be a most impressive memorial to the life and work of Friedrich Schwager. Whoever is interested in the history of scientific endeavors in the field of missio studies cannot pass by this noteworthy monograph.

The author, Fr. Dr. Karl Müller, SVD, is the director of the Institute of Missiology, SVD, St. Augustin, West Germany.

—Thomas Kramm

The Hidden Half: Discovering the World of Unreached Peoples.


Reaching the Unreached: The Old-New Challenge.


In the past decade, one missiological focus has been “unreached” or “hidden” people-groups that lack significant Christian witness. The U.S. Center for World Mission has estimated that there are about 23,000 peoples in the world today of which 16,750 remain unreached. Counting a little more precisely, David Barrett, editor of the World Christian Encyclopedia (1982) suggests that there are about 9,000 peoples, of which 2,100 are “still in varying degrees unevangelized,” while 636 have “no numerically significant evangelizing church” and are located “in countries with only a miniscule Christian presence” (in Conn. p. 66). Barrett stresses “evangelized,” which depends heavily on the possibility of having heard the message, through media or otherwise. The U.S. Center stresses “reached,” which includes the possibility of being incorporated into local churches.

For the undergraduate or layperson, The Hidden Half attractively packages recent thinking on unreached peoples. For those who read missiological literature regularly, it does not introduce anything new. Reaching the Unreached, on the other hand, adds to the discussion for the seminarian and the missiologist.

The appendices contain some of the most useful information in The Hidden Half: mission board names; addresses, and annotations (length of service; skills openings; financial policy); training opportunities; relevant periodicals. The writing is clear, simple, and lively. The biblical basis for mission comes through stories of Old and New Testament role models. The current imbalance in outreach is presented movingly: Kenya, for example, is 70 percent Christian, yet twenty-four tribes remain with hardly a single known believer. In New Guinea an unreached people who have constructed a church building wait now for an evangelist to come.

How to link up with a mission board. How to survive “Big Chill Country” after college. How to prepare in general terms for the possibility of a missionary life (“I want to make Satan so nervous about my activities here in the States that he would wish I would go be a missionary!” p. 115). These are the concerns of The Hidden Half.

Reaching the Unreached is composed largely of the papers from a 1983 conference at Westminster Theological Seminary in Philadelphia. After an opening essay on the biblical mandate come three pivotal pieces. Ralph Winter of the U.S. Center for World Mission tackles “Unreached Peoples: The Development of the Concept” and “What Are They and Where Are
They?” The third essay is by James Reapsome, editor of the Evangelical Missions Quarterly. It raises questions and cautions.

In the remaining articles, Paul Schrotenboer explores the Reformed heritage. We are elected—for what? Depraved in what? Sovereign where? J. Dudley Woodberry describes new outreach approaches: tentmaking ministries; third-world missions; data gathering and processing; student responsiveness; women’s liberation; new awareness of the Spirit’s activity. Paul McKaughan recommends adhocracy, autonomy, and accountability as aspects of restructured mission board management: “In order to restructure to reach the unreached, we must invest our time and dollars into the future, not in organizationally fine-tuning the past.” Addison Soltau applies this to seminary education.

Reaching the Unreached is worth buying for the Winter and Reapsome articles, which constitute a brief introduction to current thinking on unreached peoples. Noticeable for its absence is any article by David Barrett. Both Winter and Reapsome wrestle with questions such as: What is a people? Are truck drivers, for example, a people? What are the pros and cons of data banks on unreached peoples? May ethnic churches become racist churches? Does an adopt-a-people mission strategy lend itself to paternalism? Does an unreached-peoples emphasis foster bypassing a national church? Beyond evangelizing an unreached people, what are other—possibly more important—motives for mission?

More sophisticated attention needs to be given to ethnicity and the ways in which a person’s multiple identities are integrated and used; urban unreached peoples; theology of culture and its implications for ethnic churches; and mechanisms for increasing deep Christian unity in diversity.

Miriam Adeney

Kosuke Koyama’s newest work retraces a forty-year journey of spirit, from the Hiroshima bomb to our present “eye of a nuclear holocaust.” A sometimes anguished reflection on history emerges from a wrestling with his own personal experience (of the destruction of his country during World War II). In turn the personal odyssey lays down the itinerary and gives shape to the theological construction and “confession of faith.”

The “mountains” of the title are the major poles of Koyama’s critique of idols. Fuji stands for traditional Japanese culture (nature-centered); Sinai, for traditional Semitic culture (history- and eschatology-oriented). The first two parts of the book circle theologically around Fuji. Part III is a “description of the coming of ‘the history of the name of the Lord’ to Japan.” This coming of “the agitated mind of God”—the God of history—raises the questions, judges the idols, points the way to freedom by its “invitation to experience history as God experiences it.”

The pilgrimage comes to term at Calvary. The idols—ideologies, totalitarianism, militarism, the nuclear-arms race, the power-and-glory contests, national security, economic efficiency and productivity, and the rest—are judged by the word of the cross. “The God who speaks the last word about the world and history . . . exposes all our idolatries on the Cross.” Jesus Christ who comes to us through the word of the cross “stands against idolatry: this God who in Jesus Christ comes to the periphery to reveal . . . the truth of immmanuel, God-with-us.” God-with-us on the cross speaks to us of “ethos, ethical involvement, and pathos, the passion of the God whose attention is directed to our history”; the God of brokenness and compassion and sharing, not of greed, power, and domination.

It is never easy to review a Koyama book. Even this book, perhaps Koyama’s most sustained reflection on a single set of themes, remains “nonsystematic” in the accepted or expected sense. In a way, Koyama has forged a very personal way of doing theology, where master-images carry the current of insight and argument, where words and word-play serve as light-and-power switches, where feeling and emotion move in as images, words and insight reach a peak-point of interaction.

After listening to a conference Koyama gave some years back, a distinguished churchman (Western) remarked in conversation: “That was poetry and preaching, with moments of moving insight and feeling. Would you say it is theology?” Juan Luis Segundo once spoke of a necessary ‘patristic period’ for developing any theological tradition. Perhaps Koyama will not mind our saying that he often walks the way of the fathers.

As with all of Koyama’s work, there is much more between the covers than a summary review can indicate. Reflecting on the history of nations, on the present world scene under the light of the Lord’s judgment, on comparative religion, he shares some striking insights. (On the term “Anonymous Christians,” he remarks: “This may sound acceptable to Christians, but arrogant and imperialistic to the ears of Buddhists. They would object to this ‘extension’ programme of Christianity.”) Koyama’s publishers tell us that his previous books have been leading toward this one. It may not be as engaging as some of his earlier books; it is more difficult and demanding. But it has much to offer, and we are grateful to Koyama for it.

—C. G. Arévalo, S.J.

Mount Fuji and Mount Sinai: A Critique of Idols.


“A Pilgrimage in Theology” is the subtitle of Mount Fuji and Mount Sinai in its British edition; “A Critique of Idols” the subtitle of the American edition. “Pilgrimage” indicates the genre; “Critique,” the content.

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C. G. Arévalo, S.J., a contributing editor, teaches theology at Loyola School of Theology, Ateneo de Manila University, Metro Manila, Philippines.
Dissertation Notices

From the University of Aberdeen, Scotland, 1980–1985, in connection with the Department of Religious Studies and the Centre for the Study of Christianity in the Non-Western World

Ab-Rahman, Muda or Ismail bin (Malaysia).

Ab-Rahman, Ismail bin (Malaysia).

Akama, Emunena Sampson (Nigeria).

Antwi, Samuel Asante (Ghana).

Bediako, Kwame (Ghana).

Bork, Jonathan James (Canada).

Garrard, David John (Canada).

Githige, Renison Muchiri (Kenya).

Graham, Richard John (Canada).

Hackett, Rosalind Isabel Jeannie (United Kingdom).

Hitchen, John Masen (New Zealand).

Ilega, Daniel Iwayo (Nigeria).

Kasiera, Ezekiel Musembe (Kenya).

Kasimin, Amran bin (Malaysia).

Kasimin, Amran bin (Malaysia).

Kasimin, Amran bin (Malaysia).

Mckelvie, Graham Douglas (Australia).

McKelvie, Graham Douglas (Australia).

Neozana, Samuel Silas (Malawi).

Okorocha, Cyril Chukunonyerem (Nigeria).

Omulokoli, Watson Abwooka (Kenya).

Onyeidu, Samuel Onwo (Nigeria).

Osume, Charles Ereraina (Nigeria).

Shank, David Arthur (U.S.A.).

Shyllon, Leslie Ephraim (Sierra Leone).

Thrower, James Arthur (United Kingdom).

Westmeier, Karl-Wilhelm (Germany).

This list, prepared by Professor Andrew F. Walls of Aberdeen, is a sequel to the list of Aberdeen dissertations published in the Bulletin in July 1979. Inquiries for further information should be sent to Professor Walls.

142 International Bulletin of Missionary Research
Changing World, Unchanging Gospel

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SEPTEMBER 30-OCTOBER 3, 1986
The Bible in Mission and Mission in the Bible. Dr. Eugene Nida, United Bible Societies.

OCTOBER 6-10

OCTOBER 14-17

OCTOBER 20-24
Dynamics of Church Expansion: History's Lessons for Today's Missionaries. Dr. Andrew Walls, University of Aberdeen, Scotland.

OCTOBER 27-30

NOVEMBER 10-14
World Evangelism: Biblical Mandate and Present Priorities. Dr. Samuel Moffett, Princeton Theological Seminary.

NOVEMBER 17-21
Equipping Leaders in Emerging Churches: Beyond the Limits of Schooling. Dr. Ted Ward, Trinity Evangelical Divinity School.

JANUARY 5-9, and 12-16, 1987
That the World May Believe. These two weeks constitute the first half of a month-long, comprehensive survey of the world Christian mission, co-sponsored by 30 seminars and the Theological Students Fellowship. The focus of the first week is "Critical Issues in Mission"; the second week's theme is "Emerging Contexts for Mission." Two or three sessions are held each day, led by lecturers from the seminars and mission agencies. Seminaries may offer academic credit for the January seminars.

JANUARY 19-23
African Christianity: Assessing the Problems and Prospects. Dr. Lamin Sanneh, Harvard University.

JANUARY 26-30

Tuition/registration is $45 for each seminar, with the exception of the seminars on September 30-October 3 and October 14-17, which are $30. Most programs begin Monday afternoon and conclude Friday noon (16 contact hours with lecturer).

Write for details.
Book Notes

Bau, Ignatius.
This Ground Is Holy: Church Sanctuary and Central American Refugees.

Delbos, Georges.
Paperback. No price indicated.

Gensichen, Hans-Werner.
Mission und Kultur: Gesammelte Aufsätze.

Hess, Mahlon M.
Pilgrimage of Faith of Tanzania Mennonite Church, 1934–83.
Paperback. No price indicated.

Müller, Karl; Hans-Werner Gensichen; and Horst Rzepkowski.
Missionstheologie: Eine Einführung.

Paton, David M.
R. O.: The Life and Times of Bishop Ronald Hall of Hong Kong.

Piepke, Joachim Georg.
Die Kirche auf dem Weg zum Menschen: Die Volk-Gottes-Ekklesiologie in
der Kirche Brasiliens.
Paperback Sfr 48.

Rennstich, Karl.
Handwerker-Theologen und Industrie-Brüder als Botschafter des Friedens:
indicated.

Sundermeier, Theo.
Das Kreuz als Befreiung: Kreuzesinterpretationen in Asien und Afrika.

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