The possibility of winning new Christians from a milieu that has become unchristian,” wrote Karl Rahner in *The Shape of the Church to Come*, “is the sole living and convincing evidence that Christianity still has a real chance for the future.” Rahner was referring to the milieu of the Western world, where the Christian gospel has had such rough going in recent years because many Westerners seem to have been inoculated against it. Bishop Lesslie Newbigin introduces some of the issues in his article, where he asks, “Can the experience of cross-cultural missions to the many pre-modern cultures of our world in the last two centuries illuminate the task of mission to this modern world?” Newbigin not only believes that it can, but he also sets forth an agenda for tackling some of the issues.

In the past, the neo-paganism of the West may have been amorphous and ill-defined, but Marc R. Spindler’s article describes what this new phenomenon involves. Spindler’s analysis helps us judge the extent of the mission task involved in reintroducing the gospel to the West.

Eastern Europe, where St. Paul first brought the gospel to the Western world, is now a battleground of competing Christian groups, on the one hand, and formally atheistic governments, on the other. Walter Sawatsky analyzes some of the mission approaches that have been undertaken with a “closed-door mentality” toward Eastern Europe, and suggests cooperative efforts that might be undertaken.

Josef Metzler shows that after the Roman Congregation for the Propagation of the Faith was founded in 1622, some Protestants were upset, but then they resolved to undertake similar efforts. In the “My Pilgrimage in Mission” series, O. G. Myklebust looks back on a career that spanned several continents, as well as academic and mission disciplines. David B. Barrett’s “Annual Statistical Table on Global Mission” is eagerly awaited each year by Christians engaged in mission in many parts of the world: professors, students, administrators, researchers, and mission workers. The “Legacy” article by Dorothy Clarke Wilson tells the remarkable story of Dr. Ida Scudder of Vellore, India, who pioneered new paths in medical missions.

If indeed the Western world is now one of the most significant mission fields for the gospel, the task will be of major proportions. That means a real challenge for the future. But as Rahner reminds us, it also means a real chance for Christianity.
Can the West be Converted?

Lesslie Newbigin

Let me begin by confessing that my title is a borrowed one. A dozen years ago, at the Bangkok Conference on “Salvation Today,” I happened to be sitting next to General Simatupang, that doughty Indonesian Christian who, having driven the Dutch out of his islands, turned to theology as the most agreeable field for the exercise of the arts of war. We were in plenary debate, and Simatupang had just made an intervention. As he returned to his seat beside me, I heard him say under his breath: “Of course, the Number One question is, Can the West be converted?”

In the following years I have become more and more sure that he was right. If one looks at the world scene from a missionary point of view, surely the most striking fact is that, while in great areas of Asia and Africa the church is growing, often growing rapidly, in the lands which were once called Christendom it is in decline; and, moreover, wherever the culture of the West, under the name of “modernization,” penetrates, it carries with it what Lippmann, called “the acids of modernity,” dissolving the most enduring of religious beliefs including the beliefs of Christians. Surely there can be no more crucial question for the world mission of the church than the one I have posed.

“Can the experience of cross-cultural missions to the many pre-modern cultures of our world in the last two centuries illuminate the task of mission to this modern world?”

Can there be an effective missionary encounter with this culture—this so powerful, persuasive, and confident culture which (at least until very recently) simply regarded itself as “the coming world civilization.” Can the West be converted?

I am posing this question at a time when, especially in evangelical circles, great attention is being paid to the question of gospel and culture, to the question of the contextualization of the gospel in different cultures. Recent missionary literature is full of the subject. “Contextualization” is an ugly word but a useful one. It is better than the word long used by Protestants—“indigenization”—which always tended to direct attention to the past of a culture rather than to its present and future. And it is better than the traditional Catholic term “adaptation,” which suggested that the missionary was the bearer of a pure, culture-free gospel which had then to be adapted to the receptor culture, and thus concealed the fact that every statement of the gospel from the New Testament onwards is already culturally conditioned. “Contextualization” directs attention to the actual context, shaped by the past and open to the future, in which the gospel has to be embodied now. But why is it that we have a plethora of missionary studies on the contextualization of the gospel in all the cultures of the world from China to Peru, but nothing comparable directed to the culture which we call “the modern world”?

I say “nothing comparable.” There have of course been great theologians who have dealt with the question of gospel and culture from within the parameters of this modern world—men like Paul Tillich and H. Richard Niebuhr. But these have not had the perspective which the experience of cross-cultural missions provides. Where can we find a cross-cultural perspective for the communication of the gospel to modern societies? Can the experience of cross-cultural missions to the many pre-modern cultures of our world in the last two centuries illuminate the task of mission to this modern world? I am not forgetting the important experience of dialogue between Christians of the first and third worlds, and between Christians and people of other world faiths. But this experience has a limited relevance because all of it is conducted in the European languages and therefore within the terms which our modern Western culture provides. No one takes part in them who has not been qualified to do so by a modern-style education in a European language. This kind of dialogue, with perhaps some exceptions, is too dependent on the language and thought-forms of the West to provide a radical challenge in the power of the gospel to the West.

One of the most persuasive writers seeking to articulate a Christian affirmation in the terms of our culture is Peter Berger. As a sociologist, he has developed a way of using the sociology of knowledge not (as so often) to undermine but to undergird the Christian claim. In his book The Heretical Imperative he has argued that the distinctive fact about modern Western culture, as distinct from all pre-modern cultures, is that there is no generally acknowledged “plausibility structure,” acceptance of which is taken for granted without argument, and dissent from which is heresy. A “plausibility structure,” as Berger uses the term, is a social structure of ideas and practices which creates the conditions which determine whether or not a belief is plausible. To hold beliefs which fall outside this plausibility structure is to be a heretic in the original sense of the word haeresis, that is to say, one who makes his own decisions. In pre-modern cultures there is a stable plausibility structure and only the rare individual questions it. It is just “how things are and have always been.” In modern societies, by contrast, we are required to make our own decisions, for there is no accepted plausibility structure. Each one—as we often say—has to have a faith of his own. We all have to make our own decisions. We all have to be, in the original sense, heretics.

In this situation Berger describes three possibilities for Christian affirmation, which he calls (not very happily) deductive, reductive, and inductive. The first simply selects one of the religious traditions and affirms it—preferably in such a loud voice that other

Lesslie Newbigin, a contributing editor, was for many years a missionary and bishop of the Church of South India in Madras. He is now retired in Birmingham, England, where he taught for several years on the faculty of Selly Oak Colleges. The substance of this article is based on the Warfield Lecture series at Princeton Theological Seminary in March 1984, and is reprinted by permission of the Friends of St. Colm’s, the Education Center and College of the Church of Scotland, and the Princeton Seminary Bulletin.
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Telephone (609) 623-6671

Editor: Gerald H. Anderson
Associate Editor: James M. Phillips

Contributing Editors:
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voices are reduced to silence. Of this strategy he takes Karl Barth to be the most notable exponent. But, after a few respectful genuflexions towards the great Swiss theologian, he rules him out of the debate. Even thirteen thick volumes of dogmatics are not enough if you cannot show rational grounds for choosing this starting point rather than another. It will not do simply to say, "The Bible tells me so" if you cannot show reasons for choosing the Bible rather than the Qur'an, the Gita, or Das Kapital.

The second, or reductive, strategy is typified in the Bultmann program of demythologization. Here the fact that the "plausibility structures" of traditional religion simply collapse in the atmosphere of modern secular society is fully recognized. In effect, says Berger, Bultmann takes the beliefs of the modern secular town-dweller as the criterion of what can be believed. When, in a famous phrase, Bultmann says, "one cannot use electric light and radio and call upon modern medicine in case of illness, and at the same time believe in the world of spirits and miracles of the New Testament," he is in effect taking the modern worldview as ultimate, and this must in the end mean the abandonment of even those parts of the Christian tradition which Bultmann seeks to safeguard. One does not need Jesus in order to endorse an existentialist view of life.

Berger therefore opts for the third alternative, which he calls the inductive. This is to take the universal human experience of what, in another book, Berger calls "signals of transcendence," the religious experience which is the presupposition of all theologies whether of Barth or of Bultmann, of the Hindu, the Muslim, or the Buddhist, as the basis for religious affirmation. The paradigmatic figure here, of course, is Schleiermacher. The way he pointed is, according to Berger, the only way forward in the conditions of our modern secular world. The movement associated with the name of Barth is, in Berger's view, a temporary excursion into a blind alley, and we are now returning to the main road. To the obvious question, "How, amid the many different signals of transcendence, does one distinguish the true from the false?" Berger answers with the words of the Muslim theologian Al-Ghazali that they must all be weighed in "the scale of reason." He insists that in giving this answer he is not surrendering to a rationalism of the style of Enlightenment. He defends what he calls "sober rational assessment" as the only way of distinguishing between true and false religious experience, but he does not attempt to describe the criteria for assessment or the grounds upon which these criteria rest. Perhaps the adjective "sober" has more than ordinary importance here, for the original context of Al-Ghazali's image of the "scale of reason" is a passage in which he likens the actual religious experience to a kind of inebriation and goes on, "The words of lovers when in a state of drunkenness must be hidden away and not broadcast," but later, "their drunkenness abates and the sovereignty of their reason is restored: and reason is God's scale on earth." This accords with Berger's own statement that religious certainty is "located only within the enclave of religious experience itself," and cannot be had except "precariously in recollection" in the ordinary life of the world.

It seems clear that the "sober rationality" with which we are to assess the value of different religious experiences does not belong to the enclave but to the public world outside. It is not a rationality which rests upon the religious experience but one which judges it. And it is not difficult to see that it is the rationality which rests upon the assumptions of our culture.

I believe that Berger is correct in his diagnosis of our culture in terms of the "heretical imperative." In contrast to all preceding cultures, ours has enormously extended the range of matters on which each individual has to make his own choices. A
vast amount of what previous ages and cultures have regarded as given facts which must be accepted are now matters for personal decision. With the aid of modern technology, if he is wealthy enough, modern man chooses where he will live, whom he will meet, how he will behave and what style of life he will adopt. He can, if he has mastered the arts of "modern living," change at will his job, his home, his company, his entertainment, and his spouse. The patterns of belief and behavior which ruled because they were not questioned have largely dissolved. Each person makes his own decisions about what to believe and how to behave. It is therefore entirely natural that religion too is drawn into this way of understanding the human situation. It is natural that religion too becomes a matter of personal choice. We are all now required to be—in the original sense—heretics.

But what are the implications of this? What are the implications of a division of human experience into two parts—the enclave where alone religious certainty can be had, and the public world where religious experience is to be "weighed in the scale of reason"? We come here to what is perhaps the most distinctive and crucial feature of the modern worldview, namely the division of human affairs into two realms—the private and the public, a private realm of values where pluralism reigns and a public world of what our culture calls "facts." This dichotomy of the public and the private is something which is absent from traditional cultures. We shall have to look at it more closely. But let us accept it for the moment. Let us accept Berger's statement that in respect of what goes on in the enclave of religious experience we are all subject to the heretical imperative. But what about the public world where we all meet and where all things are weighed in the scale of reason? It is this world that we must examine if we are to understand modern culture. In this world pluralism does not operate. It is the world of what are called "facts" (we shall have to examine that word in a moment; meanwhile let it stand in its ordinary meaning). In respect of what we call "facts" pluralism does not operate. Here statements are either true or false. If statements of alleged facts are in mutual contradiction, we do not take it as an occasion for celebrating our faithfulness to the principles of pluralism and freedom of thought. We argue, we experiment, we carry out tests until we reach agreement about what are the facts, and then we expect all reasonable people to accept them. The one who does not accept them is the real heretic. Of course, he will not be burned at the stake, but his views will not be published in the scientific journals or in the university lecture rooms. In respect of what are called "facts," a statement is either true or false, right or wrong. But in respect of what are called "values," and supremely in respect of religious beliefs on which these values are believed to rest, one does not use this kind of language. Value systems are not right or wrong, true or false. They are matters for personal choice. Here the operative principle is pluralism, respect for the freedom of each person to choose the values that he or she will live by.

Here, plainly, is the real plausibility structure which controls our culture and within which Berger himself operates, and which he takes for granted. His choice of the inductive method for dealing with religious truth-claims belongs to this plausibility structure. His "sober rationality," in contrast to the inebriation of religious experience, is the rationality of this worldview. The inductive method which he espouses has been basic to the whole development of the modern scientific worldview from the time of Bacon and Galileo. Looked at from the point of view of the gospel its value is both real and limited. It is a valid way of coming to the truth because the created world is both rational and contingent—rational as the creation of God who is light and not darkness, contingent because it is not an emanation of God but the creation of God who has endowed it with a measure of autonomy. Because this is so, a Christian would argue, the study of things and happenings in the created world can give us true understanding of them. That is the foundation upon which science rests. But the inductive method has a validity which is limited in that it cannot decide the question by whom and for what purpose the world was created. The answer to that question cannot be reached by any method of induction until the history of the universe has reached its terminus; short of that point, the data for a valid induction are not available.

Within the worldview of modern science it is perfectly possible and proper to insist, as Berger does, that the phenomena of religious experience should be studied along with all the other facts that are available for our inspection, and that conclusions should be drawn by induction from these studies. In this way it is proper to challenge the kind of narrow positivism which has sought to deny cultural acceptance to the phenomena of religion. Berger is a true follower of Schleiermacher in commending religion to its cultured despisers, in seeking to show that there is a place for religious affirmation within the "plausibility structure" of the modern scientific worldview. But this whole procedure leaves that worldview unchallenged. The whole method simply excludes the possibility that it might actually be the case that the one who is creator and sustainer and sovereign of the universe has personally made himself known at a certain point in the human story. Any such claim is simply bracketed with other claims to be included in a syllabus for the comparative study of religion. It has been silenced by co-option into the modern scientific worldview. The gospel is treated as an account of something which happened in one of those many enclaves in which religious experience takes place. It has to be brought out of the enclave into the public world to be weighed in the scale of reason along with all the other varieties of religious experience, and on the basis of all the facts.

At this point we come to the crux of the matter. What, in our culture, is the meaning of the word "fact"? In its earliest use in the English language it is simply the Latin factum, the past participle of the verb "to do," something which has been done. But plainly it has acquired a much richer meaning. In ordinary use "fact" is contrasted with belief, opinion, value. Value-free facts are the most highly prized commodities in our culture. It is upon them that we think we can build with confidence. "Fact," says Alasdair MacIntyre, "is in modern western culture a folk-concept with an aristocratic ancestry." The aristocrat in question is Lord Bacon who advised his contemporaries to abjure speculation and collect facts. By "speculation" he referred primarily to the Aristotelian belief that things were to be understood in terms of their purpose. But in advising his contemporaries to collect facts, he was not launching a program for magpies collecting any odds and ends that might be lying about. That is not

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how modern science was born. The new activity was shaped, as every rational activity must be shaped, by another speculative framework—namely the belief that things should be understood in terms not of their purpose but of their cause, of how they work. Facts thus became value-free, because value is a concept related to the purpose for which a thing either is or is not well fitted. Here is the origin of what MacIntyre called the “folk-concept” of “facts” which dominates the consciousness of modern man. There is, in this view, a world of facts which is the real world, an austere world in which human hopes, desires, and purposes have no place. The facts are facts and they are neither good nor bad; they are just facts.

It follows that the scientist uses a different kind of language from the religious person. Religious statements are normally prefaced by the words, “I believe,” or “we believe.” In textbooks of science no such preface is used. The writer simply states the facts. And it is this world of facts which is our shared public world. Our values, our views of what is good and bad, are a matter of personal opinion, and everyone is free to have his own opinions. But on the facts we must all agree. Here is the core of our culture, the plausibility structure in relation to which we cannot be heretics and remain part of society, the area where pluralism does not reign. Facts are facts.

But are they? If we go back to Bacon and the beginning of modern science we can see that what happened was that different questions were being asked about the things with which people had always been familiar. The Greeks had asked the question “Why?” and had tried to explain (for example) motion in terms of purpose. Modern science asks “How?” and tries to explain things in terms of cause and effect. Both questions are—of course—proper, but neither by itself is enough to bring full understanding. You can set out to understand the working of a machine in terms of the laws of physics and chemistry, and you can give a complete account of its working in these terms. But it would be foolish to say that you “understand” the machine if you have no idea of the purpose for which this assembly of bits of metal was put together in this way. And it is certain that, if you have no idea of its purpose, there is no meaning in calling it good or bad. It just is. If, on the other hand, you know what it is for, you can and must judge it either good or bad according to whether or not it achieves its purpose.

Alasdair MacIntyre in his book After Virtue has chronicled the attempts which have been made in the past 200 years to find a rational basis for ethics within the modern scientific worldview. He demonstrates two things; first, that the morality for which a child is expected to understand and accept. It will be part of the school curriculum. That human beings exist to glorify God and enjoy him forever is not a fact. It is an opinion held by some people. It belongs to the private sector, not the public. Those who hold it are free to communicate it to their children in home and church; it has no place in the curriculum of the public schools and universities. And since the publicly accepted definition of a human being excludes any statement of the purpose for which human beings exist, it follows necessarily that (in the ordinary meaning of the word “fact”), no factual statement can be made about what kinds of behavior are good or bad. These can only be private opinions. Pluralism reigns.

Here, I submit, is the intellectual core of that culture which, at least from the mid-eighteenth century has been the public culture of Europe, and has—under the name of “modernization”—extended its power into every part of the world. Two hundred years ago it was hailed in Europe as, quite simply, the dawning of light in the darkness: the Enlightenment. And it still bears that glow about it. For millions of people all over the world what we call the modern scientific worldview is accepted quite simply as the true account of how things in fact are, in contrast to the dogmas, myths, and superstitions of traditional religion.

And we must gratefully acknowledge the immense achievements of these past two centuries. Who can deny to the men of the Enlightenment and their successors the credit for liberating the human spirit from many ancient fetters, for penetrating the secrets of nature and harnessing nature’s power for human purposes? Surely this has been the most brilliant period in human history thus far, and we are—with all our weaknesses and perplexities—its heirs. It would be easy at this point to throw in some remarks about the signs of disintegration which our culture is showing—the loss of faith in science, the skepticism about our ability to solve our problems, the disappearance of belief in progress, and the widespread phenomena of anomie, boredom, and the sense of meaninglessness. But let us, for our present purposes, ignore all this. Let us rather ask what is involved in a real encounter between the gospel and this culture of ours at its best and strongest. Let us attempt something quite different from what Berger proposes. Instead of weighing the Christian religious experience (along with others) in the scale of reason as our culture understands reason, let us suppose that the gospel is true, that in the story of the Bible and in the life and death and resurrection of Jesus, the creator and lord of the universe has actually manifested himself to declare and effect his purpose, and that therefore everything else, including all the axioms and assumptions of our culture, have to be assessed and can only be validly assessed in the scales which this revelation provides. What would it mean if, instead of trying to understand the gospel from the point of view of our culture, we tried to understand our culture from the point of view of the gospel?

Obviously to ask that question is to suggest a program for many decades. Let me simply suggest four points as prolegomena to the answering of the question.

1. The first point to be made is that modern science rests upon a faith which is the fruit of the long schooling of Europe in the worldview of the Bible. Historians of science have devoted much thought to the question why the marvelous intellectual powers of the Greeks, the Chinese, the Indians, and the Egypt-
tians, in spite of their achievements in science and mathematics, did not give rise to the self-sustaining science which has dominated our culture for the past 200 years. Briefly the answer seems to be that modern science rests upon the faith (which of course can never be proved) that the universe is both rational and contingent. If the universe were not rational, if different instrument readings at different times and places had no necessary relation with each other but were simply random facts, then science would be impossible. Scientists are sustained in their long and arduous labors by the faith that apparent contradictions will eventually be resolved because the universe is rational. But if that were all, science would not be necessary. If there were no element of contingency, if all that exists necessarily existed as the outward expression of pure rationality, then all the experimenting, exploring, and testing work of science would be unnecessary. If—as India has tended to think— all that exists is emanation from primal being, then pure contemplative reason alone is enough for making contact with reality. If the world were not rational, science would be impossible; if the world were not contingent, science would be unnecessary. Because it is a rational world, and not the only possible world, we both can and must bestir ourselves to find out what kind of world it is. Science rests upon a faith which cannot be demonstrated but is simply presupposed, and the roots of this faith are in the biblical story which shaped the life of Europe for the 1,000 years before modern science was born.

2. The second point is this. Modern science achieved its great breakthrough in the seventeenth century by setting aside the question "Why?" and concentrating on the question "How?" It left the question of purpose to what Bacon called the speculation of philosophers and theologians and concentrated for the 1,000 years before modern science was born.

4. Fourth, this way of understanding things which we call the modern scientific worldview has now achieved global dominance. There is, of course, no way in which it can be proved to be the truth about things from outside of its own presuppositions. When, as those who have served as missionaries know, it meets failures are becoming apparent. It is not opening for us a rational view of the future. We can no longer say, as we did a generation ago, “This is just how things are.” And more to our present purpose, it will no longer do for Christianity to accept, as Berger invites us to do, a position in one of the enclaves of this culture, even as one of its privileged old-age pensioners. It will no longer do to say that the Christian faith is one among the possible private options available within the parameters of this culture. It will no longer do to confuse the fact of plurality with the ideology of pluralism—the view that since no one can really know the truth we must be content with a multiplicity of opinions. It will no longer do to accept the dichotomy between a public world of so-called “facts” and a private world of so-called “values.” We shall have to be bold enough to confront our public world with the reality of Jesus Christ, the word made flesh, the one in whom the eternal purpose of almighty God has been publicly set forth in the midst of our human history, and therefore to affirm that no facts are truly understood except in the light of him through whom and for whom they exist. We shall have to face, as the early church faced, an encounter with the public world, the worlds of politics and economics, and the world of science which is its heart. It will not do to accept a peaceful coexistence between science and theology on the basis that they are simply reference to their alleged purposes. The practitioners of what are called the behavioral sciences seek to formulate laws of human behavior analogous to the laws of physics and chemistry. On the basis of these laws the administrator, the civil servant, and the advertising consultant seek to direct or influence human behavior. In doing so, they are crediting themselves with a capacity for purposeful activity directed to rationally chosen ends, a capacity which the method denies to those who are investigated. We are familiar with the specter of the ultimate achievement of this kind of scientific management of human affairs in the various scenarios for genetic engineering. At this point we are bound to ask the question: What will direct the behavior of those who use the methods of science to direct human behavior? Science itself cannot provide the answer to this question because its method eliminates purpose as a category of explanation. If there is a purpose to which in fact all human life ought to be directed, this purpose cannot be discovered by the methods of science. The scientist has his own purposes, but they have no basis in the world of “facts.” They are his personal choice. Science acknowledges no objective world of values in the light of which his purposes could be judged right or wrong. And since the scientist, like every human being, has different purposes at different times, and since his method excludes the possibility of an objective criterion for judging between these purposes, he is left under the control of whichever is the strongest impulse of his nature. He becomes, in fact, an agent of nature. Man’s mastery of nature turns out in the end to be nature’s mastery of man. We have been conned by the oldest trick in the book. Marching triumphantly forward we failed to notice the jaws of the trap closing behind.

"Modern science rests upon a faith which is the fruit of the long schooling of Europe in the worldview of the Bible."
two ways of looking at the same thing—one appropriate for the private sector and one for the public. We have to insist that the question, “What is really true?” is asked and answered.

I confess that when I say these things I feel alarmed, for I can hardly imagine all that they will entail. And yet I cannot avoid believing that they are true. Nearly 150 years ago W. E. Gladstone wrote these solemn and prophetic words:

Rome, the mistress of state-craft, and beyond all other nations in the political employment of religion, added without stint or scruple to her list of gods and goddesses, and consolidated her military empire by a skillful medley of all the religions of the world. Thus it continued while the worship of the Deity was but a conjecture or a contrivance; but when the rising of the Sun of Righteousness had given reality to the subjective forms of faith, and had made actual and solid truth the common inheritance of all men, then the religion of Christ became, unlike other new creeds, an object of jealousy and of cruel persecution, because it would not consent to become a partner in this heterogeneous device, and planted itself upon truth and not in the quicksand of opinion. . . . Should the Christian faith ever become but one among many co-equal pensioners of a government, it will be a proof that subjective religion has again lost its God-given hold upon objective reality; or when, under the thin shelter of its name a multitude of discordant schemes shall have been put upon a footing of essential parity, and shall together receive the bounty of the legislature, this will prove that we are once more in a transition state—that we are travelling back again from the region to which the Gospel brought us to that in which it found us.

What Gladstone foresaw is essentially what has been happening in the years since he wrote. The end result is not—as we imagined twenty-five years ago—a secular society, a society which has no public beliefs but is a kind of neutral world in which we can all freely pursue our self-chosen purposes. We see that now for the mirage that it was. What we have is, as Gladstone foretold, a pagan society whose public life is ruled by beliefs which are false. And because it is not a pre-Christian paganism, but a paganism born out of the rejection of Christianity, it is far tougher and more resistant to the gospel than the pre-Christian paganism with which foreign missionaries have been in contact during the past 200 years. Here, without possibility of question, is the most challenging missionary frontier of our time.

Can the West be converted? God alone knows the answer to that question. I do not see except in the dimmest way what would be involved in a serious response to this challenge. I can only see that it must mean great changes in the way we see the task of the church. There is no space at the end of this essay to do more than suggest the headings of an agenda that will take decades rather than years to undertake.

1. I would put first the declericalizing of theology so that it may become an enterprise done not within the enclave, in that corner of the private sector which our culture labels “religion,” but rather in the public sector where God’s will as declared in Jesus Christ is either done or not done in the daily business of nations and societies, in the councils of governments, the board-rooms of transnational corporations, the trade unions, the universities, and the schools.

2. Second, I would place the recovery of that apocalyptic strand of the New Testament teaching without which Christian hope becomes merely hope for the survival of the individual and there is no hope for the world. The silencing of the apocalyptic notes of the gospel is simply part of the privatization of religion by which modern culture has emasculated the biblical message.

3. Third, I would put the need for a doctrine of freedom which rests not on the ideology of the Enlightenment but on the gospel itself. The world will rightly distrust any claim by the church to a voice in public affairs, remembering that the freedom of thought and of conscience which the Enlightenment won was won against the resistance of the church. But the freedom which the Enlightenment won rests upon an illusion—the illusion of autonomy—and it therefore ends in new forms of bondage. Yet we have no right to say this until we can show that we have learned our lesson: that we understand the difference between bearing witness to the truth and pretending to possess the truth; that we understand that witness (marturia) means not dominance and control but suffering.

4. Fourth, I would affirm the need for a radical break with that form of Christianity which is called the denomination. Sociologists have rightly pointed out that the denomination (essentially a product of North American religious experience in the past 200 years) is simply the institutional form of a privatized religion. The denomination is the outward and visible form of an inward and spiritual surrender to the ideology of our culture. Neither separately nor together can the denominations become the base for a genuinely missionary encounter with our culture.

5. Fifth, there will be the need to listen to the witness of Christians from other cultures. The great new asset which we have for our missionary task is the presence among us of communities of Christians nourished in the cultures of Asia, Africa, and the West Indies. We need their eyes to see our culture afresh.

6. But finally, and this is fundamental, there will be the need for courage. Our wrestling is not against flesh and blood but against the principalities and powers—realities to the existence of which our privatized culture has been blind. To ask, “Can the West be converted?” is to align ourselves with the apostle when he speaks of “taking every thought captive to Christ,” and for that—as he tells us—we need more than the weapons of the world.
Marc R. Spindler

Introduction

There is a resurgence of paganism in Europe today. It is not an underground movement hidden from public life and discovered by a few conservative theologians. On the contrary, theologians try to avoid the term “paganism,” which has a derogatory meaning in Christian tradition, and they assume that nobody likes to be called a pagan. Significantly, the words “pagan” and “paganism” are not used even once in the official documents of Vatican Council II. Now the time when “paganism” was a dirty word is over and I am able to quote a number of recent European writers using the term “paganism” in a favorable way, affirming “the genius of paganism,” its capacity to offer a valid alternative to Christianity.

In this article I want to start from the self-understanding of European “new pagans”; then give my own theological assessment of the movement.

The Background and Importance of Europe’s Neo-Paganism

European neo-paganism is emerging against the background of two historical developments. The first is the pagan tradition in European history. By this I mean the humanistic traditions in philosophy and literature since the Renaissance, the passion for ancient Greece and ancient Rome, and the very specific empathy with religious feelings and ideas of classical antiquity among many intellectuals and philologists. Everybody knows that Goethe, the greatest German poet, called himself a pagan. The permanence of this pagan tradition is emphasized by a neo-pagan writer like Alain de Benoist, in his famous book Comment peut-on être païen? “Paganism has never been far away from us, both in history and in the sub-conscious mind, as well as in ritual, in literature, and so forth,” and it represents a recurring philosophical pattern, namely, the pattern of mythical thinking as opposed to the other great pattern of Western thought, that is, rational thinking. Alain de Benoist maintains that this mythical pattern is present in the very core of Christian religion: thanks to the use of pagan patterns, the new religion was made acceptable to old pagans in the beginning of the Christian era. Neo-paganism is presented as a recovery of authentic European heritage.

The second background is the contemporary crisis of European culture. It is not only a crisis of Christendom, or “dechristianization,” but also a crisis in all cultural patterns and political models that have inspired the life of Europeans in the last twenty years. Atheistic ideologies, secularism, communism, and Marxist-Leninism are also confronted with a crisis, with disappointment and despair. In order to find a new meaning of life and culture, people then turn to “paganism,” a reconstruction of paganism, of course, because the old paganism has been destroyed; therefore we call it “neo-paganism.”

Neo-paganism has its prophets: Nietzsche, who died in 1900 but whose “gospel” is still widely distributed; Hermann Hesse, another German writer quoted by W. A. Visser ‘t Hooft. In Great Britain we have, for instance, Julian Huxley, Aldous Huxley, and especially D. H. Lawrence. In France, one of the first was André Gide (Les nourritures terrestres, 1897); then Victor Segalen (Les immémoriaux, 1908), Antonin Artaud (Le théâtre et son double, 1938), Georges Bataille (Acéphale, 1937), and many other successful writers, such as Céline, Montherlant, and Jean Cau. These writers, however, offer a pagan spirituality, no pagan program. The new development is the emergence of a definite movement with a pagan program, with paganism as the central motive. This movement has been called the New Right, but this is a political classification that I consider largely irrelevant. Neo-paganism is a religious choice, and only a religious choice of another kind is a proper reaction to it. Anyway I want to stress the importance of this movement in Europe today. W. A. Visser ‘t Hooft even asserts that “European culture has become a debate between three forces: Christianity, scientific rationalism and neo-pagan vitalism.”

Main Features of Neo-Paganism

The movement is not older than twenty years and it is still moving, so it is not possible to give a definite picture. It has no clerical or political organization that could decide about orthodox views. It is more like a club, a network of intellectuals. Above all, the very thrust of neo-paganism is against rational analysis and in favor of mythical, passionate expression. There is a lot of philosophical and theological confusion in the rhetorics of neo-paganism. In spite of these difficulties, I have classified the main features of neo-paganism in four categories.

1. Sacralization

The first feature is the affirmation of the sacred, against the de-sacralization of the universe produced by Christianity. The Judeo-Christian tradition has banished the old gods of Greece and deprived the world of all immanent sources of enthusiasm. The only thing left was das entsetzte Wort, a word without soul, the dull language of logical intellect. W. A. Visser ‘t Hooft rightly quotes the classical poem by Shelley (1792-1822) entitled “Hellas”:

Marc R. Spindler is Director of the Department of Missiology of the Interuniversity Institute for Missiological and Ecumenical Research, and Associate Professor of Missiology and Ecumenics at the University of Leiden, the Netherlands. He was a missionary in Madagascar, 1961-73, with the Paris Evangelical Missionary Society and the Evangelical Community for Apostolic Action.
The Powers of earth and air
Fled from the folding-star of Bethlehem:
Apollo, Pan and love,
And even olympian love
Grew weak, for killing truth had glared on them.
Our hills and seas and streams
Dispeopled of their dreams.
Their waters turned to blood, their dew to tears
waited for the golden years.

And Shelley hoped that the old gods would come back.
The world's great age begins anew.
The golden years return... Another Athens shall arise.7

Now this new age has come. The old gods of Greece are back. A French writer, Louis Pauwels, explains how he discovered again the sacred fire vivifying the whole universe. I quote:
Paganism is not, as it is believed or said, the negation of the sacred. Paganism postulates, on the contrary, that the sacred is within reach of human existence. So, it is not the same as atheism or agnosticism; however, it refuses the one God, out there, beyond the world and yet jealous, who forbids creatures from having spiritual experience aimed at human beings in their relations with the world. The one God requires from people a conscience of being exiled. Paganism seeks religion in our exalted feeling of wholeness here and now. Far from desacralizing the world, it sacralizes it. Indeed: it takes the world for sacred.8

This pagan sacralization of the world makes no distinction between cosmic forces and God, between God and nature, between nature and humankind. When this new paganism speaks of God, it means the sum total of reality in all its plurality and diversity. There is no specific revelation coming from the other side of reality, from a personal God taking action in a particular time of history and sending the divine logos among human persons called to be God's elected children. The religious experience offered by paganism is a communion with nature, an experience of infinity and transcendence—without, however, real transcendence, without encounter with the Other, the personal God of Christianity, and God's ally, the Neighbor.

This cosmic experience is a kind of conversion. The word "conversion" is used in a story I found in a German newspaper relating the excursion of a scholar in the mountains of Nepal. The story is about a Dr. Willy Unsoeld, professor of comparative religion at Evergreen State College in Washington state, who climbed the mountain Nanda Devi with his daughter aged twenty-two. The girl died from mountain sickness at an altitude of almost 25,000 feet. Her father did not despair. "She was fulfilling a dream," he said in a press conference on September 22, 1976. "I am not able to deny the totality, the unity of life and death." He explained why every step toward the summit was a step toward the divine. During an expedition to Mount Everest in 1954, he said, while escalating the icy desert, at once he perceived a small flower blossoming out of the ice. "At this very moment, I felt a key opening an interior door in me. I was able to see all things as a whole, in their wholeness. My ego left me, I was filled with bliss (ānandha). Birth and death are parts of this wholeness. Nothing was important anymore. My attitude toward life was changed."9

This cosmic mysticism cruelly ignores the human person of flesh and blood, and pays no attention to the voice of conscience.

2. Exhaltation of life
The second feature of neo-paganism is the exaltation of life. This is not in contradiction with the story I’ve just told; we all know that life may be cruel. I’ll quote from the French book Comment peut-on être païen? by Alain de Benoist, the real prophet of neo-paganism in France today: “Pagans are all those who say ‘yes’ to life, those who take ‘God’ as the word expressing the great ‘yes’ to the whole universe.”10 In fact Alain de Benoist is here quoting from Nietzsche’s Antichrist.

The reference to Nietzsche is very significant. We know that Nietzsche has proclaimed a counter-gospel, announcing a new Dionysian era, a rebirth of Hellenic antiquity, the triumph of life against the personal God who was crushing the vitality of humankind. After the death of God, the superman, full of life and power, was due to emerge.

“Neo-paganism is a thorough-going vitalism which seeks the intensification of life rather than its transformation.”11 Christianity is attacked as a life-denying faith, repressing the natural instincts of human beings, spoiling the joy of life of humankind. Paganism is healthy, Christianity (not particularly in its Western form, but in its very core) is producing sickness and neurosis. I quote: “Paganism celebrates the awareness of abundant life, creative strength, joy of life, appetite for power and happiness.”12 “Yes” to life is also “yes” to Eros, which has been suppressed by the Judeo-Christian tradition. Neo-paganism glorifies Eros and eroticism, to the point that eroticism is becoming a kind of religion, able to change humans and to give them the everlasting experience of death and rebirth, forever, and yet again and again.

Eros is separated from Agape and seen only in the wake of the self-transcendence of life. I recently heard a pop song on television performed by “The Commodores.” It is entitled “Animal Instinct,” and these two words are repeated like a beat during the whole performance. The text is exalting wild love. “Baby, I will be your primitive lover!” Life is cruel, but it is innocent. There is no sin in the program of neo-paganism. Struggle for life is natural, and the survival of the fittest is the rule of life.

The French writer Jean Cau tells the story of a boy named Jason, a real pagan hero, who successfully resists rational indoctrination at school and religious drill in church. In one passage we read this significant dialogue: “My dog is sick, said a friend.—Kill him! answered Jason.—I love him and it would be a sin. —If you loved him, you would kill him. Your real sin, is that you pity him.” In another place in the novel, we read again: “Why is the wolf eating the mutton? Because he is hungry. —But this is bad.—No, hunger is always good.”13

This “Sermon on the Sun” (to borrow an expression from André Dumas)14 is exactly the opposite of the Sermon on the Mount. And it is intended to be so. Christianity is wrong to favor the poor and the weak. Struggle is the warp and woof of the universe. That’s life!

3. Affirmation of Fate
The third feature of neo-paganism is fatalism; however, not in the negative sense of Greek tragedy, where the Anangke, necessity, crushes the heroes, but in a positive sense, namely, because destiny establishes a person’s innocence and liberates people from the burden of a fictive culpability preached by Christianity. Neo-paganism delivers humankind from bad conscience and gives access to wisdom. I quote from Alain de Benoist: “In paganism the innocence of historic becoming corresponds to the innocence of man.”15

The pagan affirmation of fate has far-reaching consequences.
It has to do with the conception of time. The Judeo-Christian tradition has developed a conception of oriented time, starting from creation and progressing in spite of ups and downs toward a final state of redemption. History has a sense, that is to say, a meaning and a direction. God is directing history toward a comprehensive goal, which is both the recapitulation of all things and the judgment of universal history.

The pagan view of time sees no direction in history, only a cycle or, rather, cycles of manifold historical developments without any moral purpose or any moral qualification. History brings its own justification immanently and offers a chance of wholeness at any time and any place. What happens has a character of immanent necessity; it is "fate," but people should not conceive fate in the framework of monotheistic theology, that is to say as a sort of almighty God out there; fate is only the name of a self-sufficient process, of cosmic evolution encompassing all things, nature as well as humankind, in their overwhelming plurality. Paganism means a total rejection of eschatology and religious apocalyptic.

Here we find probably the most polemic feature of neo-paganism. The pagan philosophy of history actually denies history in a true sense. There is no history, only cosmic becoming. Neo-paganism accuses the Judeo-Christian tradition of disqualifying and annihilating the present, that is, the reality of life, in favor of a future that will never come in its expected splendor. Neo-paganism denounces the apocalyptic illusion in all forms, as the source of resentment and frustration. Against the Messiah Jesus, who will come at the end of time to judge the living and the dead, Louis Pauwels puts the mythical hero Atlas. Atlas is not at the end of a line but in the center of a wheel.16 Messianism is a mental alienation, it is a dangerous sickness undermining human energy. I quote: "Atlas bears the world and never lowers his arms: this is, in my view, human destiny."17

The important point made by those neo-pagan authors is the blending of Christianity and Marxism. According to their views, Marxism is a secular version of Christian messianism and proceeds from the same linear concept of history. Both Christianity and Marxism live with the hope for a general totalization of history at the end of time and necessarily produce totalitarianism, which crushes diversity and pluralism. Only paganism admits plurality and favors tolerance. It does not expect forced unification of human kind, of cultures, of nations, of values. The struggle between people and within the person will continue without end. Says Alain de Benoist: "European paganism rests upon an antagonistic pluralism of values. Polytheism is the expression of this antagonism, which never ends in irreversible opposition, or radical dualism, but finally resolves into harmony and wholeness."18

This frontal attack against Marxism as a secular messianism explains why neo-paganism has been interpreted as the "New Right," but we see that the problem is much more serious than a political option. It is a religious option.

4. The Claim to Cultural Identity

The affirmation of plurality and conflict has an important consequence. Within the plurality of conflicting values, warring nations, antagonistic cultures fundamentally resisting forced unification and religious streamlining under the banner of monotheism, there is a natural right to cultural identity that is claimed also on behalf of Europe. Christianity has destroyed the right to be different and therefore must be combated. In secular forms, Christianity has produced egalitarian ideologies that should be denounced in the same way. Paganism is the only way to prevent the death of particular cultures, or ethnocide. This view has been defended in the fifteenth colloquium of GRECE, which stands for Groupement de recherche et d'études pour la civilisation européene, held in Versailles in May 1981. Eight hundred persons attended this meeting, which was devoted not to theological but to political discussions. At this point it is important to note that European neo-paganism has political implications, but once again I maintain that the current classification of the movement as "New Right" does not explain the fact that the affirmation of cultural pluralism, of the right to be different, the struggle against Western mercantilism, indeed against the "fetishism of commodities" are also important features of old and new "Left."

Speaking at that meeting Alain de Benoist equally denounced the so-called socialist model and the American model. I quote:

It is not true that there is, on one side, a totalitarian socialist world and, on the other side, a "free world" like a Disneyland, of which American society would be the natural leader. This is a fable, where the Soviet system is used as a set-off, giving an alibi for the introduction of an equally disquieting interior new order. The truth is that we have to do with two distinct kinds of totalitarianism, different in their nature and in their effects, but both dangerous. The first, in the East, imprisons, persecutes, beats the bodies; at least it leaves hope intact. The second, in the West, results in making happy robots. It provides hell with air conditioning. It kills souls.19

The peoples of Europe and the peoples of the third world should continue their struggle against multinationalals, American hegemony, and consumerism!

For a significant number of people, European neo-paganism is an ideology of resistance against global systems, drawing upon mythical elements in the pre-Christian tradition of European cultures. However, it remains to be seen whether Christianity can be excluded from the genuine European heritage.

Evaluation

Is European neo-paganism to be taken seriously? As far as I can see, it seems to me that it is. Leading theologians and Christian philosophers have already done their homework and have analyzed and criticized these movements. W. A. Visser 't Hooft, William Edgar, André Dumas, Jacques Ellul,20 Jean Brun,21 and recently Jean-François Zorn on behalf of the French Protestant Federation, have devoted articles and books to this movement and provide us with a number of clues, either with regard to the hermeneutics of European culture or with regard to the interpretation of Christian faith and ethics, and with regard to the communication of the gospel in this postsecular, neo-pagan world.
They all point to the dramatic mistakes of neo-paganism in the interpretation of Christian faith. It is simply not true that Christianity crushes life and destroys cultural identity. It is not true that monotheism brings forth intolerance whereas polytheism guarantees tolerance. Christians have been persecuted by polytheists in the Roman empire, and history gives examples of totalitarian regimes without any monotheistic claim—ancient Egypt, traditional China, or traditional Africa before colonizations. Ontocratic systems ignoring transcendence and prophecy are always oppressive. Neo-paganism offers many distorted views of history that must be corrected. Here I support William Edgar’s search for a renewed apologetic in order to refute neo-paganism intelligently, tactfully, and in an evangelistic spirit. In my own presentation, I have already indicated the main points of opposition between neo-pagan assertions and the Christian faith.

I conclude my argument in a positive way. Let the gospel be the gospel! The church cannot communicate the gospel if there is no gospel anymore, if the central tenets of the faith are obscured, diluted, or mutilated. Against neo-paganism, Christians will maintain their faith in God, creator of the cosmos and so transcendent before cosmos, nature, and humankind. They also affirm the Savior in the person of Jesus Christ once for all, Prince of Life, in all fullness, not in the sense of pagan fatalism, but in the sense of a new life already present and still to come in glory. Christians will certainly maintain their hope for the kingdom of God, which makes history really meaningful and gives room for freedom and mutual love, in the force of the Holy Spirit.

Notes

4. W. Edgar, op. cit., p. 308. It is de Benoist’s position.
7. Ibid., p. 354.
10. A. de Benoist, Comment, p. 54.
18. A. de Benoist, Comment, p. 203.

Noteworthy

The United States Catholic Mission Association presented its 1986 Annual Mission Award to Edwina Gateley for her outstanding work as a lay woman in mission. Edwina Gateley, born in Lancaster England, had a distinguished missionary career working in Uganda, East Africa as a teacher and lay missionary. In 1969 she founded the Voluntary Missionary Movement to recruit, prepare and send lay missionaries to work in countries of the developing world. Since its beginning, over one thousand persons have shared their lives in mission in various overseas ministries. In 1984, she founded Genesis House in Chicago, a home to meet the needs of women. Her present ministry is to work with women who are the poorest of the poor. The award cited her as “a true woman missionary of God who has touched the lives of many by putting into action the Gospel message of Jesus.”
Another Look at Mission in Eastern Europe

Walter Sawatsky

The Meaning and Impact of the Closed-Door Mentality

It has been the evangelical Protestant missionary movement, with its emphasis on planning and program execution, that has used the open- and closed-door imagery the most for doing mission. The image comes directly from the Pauline missionary tour, where, as a result of a series of closed doors, Paul then received his Macedonian vision and launched the first effort to Christianize Europe, starting in what is today part of a territory divided between Western democratic and Eastern socialist Europe.

Almost 1,000 years later, the missionaries Cyril and Methodius set out from Constantinople on a mission assignment to the Slavs of Eastern Europe. The two men found it necessary to obtain the approval of both sides of the church (Constantinople and Rome), and the concern for confessional jurisdiction has never been eliminated entirely since. Today, another 1,000 years later, there is a renewed interest in Christianity in Eastern Europe.

In one sense Christianity has persisted for nearly 2,000 years, and it was out of Christianized Europe that the modern missionary movement spread around the larger world that Europeans discovered after 1492. In another sense Christian faith seems to be reemerging after an unprecedented effort by proudly atheistic communist regimes to eradicate it, either by reeducation or by administrative means. That, briefly stated, may be some of the interestingly popular to speak about mission in Eastern Europe.

Many still regard Eastern Europe as an area closed to the gospel. Indeed it is not uncommon to meet persons in the United States who have assumed that there is no Christian church “behind the iron curtain,” as they like to put it. That is an attitude held mainly by those who assume that American (and earlier West European) political influence paved the way for the missionary program, and who assume that the advance of communism around the world will terminate mission, perhaps even wipe out Christian churches. Others see socialist Eastern Europe as a new opportunity for mission, some hoping for a better, fresh start less reliant on outdated methods. Still others, regretfully, appear to be profiting from the financial gains made possible by sensationalist fund-raising for secret missionary operations.

Historically speaking, to the degree that the mission effort of the nineteenth and twentieth centuries applied to Eastern Europe, or even to Europe in general, it represented a desire to foster church renewal and growth, but for a diversity of reasons. There was the intention to win converts away from Eastern Orthodoxy on the assumption that Orthodoxy had become moribund, or did not take personal faith seriously, or because Orthodoxy was understood to be so compromised by its cooperation with, or subordination to, an oppressive state that only a free church could provide renewal.

A major focus of missionary efforts in Eastern Europe in the nineteenth century was the reemphasis on the Bible, and little thought given to the ecclesiological implications of a more biblically literate public. Indeed the first daughter society of the British and Foreign Bible Society (1804) was the Russian Bible Society (1813) soon followed by the Polish. Almost by default, the denominational background of the Bible colporteurs who were scattered all across Eastern Europe by the end of the century, as well as the interconfessional orientation of many Pietists, resulted in a denominational pluralism. When a Bible study group chose to become a congregation, the colporteur obtained the help of his denomination. Nevertheless, the response to denominational pluralism in Eastern Europe with its traditional national or state-church culture was more resistant than was true of the pluralizing phenomenon of Christian denominations engaged in friendly rivalry in North America. The new congregations were branded as sectarian and subjected to harassment and persecution by both church and state, an experience that they had in common with the political revolutionaries who were later to come to power.

For centuries, southeastern Europe had been under Turkish and Muslim influence. As the Balkan countries gained their independence, and as the Great Powers kept the Ottoman empire propped up till 1918, politically and religiously motivated persons began competing for the loyalty of former Muslims, trying to articulate what was the spiritual soul of a nation. Even today there is renewed interest in Christian mission work among Muslims in Soviet Central Asia as well as in Bosnia (perhaps eventually in Albania).

It is also helpful to see the process of religious loyalty shift in Eastern Europe in the longer historical context of deep-seated memories from the Reformation and Counter-Reformation eras. Modern efforts to assist the minority Protestant denominations in Eastern Europe can be seen as a way of reversing the forcible re-Catholicization of East Central Europe. For example, when Czechoslovakia became independent after World War I, there was a strong movement to establish a national church with its roots in Hussitism, rather than in the foreign Roman Catholics who were tied to the Hapsburgs.

Many of the Bible colporteurs, as well as many of the present-day mission societies active in Eastern Europe, embraced an ecclesiology that was rooted in a free-church understanding that goes back to the Anabaptist movement of the sixteenth century. It should be remembered that the Anabaptists were a very active missionary movement that emphasized personal persuasion to faith, rather than relying on cuius regio, eius religio (i.e., the religion of the ruler is the religion of his subjects). That movement was perceived as a threat to the established church structures, and the latter used their political power to crush the Anabaptist mis-

Walter Sawatsky is East/West Research Scholar for the Mennonite Central Committee, and Visiting Professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. He is the author of Soviet Evangelicals since World War II (1981).
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votionaries through violent persecution. The resumption of mission activity by such faith mission groups in the twentieth century reflects the expectation that a more secularized society, as well as the current disestablishment of the churches in Eastern Europe, will allow greater tolerance for alternative Christian formulations.

These observations are seldom discussed systematically by either church historians, missiologists, or ecumenical leaders. A major reason is no doubt that at interconfessional forums where intellectual and personal exchange takes place, the agenda of the participants is often diverse and contradictory. Mission in Eastern Europe, in one’s own traditional backyard, so to speak, could bring out deep emotional differences among committed church leaders from the different confessions.

"Mission in Eastern Europe, in one’s own traditional backyard, so to speak, could bring out deep emotional differences among committed church leaders from the different confessions."

bring out deep emotional differences among committed church leaders from the different confessions. Thus, discussing methodology in third-world mission settings seems a safer proposition.

When looking at the task of Christian mission in the continent of Europe, one sees two developments of the twentieth century, especially after 1945, that have made it easier to include Europe as a legitimate area for mission. First, there was the gradual realization of the loss of many people to the churches through the process of urbanization, industrialization, and the rise of secularized societies. Today it is customary to speak of a post-Christian society in much of Western Europe, more noticeably so in traditionally more Protestant regions. Protestantism having given theological approval to independent thinking. Second, the communist revolution in Russia and the expansion of communist-oriented regimes across Eastern Europe after the war suddenly forced many churches involuntarily into the status of a free church, forcing it to compete for members through missionary efforts. No longer did the potential convert need to be taken away from the spiritual jurisdiction of another church. Rather, there was a growing population that had withdrawn from Christianity or had been won away (or frightened away) by aggressive communist ideologues.

Currently many persons who have become disillusioned with Marxist ideology, especially with its failure in practice, are turning to religion. But such persons are more selective in their choice of faith. Among their considerations are the intellectual respectability of the faith offered. Others reject the scientism that spawned Marxism and now seek out an emotional rather than an intellectual faith. That means the mystical or liturgical emphasis of Orthodoxy, but it also includes in increasing numbers Pentecostalism, or the denominationally less distinct charismatic movement. Another consideration for the new seekers is the identification of the faith with the soul of the nation. Still others, dissatisfied with the conservative conformity of Marxism in power, and also with the conformist compromises of the national churches, are seeking out the dissident or nonconformist traditions. After all, the original attraction of Marxism or socialism was that this was the movement of radical dissent, a minority movement that promised hope for the future. Now it appears that glimmers of hope might come through the Christians.

Few of these generalizations apply equally well to more than a few of the nine East European countries, but the issues identified thereby should not be ignored. Rather, it means that to engage in Christian mission in Eastern Europe requires a broad historical, philosophical, and sociocultural awareness.

The artificial cutting off of Eastern Europe from mission activity, indeed the excessive restriction on any religious activity by believers living in Eastern Europe, nearly created a situation whereby a renewed effort in mission might avoid many of the mistakes attributed to the nineteenth-century missionary movement. It is not too late yet to develop a contextually and theologically appropriate mission effort that would proceed in close cooperation with existing churches in Eastern Europe, but the difficulties are immense. This short article can only point to a few of the abuses, or to the potential for abuse currently in evidence, and suggest some means to their betterment. That includes describing the nature of present mission activity in Eastern Europe, the role of the Bible societies, the role of the denominational bodies, as well as the understanding of mission and church growth of the Orthodox churches. Further, it includes taking a more careful look at what could happen when activists in the ecumenical movement and the evangelical world fellowships take the life of faith under Marxism or socialism more seriously.

The Bible Societies or the Missions

In 1967 both the United Bible Societies (UBS) and many independent faith mission societies to Eastern Europe began a greatly intensified effort at assisting believers in the Soviet Union and Eastern Europe. Popular attention was drawn to the immense need for Bibles by the publication in 1967 of God’s Smuggler by Brother Andrew, who had established the mission Open Doors in 1950. Also in the mid-1960s Richard Wurmbrand, released from prison in Romania, came to the West where he became a popular speaker and fund-raiser, at first for Underground Evangelism (founded by Joe Bass in 1959), and then through his own mission, Jesus Christ to the Communist World. These three missions soon overshadowed a half-dozen older missions that had been formed by concerned emigrants who had deep-rooted ties to established evangelical churches in Eastern Europe.

These new missions specializing in Eastern Europe emphasized secrecy of operation, including smuggling of Bibles in large quantities, sensationalist reporting about a church that was mainly underground, and focusing on the persecution practices of communist authorities.

The United Bible Societies, under a new secretary for Europe (Sverre Smadal), launched in 1967 a major program for increased Bible reading and distribution in Europe. One million dollars were to be raised within Europe during a five-year period. The financial goal was not fully reached, but this did indeed result in a more intensified effort at translation, consultations on translations, and some publication or importation licenses that were granted by communist authorities. The actual amounts were small in light of the Bible shortages, still it did involve 100,000 Bibles published in Romania one year, for example, and tens of thousands in other countries. Very soon financial restraints became noticeable, and in the early 1970s a sense of rivalry became evident in the contrasting appeals for support from the Christian public.

The UBS offered a very open statement of approach and methodology:

The committee emphasizes that all support given to the work by UBS member societies is provided through legal channels. The
The UBS also increased its cooperation with the Orthodox churches.
The statistical success of Bible production or distribution has been a world organization employing a world budget, which coordinated the flow of funds in member national societies that had surplus or deficit budgets. It was a serious effort at partnership.
The necessary fraternal contacts to the large Orthodox world. Yet most of the Bibles now available in Eastern Europe were brought there through the work of the missions to Eastern Europe. These groups also provided the bulk of the Christian teaching materials, the Bible societies restricting themselves to a Bible without commentary, acceptable to all confessions.

Many mission supporters were attracted by the excitement of smuggling, or had decided that extra-legical means were necessary in light of the restrictions. Others, repelled by smuggling for ethical reasons, and also by reported financial mismanagement and the politically anticomunist views of some missions, chose to support the UBS. Numerous others no doubt did nothing except to jump to the false conclusion that East European Christians could now buy or produce the Bibles that they needed. The Bible shortage remains intense today, even though the volume of production, of importation, and especially of smuggling remains high. There are great disparities among countries—the GDR, Yugoslavia, Poland, and to a lesser extent Hungary, managing to meet much of the demand; whereas the demands for hard-to-obtain Scriptures are still very high in the USSR, Bulgaria, and Czechoslovakia. In the USSR, for example, evangelical churches are disproportionately well supplied—the problem of distribution being not merely a technical one, but due also to the absence of the necessary fraternal contacts to the large Orthodox world.

No exact statistics exist, nor are they possible, for the total number of Scriptures that have been distributed throughout East European countries, both for Bibles and for biblical study materials. For the Soviet Union, for example, with a population of 266 million people, of which about 50 to 60 million are Christian, the total number of Bibles, New Testaments, and Gospels that have been produced and distributed (most of them imported) is about 4.1 million pieces. Of this number, approximately 450,000 were published or imported legally. That is, nearly 90 percent of the total was brought in nonlegally, most of it by smuggling. The Soviet Union continues to be the most needy of all East European countries, both for Bibles and for biblical study materials.

The UBS policy statement of 1973 came in the midst of a series of charges and countercharges in which one side claimed that the officially imported or produced Bibles did not reach believers but were used for propaganda purposes abroad. UBS supporters charged that smuggling was hurting the image of the church and also challenged the veracity of the large numbers claimed as smuggling successes. Since then the UBS officials in Europe have met annually with the European-based mission leaders, through the mediation of Keston College. Although several of the largest American-based missions are weakly represented, and the strong American Bible Society retained the language of rivalry at times, these off-the-record meetings did produce greater understanding of intention and of the details behind the projects and negotiations underway. There is today, at least in Europe, a clearer sense of respect for each other, a readiness to cooperate where possible, and a refraining from unsubstantiated charges.

East European Missions Today

The annual reports of mission agencies working in Russia before the revolution, or in Eastern Europe between the wars, had a tone and content very similar to reports from missionaries on the American frontier or in the Orient. The communist revolutions and the subsequent efforts to suppress religion changed that. The current program of mission activity reflects the emergency response to help Christians caught in a revolutionary situation. Its main elements are relief aid, radio broadcasting, literature production and distribution, and some effort at offering encouragement in life and witness through missionary staff traveling or even locating in a few East European countries.

Although the average reader of the International Bulletin may be aware of the existence of a number of missions to Eastern Europe such as Underground Evangelism or Richard Wurmbrand’s Jesus Christ to the Communist World, the reader may not be prepared for the actual scope of the activity today. The larger missions to Eastern Europe today collect and disburse annually from one to 20 million U.S. dollars. That is a total investment of well over $40 million. There has been a proliferation of missions, with over 200 such missions identified by one scholar in 1985. Of these, 60 percent had their headquarters in the United States; the remaining 40 percent were located primarily in Western Europe. As Mark Elliott described these mission agencies, “the vast majority hold to theologicially conservative positions, including support for evangelism as an essential Christian task.” It should be noted that there are only a few Eastern Orthodox or Roman Catholic mission societies for Eastern Europe. Given such large sums of money and organizational investment, it is fair to ask some questions about value for money.

A key element of a mission’s program has always been relief work. It is striking to observe how little this has changed over the past forty years, even though there is no longer a postwar reconstruction need. Relief involved sending food and reconstruction materials in the aftermath of World War II. Soon it also included sending bicycles—later, even automobiles—to help make the

"The Soviet Union continues to be the most needy of all East European countries, both for Bibles and for biblical study materials."

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lot of the struggling East European pastor easier. With the emergence of religious dissent in the Soviet Union, particularly with the organization of the Evangelical Christian-Baptist Council of Prisoners’ Relatives in 1964, it became possible to send hard currency (now restricted) or articles of clothing, which were convertible at many times the official exchange rate, to enable the families of a Christian prisoner to survive. Beyond that, such missions send aid to needy Christians who have encountered financial restraints due to job discrimination.

A closely related financial contribution of the missions is the provision of salary support for pastors who would otherwise be unable to carry on their duties. Sometimes these are pastors who have shown too much energy to suit cautious church hierarchies, or who have also been too independent in their style. Aside from the extensive support of Father Werenfried van Straaten’s Aid to the Church in Need agency, which assists Roman Catholic priests and lay workers ($45 million in 1985), most financial aid from these missions goes to pastors of free churches or of evangelical Protestant ones.

This relief work is fraught with potential for abuse and also violates some treasured missiological principles. How impartial is the financial distribution to the needy? To what extent does it serve to embarrass a socialist government? How much of the aid does indeed get to the needy, and how much pays for administrative overhead? That is a standard question for relief projects anywhere. It is more complicated for Eastern Europe because of the aura of secrecy. As a general rule of thumb, the criticism of excessive overhead costs, or of violating the trust of the donor, seems applicable to the multi-million-dollar mission agencies. Potential donors are well advised to check whether a mission has qualified for membership in the Evangelical Council for Financial Accountability (1979), which specifies standardized accounting procedures and an annual independent audit. The largest mission, Underground Evangelism, in 1985 renamed Aid to the Persecuted (which is an arm of Inter-Aid Inc.), still fails to qualify.

For the smaller, often more seriously minded missions, a relief program embodies some difficulties of principle. The living standard of societies in Eastern Europe and the Soviet Union is lower than that of the United States. Immigrants to America did well financially; their relatives who remained in the old country have the time to listen to radio broadcasts regularly. Nevertheless, when questioned, the response of such persons is invariably a vigorous affirmation of the programs that they know about.

The past decade has seen a gradual shift in emphasis, an improvement if you will, in Christian broadcasting to the Soviet Union and Eastern Europe. Partly due to changed conditions, partly as a response to criticisms coming out of several studies and interagency consultations, the shift in emphasis or content includes the following. There is an effort to gear a specific radio program to a select audience. For example, providing Christian teaching to believers, offering programming appropriate to Orthodox Christians (music and literature), presenting special programs on science and religion, or on culture, or on family problems, seeking to awaken interest in faith, or to help someone further who has just started on a spiritual quest. These programming changes have been gradual, and have also been resisted by conservatives on staff or by believers in the Soviet Union. The majority of broadcasts today still consist of vigorous gospel preaching and singing, in a style that reflects the piety of evangelical worship in the Soviet Union. Remaining relevant as broadcasters, and as churches in a changing society, will require extensive dialogue together—yet broadcasting remains a kind of taboo in dialogue with Soviet evangelical church leaders, since it is an activity that they appreciate but their state continues to finance major jamming stations. In addition, eschatological themes are often raised by radio preachers, with specific interpretations beyond the control of Soviet church leaders—only one illustration of the potential for doctrinal conflict when partnership with the radio preachers is so limited.

Currently there are vigorous efforts underway to maximize the impact of new technology for Christian broadcasting to the Soviet Union and Eastern Europe. One is an effort at improving technical efficiency, of covering the area better and countering jamming. Trans World Radio (TWR), for example, which started broadcasting in 1954 with a 2,500-watt transmitter, now has transmitters in six locations with a combined power of 6 million watts, providing broadcasts in seventy-five languages of the world. Another change is an effort at networking—providing an hour or two of integrated broadcasting at the peak broadcasting times, balancing the program to reach the widest audience with a mixture of preaching, music, news, teaching. The largest religious broad-
caster to the Soviet Union, Slavic Gospel Association (SGA) airs 490 programs per month, with 156 of these programs prepared by its worldwide staff. It has taken the lead in pushing for more creativity, contextualization, and diversification by means of a series of consultations of religious broadcasters to Eastern Europe. Elements of a new format include gearing programs to teaching, since 90 percent of present listeners are already Christians, using a varied program to attract the unbeliever, the seeker, or the nominal believer. That includes adopting a nonpreaching tone, use of multiple voices (currently 95 percent of programming still uses only one voice throughout), employing a feature or magazine format, the use of dramatic effects, and so on.

These changes require specially trained staff, a requirement that represents a major training challenge at the moment. It also requires able and up-to-date language competence—this at a time when the refugees from World War II are passing from the scene, and the new immigrants from the Soviet Union, for example, are primarily secularized Jews or minimally educated Soviet Germans. The most recent innovations include the production of video cassettes, copies of which can be multiplied in the Soviet Union, as has been true of the earlier sound-tape cassettes. Indeed, the use of satellite television provides the potential for a religious impact that is free from worries about obtaining visas.

Denominational Bodies in Mission in Eastern Europe

East European authorities usually manifest a narrow denominational expectation: official church visitors are the responsibility of their co-religionists in the host country. That makes it awkward to develop fraternal relations. A common project such as building a seminary or publishing literature can be approved if the local denomination is a member of a world denominational body, or a pattern of linkages with a sister national church body has been established. For example, the Dutch Reformed Church has long maintained a student exchange with the Hungarian Reformed Church, as do the German Lutherans (EKD) with the Lutheran minority church in Romania.

The range of activity has become vast, some of it perceived as mission, some of it as ecumenical work, some also seen under the rubric of peacemaking. It is impossible, for reasons of space, to describe all that is going on denominationally between East and West. Some of it is minimally known because the denomination has no need for the sake of funding to give the program publicity, hence East European authorities may also be more accommodating. The following illustrates a few broader efforts that are relevant missiologically.

In the first place, state surveillance of the foreign relations of East European churches virtually requires a partnership arrangement, yet currency controls still result in dangerous dependencies. For example, the Board of Foreign Missions of the Southern Baptist Convention (SBC) had assumed responsibility in 1920 to assist emerging Baptist unions in southeastern Europe. They chose to emphasize leadership training, set about building seminaries, and staffed them with American missionaries. Following the communist takeovers and the so-called "Stalinist phase" of church-state policy, which was similar in most countries from about 1945 to 1952, such foreign mission control became impossible. Finally in the 1970s SBC representatives were able to renew close contacts. What had resulted in the interval was that the local Baptist unions had taken over the seminaries, many of which had not functioned for a while. The East European Baptist unions became full members of the newly formed European Baptist Federation (EBF), and the SBC now became a partner in mission by providing special subsidies through a committee of review of the EBF. Also through the EBF, the most promising students were brought to the Baptist Seminary in Switzerland, another SBC product that has been internationalized. Instead of "missionaries" to Eastern Europe, a "fraternal representative" visited church leaders periodically and was responsible for interpreting East European church life to his denomination in America. There remain, however, financial, academic, and organizational inequities due to state-imposed restrictions on church life.

Since training of leaders is the primary need in Eastern Europe, a wide variety of approaches has been attempted. These include sharing professors, providing scholarships for students, sometimes via the World Council of Churches (WCC) Scholarship office, and regular supplying of new books to theological libraries. Specific literature translation and production projects, such as Eurolit or the Baptist and Mennonite cooperative arrangement with the Soviet Baptist Union to produce a Bible commentary in modern Russian, are now in progress. Nevertheless, here too a closed-door mentality has often been more determinative than that of the swinging door. Slavic languages are seldom used at international denominational meetings, restricting participation to those East Europeans who have learned English or German. Competent staffing for relations with Eastern Europe are a rarity. The impact from the churches of the East to those of the West, which must be the wave of the future, is still minimal. Most East European church visitors to the West are forced to speak to the topic of religious freedom, with the audience neither prepared nor interested in what are the concerns of churches and Christians who envision a long-term future in socialist Eastern Europe. Above all, there is minimal interest in witness to a society unreached by the gospel. Of necessity, the focus is on assisting in the survival of what is left of the denomination.

Surely the saddest situation in this regard, and therefore the most challenging, is that of Orthodoxy. This church still claims the largest number of adherents, especially in the most restricted countries: the USSR, Bulgaria, and Romania. The Orthodox church is often thought to be a church with no sense of mission. That has become the subject of serious reflection in the past decade, the World Council of Churches Commission on World Mission and Evangelism (CWME) having organized Orthodox consultations on mission in Bucharest (1974), Etchmiadzin (1975), Prague (1976), Paris (1978), and Cairo (1979). The Orthodox spokesmen asserted that their church was and is missionary in orientation, but that their approach is different from that of the Western churches. For example, a major theme in Orthodoxy is that of being a missionary presence, a witness to the kingdom of God in this world. The liturgy is the major tool of mission, for through the liturgy the glory of God and of his kingdom is communicated (being heaven on earth). Some use is made of literature (production of liturgical and a few apologetic works) as well as of radio, but both suffer from the restraints imposed on Orthodox church leaders in Eastern Europe. Even though Orthodoxy has permeated the West and can be found on all six continents, these churches of the diaspora are small and poor. Hence the missionary support from them, though of high quality, remains limited. Assistance from other denominations or the parachurch mission agencies, indeed even through the WCC, is relatively insignificant. A major reason is the failure to comprehend and to empathize with the Orthodox worldview.

Does Orthodoxy have the capacity to survive, indeed to expand in the modern post-Christian era? Orthodoxy perceives itself as having held fast to truth when the West drifted into schism. In subsequent centuries Western influence challenged the Orthodox world, especially the Russian one. Numerous political so-
lutions from the West were adopted in order to free Russia for modernity; a number of efforts at religious renewal involved Western borrowing. In this connection, a major Orthodox spokes-
man in the West, Father Alexander Schmemann, asked: "Why did the Orthodox worlds prove themselves to be so fragile and vulnerable?" Or to put it a different way: "Is it a mere 'accident' that today some ninety percent of Orthodox people live in totalitarian, atheistic and militantly anti-Christian states? Does this not indicate a failure of the Eastern approach to the problems of the world?"

Schmemann went on to criticize the process of denial of reality manifest in Orthodox church leadership, their refusal to acknowledge a crisis. For it is indeed a new era in which Western

"If Orthodoxy is to have a destiny, it must live it out in the modern post-Christian culture, and be a witness of 'heaven on earth' in that culture."

secularism, whether in its virulent Soviet form or in the more subtle people-centered secularism of the West, has become the world culture. This is the achievement of Marxism coming from the West as well as of the cybernetic revolution. If Orthodoxy is to have a destiny, it must live it out in the modern post-Christian culture, and be a witness of "heaven on earth" in that culture. Yet Orthodoxy, Schmemann warned, whether in the West as small churches in the diaspora or in the Soviet Union, has chosen to think of itself in sectarian terms—providing for the religious needs of its own.

Ecumenism and Mission

That the modern missionary movement has always been intimately linked with ecumenism needs no elaboration. That ecumenical councils of churches are deemed acceptable (indeed useful) by East European authorities is also known. Yet ecumenism has not really helped the missionary enterprise in Eastern Europe. Here too a closed-door mentality was at work. First of all, ecumenical commitment to toleration required accepting the territorial prerogatives of Orthodoxy, even though that church has no theology of territorial jurisdiction except that of being a witness in the oikumene. De-facto tolerance of Protestant churches was forced on both Orthodox and Roman Catholic leaders by antireligious regimes. The artificiality of this arrangement prevented serious discussion of the nature of interchurch appreciation in Eastern Europe. What has produced a measure of acceptance is the awareness of a common opponent.

Since mission work is forbidden by law in the Soviet Union and is frowned on in most other Eastern European countries—indeed the major missionary enterprise is run by atheists, using many of the Western rationalist tools—the subject of mission in Eastern Europe became a virtual taboo in ecumenical circles. As recent critics have begun to observe, not only were "zones of silence" observed with regard to human rights, so as not to place East European church leaders in an embarrassing position vis-a-vis their governments, the attention or interest of the ecumenical movement was directed away from the East to the theological issues in the Catholic and Protestant West, to the concern for relevancy in a secularized world, and to mission partnerships with the growing third-world church. Where was the forum to talk about church in mission under socialism? Or to find ways for a martyria—an uncompromising witness—that was not simply identification with reactionary capitalism or with tsarism, but meant a critical involvement with socialism? There are smaller forums for that, but missiological journals and ecumenical meetings are more notable for their inattention to this subject.

The Soviet Union and Eastern Europe is a major area for mission in its broadest sense. Where else has a commitment to the ultimate value of the material been celebrated so brazenly and been proved to be so inadequate? Those scientific materialists would say that it was the church that preached about the other world and turned a blind uncaring eye to human suffering that lost it its right to appeal to the human spirit. Addressing the human condition both physically and spiritually is what most churches claim that the gospel is about. In Eastern Europe this calls for more than conversionist gospel preaching on radio, but to speak also to the lifestyle and social-involvement questions of believers, and to do so knowledgeably with empathy. It calls for missionaries, or fraternal representatives, or ecumenical delegations who have taken the world of Eastern Europe seriously, have breathed its air, and have learned its languages (including that of Doublespeak). It calls them to be listeners and counselors ready to talk sensitively about conflict situations. It calls for those who share the sense of historical judgment on the church’s record, and who are ready to join a common search for the destiny of God’s church in our age. That is more than merely welcoming Orthodox spirituality as a dessert-like enrichment. That is more than merely complimenting free churches for their membership commitment but dismissing them as sectarian exclusivists. It is, rather, to seek to share in each other’s vision of the kingdom.

Open Doors, Brother Andrew’s mission, launched a seven-year prayer campaign for the Soviet Union (1984–90). The prayer focus is for boldness for Soviet Christians, for unity among various churches and denominations, and for openness to the gospel among non-Christians, atheists, and Muslims. This notion of a concentrated prayer effort may well be recommended more widely, not because it is relatively easy and always right to do, but because prayer tends to concentrate the mind and heart, to begin to see as God sees, and to empathize so deeply that the resultant actions will be of high caliber.

Notes

3. Mark Elliott, "Eastern Europe: Responding to Crisis in the House-
hold of Faith," Eternity, July/August 1986, pp. 25–29, which is part of a larger study of the parachurch groups in Eastern European mission.
4. Sharon E. Mumper, "The Missionary That Needs No Visa," Chris-
Protestant Reactions to the Founding of the Roman Congregation for the Propagation of the Faith (1622)

Josef Metzler, O.M.I.

The Congregation “de Propaganda Fide” or, as it is called today, “for the Evangelization of Peoples,” founded by Gregory XV in 1622,1 had for its responsibility and duty not only the propagation of the (Catholic) faith but also its preservation in countries where Orthodoxy, Protestantism, Anglicanism, and so forth prevailed. This latter function consisted in organizing and assuring pastoral care for Catholics in these countries, but it also entailed dialogue with the other Christian churches with the aim of restoring Christian unity. On that account those in charge at Propaganda Fide Congregation in Rome could not be indifferent to the reactions of these churches to the new Roman initiative; on the contrary, they were highly interested in the reactions of these other Christian churches. Monsignor Francesco Ingoli, the first and very active general secretary of the new congregation,2 was especially anxious for Protestant reactions. He feared negative reactions and therefore tried to refute possible objections to the activities of the congregation. He did this particularly in the first Circular Letter of the congregation which, under date of January 15, 1622, was dispatched to the nuncios of Venice, Turin, Naples, and Florence as well as to those in Spain, France, Flanders, Poland, and Switzerland, the nuncios at the court of the German emperor and in Cologne and Graz, to the collector in Portugal, the vice legate in Avignon, the inquisitor of Malta, “and others.”

The pope’s decision, Ingoli wrote, rose only and solely from his pastoral responsibility. The congregation, he said, had already begun to work for the glory of God, of the Blessed Virgin, and of the holy apostles Peter and Paul. The recipients of the letter were asked to find a suitable manner of reporting the news to the princes and rulers to whom they were accredited. They were to explain how useful and necessary the congregation was. In order to meet, head on, any possible suspicion that might arise in the minds of princes with regard to the new mission authority, it would be good to make it clear that this holy intention is not to erect tribunals or exercise temporal jurisdiction in any place nor to act in a violent or unusual manner. The intention is rather: to seek the conversion of infidels along smooth paths that are full of charity, paths that are proper to the Holy Spirit. This would be done, now by preaching, teaching and discussion, now by admonishing, exhorting and praying. The intention is also: to attract infidels gently by prayer, fasting and alms, and finally, by discipline and tears shed for them, to the light of the Gospel and the way of salvation: to administer the Holy Sacraments to them without noise, but, so to speak, in gentle silence, because it is rather the most delicate unction of divine mercy than any human effort that is effective.

The recipients of the letter were also asked to communicate with and inform “heretical” princes so that they will not think that the congregation wishes “to conspire against persons or their states, or to instigate people, or to engage in politics.” They should make an emphatic effort to convince the princes that they have no reason to suspect the congregation. In saying that the congregation would not use violence (“non tener maniere violente”) the idea was to keep aloof from any use of power and from religious war.

The nuncios are then asked to send the congregation detailed reports on the religious situation in their territories. They should, above all, let it be known whether it is necessary to send new religious orders and whether colleges and seminaries must be founded. They were asked to report fully on what could be done “for the conversion of heretics, schismatics or other infidels” and for the better pastoral care of Catholics.

In this expression “for the conversion of heretics, schismatics or other infidels,” we see a certain confusion of ideas, which is, however, understandable in the beginning of the new congregation. Very soon, in fact, the congregation distinguished clearly between “converting infidels” and “leading heretics and schismatics back to the bosom of Holy Church.”

The nuncios were instructed to notify the bishops about the founding of the congregation for “they should have a very large part in so apostolic a work, since they are properly successors of the Apostles.” The bishops were to be encouraged to assist the new congregation by their counsel and activity because it pertains to them to collaborate with the Holy Father and the congregation. Superiors of religious orders were also to be informed by the nuncios.

In the Catholic world, the news of the founding of the Congregation “de Propaganda Fide” was universally very well received. Cardinals and bishops praised the act of the pope and gave it their unlimited approval. Cardinal Giulio Roma declared that he was ready to shed his blood for the new congregation. Cardinal Alessandro Orsini described the congregation as a fruitful and important undertaking for the Roman church. An enthusiastic letter of congratulation and promise of collaboration had been written by Bishop Martinus Szyszowski of Cracovia. What was the reaction of the Lutheran and Reformed churches to the founding of the new Roman Congregation for the Propagation of the Faith? Since this congregation was supposed to interest itself in the religious situation in areas that had

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Josef Metzler, O.M.I., has served as professor of mission history at the Pontifical University Urbaniana in Rome, and archivist of the Congregation for the Evangelization of Peoples. Since 1984 he has been Prefect of the Vatican Archives.
fallen to Protestantism and to dialogue with the other Christian churches, the echo that came from Protestant quarters is of no small interest.

The first reaction of this kind is to be found in a memorandum written by Ingoli himself about 1630. It concerned books printed by the Propaganda Fide Press. The question was whether these were to be sold or given away gratis. As one of the reasons for writing by Ingoli himself about 1630. It concerned books printed

poses and to make money.”

and also the conversion of unfortunate men, especially of infidels.” He then suggested that the Reformed church should set up something similar to the Congregation de Propaganda Fide, “which would constantly be engaged only in this: that the true faith and piety might be promoted among us and in all the world among infidels.” He wanted this Protestant Propaganda Fide Congregation to have the same tasks as the Catholic congregation, that is, the spread of the faith “among us” and also among infidels.

An anonymous German author made a similar suggestion at the same time in a book entitled Collegium de Propaganda Fide. He looked upon a Protestant Propaganda Congregation as an aid to greater unity within the Reformed church. He intended that the providing of schools and seminaries and the translation of books into other languages should also be part of its program.

Elias Veiel, superintendent in Ulm, Germany, wanted to inspire lukewarm Protestant Christians to greater zeal when he made reference to the Catholic Congregation “de Propaganda Fide.” “I am concerned,” he wrote, “lest Barbarians and papal members of the Congregation de Propaganda Fide will rise up in that day of judgment and help to condemn Evangelical lip-service Christians who could and should have furthered this work.”

Two hundred years later the well-known Dr. Otto Mejer, professor of law in Rostock, Germany, expressed himself in these words: “Whenever a Protestant writes about the Roman Propaganda [Congregation] all he can do is write against it. I began my work to present that side of the Catholic Church which fights in strong, close battle array against Protestantism as well as paganism, and schism.” Then he goes on: “But I did not long feel myself to be only an opponent. For it could not escape the notice of one who made deep and serious investigations that Rome is really convinced that it is performing a holy duty and a very great act of beneficence with sacrifice by its measures against Evangelicals.”

It is interesting to see that Antonius Walaeus, Protestant theologian and professor of dogma in Leiden, established a Mission Seminary in his own house for the training of missionaries for India in the same year that Propaganda Fide Congregation was founded. However, by 1632 his “Seminarium Indicum” had to close its doors for lack of support from the East Indies Company.

In general, however, the Protestant reaction was respect, surprise, and the often repeated question, “Why do we not have something similar?” Several Protestant authors took up this question. The Austrian Lutheran, Freiherr Justinian von Welz, wrote: “We Evangelicals should be moved to spread our doctrine, seeing that the Papists are ready, with so much earnestness and zeal, to continue to plant their false teaching. For we know that they have erected an organization which they call the Congregation de Propaganda Fide and which is supported by the counsel and deed of princes, leading personalities and other rich and well-to-do people.”

A few years later Professor Johannes Hoornbeek, a Reformed church theologian of the Netherlands, spoke even more clearly. Just as a Congregation de Propaganda Fide has been founded in Rome, he wrote, “we think that this matter should seriously be considered by all those who have at heart the religion and kingdom of Christ as well as its promotion and daily progress.

Notes


3. The expressions “heretics,” “schismatics,” etc. have to be taken word convertere when he speaks of both activities simultaneously.

5. For other reactions of the Catholic world, see SCPF Memoria Rerum 1/1, pp. 105–8.

6. Letter of Nov. 20, 1622. Historical Archives of SCPF, Scritture Originali riferite nelle Congregazioni Generali, vol. 337, fol. 165v. This letter has been shown to Pope John Paul II, former archbishop of Cracovia, when he visited Propaganda Fide Congregation and the Archives on April 24, 1979.


12. [Elias Veiel], Hundert-Jährig Bedencken deß Redlichen Alten Theologi, D. Jacobi Andreae (Ulm, 1678). Quoted by Gröbel, p. 100. For further details about the congregation by Protestant authors, see Samuel Schelwig, Cynosura Conscientiae (Frankfurt-Leipzig, 1692). Quoted by Gröbel, pp. 198–99.

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My Pilgrimage in Mission

Olav Guttorm Myklebust

I have, in retrospect, sometimes thought that "beyonderness" has been a distinctive feature of my life. I was born and grew up in Bergen, Norway—for 900 years an important center of seafaring and contact with foreign countries. My earliest memory is of a huge crowd of people gathered to celebrate the opening of the Bergen-Oslo railway. At school my favorite subject was geography, more especially that part of it that dealt with the non-Western continents. The encounter, through reading and traveling, with peoples and cultures other than my own, has always fascinated me.

However, the decisive factor in the shaping of my life was a beyonderness of a different kind. I refer to the expanding horizons of a different kind. I refer to the expanding horizons of the Christian life, but also to interpret that life in terms of a reality related to "the depth of the centuries and the breadth of the continents." My parents were committed Christians and sincere friends of mission. As a young woman my mother had wished to become a missionary. On my twenty-first birthday my father presented me with a copy of that monumental piece of research, World Christian Atlas, to the study of which I immediately addressed myself. No less than to my parents I owe my father a debt of special gratitude. The quality of her Christian life and devotion has immensely enriched my pilgrimage in mission.

I am a disciple of no one but a debtor to many. As a young student my Christian thinking was largely influenced by those distinguished churchmen Bishop Peter Hognestad of Bergen and Professor Olaf Moe of the Free Faculty of Theology, Oslo. Both of them were convinced Lutherans. Both of them were also pioneers of the ecumenical movement in Norway. Bishop Evind Berggrav, likewise, made a deep impact on my life.

It has been my good fortune to have met and been inspired by not a few of the great missionary leaders and scholars of this century. When I was still at an early age, John R. Mott captured my mind. His vision of one world in Christ, his mastery of the facts and problems related to the task of the church in all six continents, his wide sympathy, resolute will, and intellectual integrity decidedly affected the course of my life.

J. H. Oldham, too, I greatly admired. This remarkable personality—missionary statesman, ecumenical architect, and pioneer in the field of Christian social ethics—exerted upon my generation an influence that it would be difficult to overestimate. Oldham was a fearless and farsighted thinker. In the Christian mission, in the words of his celebrated dictum, "we must dare in order to know." As editor of the International Review of Missions (of which he was an enthusiastic reader), and through his books (of which Christianity and the Race Problem should be specifically mentioned), Oldham greatly helped to open my eyes to the magnitude and complexity of the problems with which the Christian world mission is wrestling, and, equally important, to understand that these problems can be solved only through sustained intellectual labor and by taking wide and comprehensive views.

Other missionary thinkers upon whom I look back with profound gratitude are, to mention only the names of some of those who are no longer amongst us, J. Merle Davis, Walter Freytag, Norman Goodall, Hendrik Kraemer, Kenneth Scott Latourette, Stephen Neill, D. T. Niles, and Max Warren.

Participation in international conferences, organized by the International Missionary Council (IMC), the World Council of Churches (WCC), and the Lutheran World Federation respectively, effectively contributed to my life being confined within no narrow horizons. I saw my own church from a new perspective and in a truer proportion, and I learned the important lesson that there is no form of Christian experience which alone is valid. My most vivid memories are of the IMC conference in 1926 at Le Zoute, Belgium (which I attended as a press correspondent) on the subject of "The Relation of Christian Missions to the New Forces That Are Reshaping Africa" (to quote the title of J. H. Oldham's admirable address on that occasion); the IMC conference in 1947 at Whitby, Ontario, Canada, the first postwar gathering and the first to interpret the Christian mission in terms of "partners in obedience"; and the meetings of the WCC Division on World Mission and Evangelism in 1962 in Paris, the first to be held after the "integration," and in 1965 in Enugu, Nigeria, where the subject of the Christian response to the African revolution received special attention.

To the universities, colleges, and institutes in Germany, Great Britain, Switzerland, and South Africa at which I was able, for extensive periods, to pursue studies in missiology, ecumenics, and education, I owe a varied debt to which I would pay my tribute.

However, the unique, and also the most creative, experience of my life was the eight years I had the privilege of serving at Umpumulo Institution, Natal, South Africa—at that time a mission-owned, government-aided training college for African teachers. The intellectual achievements of the students as well as the genuineness of their Christian belief impressed me deeply. To know Africans is to respect and love them. Their heritage of social relationships, their infectious humor, their faculty for friendship, and their capacity for suffering (in a country dominated by the tragedy of racial separation) have forever put me in their debt. In particular, I learned to appreciate, in the words of Kenneth Kaunda, the African "gift for man enjoying the fellowship of man simply because he is a man." During my Umpumulo years

Olav Guttorm Myklebust (born 1905) is Professor Emeritus of Missiology, Free Faculty of Theology (Church of Norway), Oslo. From 1930-39 he served as an educational missionary with the Cooperating Lutheran Missions in Natal, South Africa. His publications include An International Institute of Scientific Missiory Research (1951), The Study of Missions in Theological Education (two volumes, 1955, 1957), the centenary history of the Norwegian Missionary Society in South Africa (1949), a presentation and assessment of the Lutheran World Federation (1970), a survey of the Christian task in Africa (1971), an introduction to missiology (1976), and two major works on H. P. S. Schreuder, the Norwegian pioneer missionary to the Zulus of South Africa (1982, 1986).
there was born in me a conviction, increasingly strengthened by subsequent experiences, that the African as an African has an enormous contribution to make to the welfare and future of the world community.

II

My teaching, research, and writing have, directly or indirectly, centered about the issue of the place of the Christian world mission in (1) the study of theology, (2) the work of the church.

In the theological curriculum of the 1920s, not only in Norway but almost everywhere, the subject of "mission" was conspicuous by its absence. Preparing, as I did, for missionary service in Africa I was permitted by the Free Faculty of Theology, Oslo, through a special arrangement, to add to the course in church history a course on the history of Christian missions in that continent. To secure for myself a thorough knowledge of the subject I spent a full term in 1927 at the University of Berlin, with Professor Julius Richter, the great missiologist of his day and a recognized authority on Africa. The German "Missionsswissenschafter" gave me generously of his learning and encouraged me in my studies. His lectures, however, were somewhat disappointing. Richter's genius was the capacity for absorbing, collecting, and presenting facts rather than the attempt to analyze, to compare, and to place the events in their true context. His Geschichte der evangelischen Mission in Afrika, a work of more than 800 pages, is an impressive achievement but lacking in cohesion and perspective (and to some extent also in objective approach). Richter's treatise Werkmission und theologische Arbeit, on the other hand, I found stimulating and rewarding. It influenced in no small measure my thinking on that great subject.

In 1939, in response to a call by my alma mater, I took up work as the first academic teacher for mission in Norway, and in 1946 I was given the title of "professor." As such I applied myself to the task of investigating, from an international and ecumenical perspective, the history of missiology, and its status in the mid-twentieth century, in Protestant Christendom. The result was the two-volume work, published in 1955 and 1957, The Study of Missions in Theological Education. The scheme, I admit, was ambitious one, and of its value I am not the right person to judge. As an attempt, the first of its kind, to set forth in their full range the facts relating to the development of teaching and research in mission as an academic concern, the work undoubtedly had its weaknesses. It should be borne in mind, however, that the historical survey was to have been followed by an inquiry into the theoretical or systematic aspects of the subject, namely, a vindication of the claims of missiology to be treated as a subject in its own right, and a presentation of its principles, methods, divisions, and relationships to the other disciplines of the theological curriculum. Unfortunately, I was not able to accept Professor R. Pierce Beaver's invitation to spend a full year at the Federated Theological Faculty, University of Chicago, to work exclusively on this project, because of other commitments. However, a full discussion of the question of the "autonomous status" of mission studies appeared in the symposium of essays in honor of Walter Freytag, entitled Basileia.

As a teacher of theology in general, and as a missiologist in particular, I feel intensely that the radically new situation in which the church finds itself in the latter half of this century demands a rethinking of the traditional system of theological education. If the work of mission is to be supported, to use Hendrik Kraemer's great phrase, "with the real intelligence of real faith," it is imperative that mission should be recognized as an important dimension of theology, and, conversely, that theology should be taught in the context of mission. In this process the churches of Africa and Asia, through their new insights and perspectives, have a unique contribution to make.

So much for the interdependence of mission and theology. Of the relevance of the church for mission, and vice versa, I have been no less convinced. In Norway (overwhelmingly a Lutheran country), and on the continent of Europe generally, missionary work has traditionally been the concern of independent and unofficial organizations. This pattern, which still prevails, is in part accounted for by the fact of establishment. A state church, not unnaturally, is apt to interpret its task in national rather than worldwide terms. Missionary efforts, as a consequence, are developed as something additional to the normal work of the church. For many years I looked upon the mission "society" as the agency for fulfilling the Great Commission. Scotland, however, taught me "the best way of all." In that country, one for which through a long life I have had a great regard, I found a church that, from the beginning and on theological grounds, had discharged its missionary obligation as part of its regular activities. The work of mission, it was insisted, is not a voluntary affair but the inalienable duty of the entire church.

This conception, of course, is not peculiar to Scotland. It is one of the authentic marks of the Reformed or Presbyterian form of Christian life and work. Also, it exists, irrespective of denominational affiliation, in a number of countries, notably the United States of America. Nevertheless, it was through the reading of D. Mackichan's book The Missionary Ideal in the Scottish Churches and, in a very special sense, by pursuing studies in New College, Edinburgh, on Alexander Duff, the founder and first holder of the first chair of missions in Protestant Christendom (instituted in that renowned seat of learning), that it became crystal clear to me that the church in its essence is the mission, or, to put it differently (or rather not differently), that mission is the very purpose for which the church was brought into being.

As an outcome of, and as a complement to, the work at the academic level (strictly so called) there was established in Oslo the Egede Institute. The name reflects the wish, through this foundation, to honor the name of Hans Egede, the first Norwegian missionary in modern times. The institute, which is an ecumenical venture, is devoted to the collection of resources and the promotion of study and research, with the publication of the journal Norsk Tidsskrift for Misjon as one of its primary functions. The Egede Institute, as conceived and planned, was to be but one of a series of institutes of a similar nature, spread throughout the world and working together for the advancement of their common task. My long-cherished dream of "an international institute of scientific missionary research," I am sorry to say, never came true. However, one phase of the institute project, namely, the formation of a worldwide association of missiologists (and others engaged in the scholarly study of the Christian mission), did materialize. The story of that idea, how it originated and how it came to fruition in the International Association for Mission Studies, has been told in Mission Studies: Journal of the International Association for Mission Studies, no. 5 (vol. III-1), and there is, therefore, no need of enlarging upon it here.

"Mission is the very purpose for which the church was brought into being."

January 1987
Introduction

The table opposite is the third in an annual series. This year we draw attention to some of the larger implications of these data.

Megastatistics and the Christian (lines 1–6, 9–40)

Huge numbers tend to numb the imagination. Here is an example. The Bolshevik dictator Stalin was in the habit of dispatching to city chiefs of police terse cables such as "Eliminate 10,000 enemies of the people by Tuesday." He used to philosophize on this by saying, "One man's death is a tragedy; 10,000 deaths are merely a statistic."

Christians know better; for us, statistics are signs from God. They form the most concise way available of quickly informing us about the true magnitude of the human dilemma. They can help us to grapple with situations of otherwise mind-boggling magnitude. Consider the biblicopolitical comment in the following paragraph.

"The last book of the Bible portrays divine signs of the End, especially in the dread vision of the Four Horsemen of the Apocalypse (Rev. 6: 1–8). Here are symbolized the massed horrors of war, insurrection, famine, disease, death, terror. Most people imagine that in the twentieth century, the biggest killer of all these has been war, with its 36 million combatants killed so far. But instead, this century's biggest killer has proved to be civil terror: since 1900, 119 million innocent citizens have been tortured, shot, slaughtered, killed, or otherwise executed by their own governments (including 20 million murdered by Stalin). The great majority have been Christians. As a "sign from God," this appalling statistic warns us about the escalating conflict between church and state, and hence our future prospects in global mission."

Geopolitical Complexities (lines 1, 7, 33–40 et passim)

The segments that make up the world, the area of our Christian mission, become clearer every year. We now talk of the world as comprising nine continents or continental areas—the eight defined by the United Nations (shown in lines 33–40), plus Antarctica with its massive material resources and growing population. These continents are divided by the United Nations into 24 regions; these into 243 different countries (sovereign and nonsovereign); and these in turn into 2,000 major civil divisions (MCDs).

The world contains 3,050 rapidly growing metropolises (mother cities of over 100,000 population each) housing 4 billion people; of these, 300 are megacities (over 1 million population) housing 800 million souls. And across this world are some 11,000 distinct ethnolinguistic peoples speaking 7,000 languages.

The Church in China (reflected in lines 34 et passim)

Up to 1979 the Western Christian world regarded China as one of the five great unreached monolithic blocs of the world (along with Islam, Hinduism, Buddhism, and tribal religions), implacably opposed to the gospel of Christ. Suddenly, by 1986 China has become the fastest-expanding nation for church growth ever. This year's surveys indicate that China has a total of at least 81,600 worship centers (churches, congregations, house groups) with 21,500,000 baptized adult believers, and a total Christian community of 52,152,000 Christians affiliated to churches, including children. Thirteen large cities have baptized church members numbering over 10 percent of the population. House churches are now known to exist in virtually every one of China's 2,010 administrative counties. A vital, evangelizing church has come into existence almost everywhere throughout the nation.

At the global level, this has dramatically halted and reversed the eighty-year-long numerical decline of Christians (this is evident in lines 20, 29, 31, and especially in 34).

Unreached Peoples (lines 70–72)

The exact delineation of the unfinished task of world evangelization is rapidly coming clearly into focus. Fifty-one percent, or 5,500, of the world's peoples are today each composed of over 50 percent church members. Churches of varying strengths are present in 95 percent of all the world's peoples. Only 300 ethnolinguistic peoples have no churches or house groups of any kind in them. Many of these have long been left throughout the twentieth century totally unreached by the gospel—they have no disciples, no churches, no witness, no evangelists, no evangelism, no missions, no scriptures, no literature, no agencies, no institutions, no broadcasting. This is a shocking situation.

Another way of looking at the unreached world is via rural-urban-metropolitan categories. Churches exist everywhere across the rural world. Strong churches exist likewise in 98 percent of the world's 3,050 metropolises; the remaining 70 cities have either only one or two small churches each, or no churches or house groups at all.

Many Christians want to do something to alter this situation, but "This kind cometh not out but by prayer and fasting" (Matt. 17:21).
## STATUS OF GLOBAL MISSION, 1987, IN CONTEXT OF 20TH CENTURY

### WORLD POPULATION

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>1,619,886,800</td>
<td>3,610,034,400</td>
<td>4,373,917,500</td>
<td>5,004,622,800</td>
<td>6,259,642,000</td>
</tr>
<tr>
<td>Urban dwellers</td>
<td>232,694,900</td>
<td>1,344,237,500</td>
<td>1,797,497,000</td>
<td>2,187,855,900</td>
<td>3,160,380,000</td>
</tr>
<tr>
<td>Rural dwellers</td>
<td>1,387,191,900</td>
<td>2,257,797,400</td>
<td>2,576,438,500</td>
<td>2,816,772,300</td>
<td>3,099,260,100</td>
</tr>
<tr>
<td>Adult population</td>
<td>1,025,938,000</td>
<td>2,245,227,300</td>
<td>2,698,396,900</td>
<td>3,072,585,800</td>
<td>3,808,564,300</td>
</tr>
<tr>
<td>Literates</td>
<td>286,705,000</td>
<td>1,437,761,900</td>
<td>1,774,002,700</td>
<td>2,060,565,100</td>
<td>2,697,595,100</td>
</tr>
<tr>
<td>Nonliterates</td>
<td>739,233,000</td>
<td>807,466,400</td>
<td>924,394,200</td>
<td>1,012,020,700</td>
<td>1,110,969,200</td>
</tr>
</tbody>
</table>

### WORLDWIDE EXPANSION OF CITIES

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metropolises (over 100,000 population)</td>
<td>400</td>
</tr>
<tr>
<td>Megacities (over 1 million)</td>
<td>20</td>
</tr>
</tbody>
</table>

### WORLD POPULATION BY RELIGION

<table>
<thead>
<tr>
<th>Religion</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonreligious</td>
<td>11,000,000</td>
</tr>
<tr>
<td>Muslims</td>
<td>900,000,000</td>
</tr>
<tr>
<td>Christians</td>
<td>400,907,100</td>
</tr>
<tr>
<td>Hindus</td>
<td>246,406,600</td>
</tr>
<tr>
<td>New Religionists</td>
<td>233,620,300</td>
</tr>
<tr>
<td>Total Christians as % of world</td>
<td>244,951,600</td>
</tr>
<tr>
<td>Other religionists</td>
<td>143,503,600</td>
</tr>
</tbody>
</table>

### MEMBERSHIP BY ECCLESIASTICAL BLOC

<table>
<thead>
<tr>
<th>Region</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Asia</td>
<td>1,763,000</td>
</tr>
<tr>
<td>Northern America</td>
<td>59,569,700</td>
</tr>
</tbody>
</table>

### GLOBAL CHRISTIANITY

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Christians as % of world</td>
<td>34.4</td>
</tr>
<tr>
<td>Affiliated church members</td>
<td>521,563,200</td>
</tr>
<tr>
<td>Practicing Christians</td>
<td>469,259,800</td>
</tr>
<tr>
<td>Chartists in Renewal</td>
<td>1,057,650</td>
</tr>
<tr>
<td>Crypto-Christians</td>
<td>3,572,000</td>
</tr>
<tr>
<td>Average Christian martyrs per year</td>
<td>35,600</td>
</tr>
</tbody>
</table>

### MEMBERSHIP BY CONTINENT

<table>
<thead>
<tr>
<th>Region</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>8,756,400</td>
</tr>
<tr>
<td>Asia</td>
<td>17,633,000</td>
</tr>
<tr>
<td>Europe</td>
<td>273,788,400</td>
</tr>
<tr>
<td>Latin America</td>
<td>60,625,100</td>
</tr>
<tr>
<td>Northern America</td>
<td>59,569,700</td>
</tr>
<tr>
<td>Oceania</td>
<td>4,311,400</td>
</tr>
</tbody>
</table>

### CHRISTIAN ORGANIZATIONS

| Service agencies | 1,500 |
| Foreign-mission sending agencies | 600 |
| Institutions | 9,500 |

### CHRISTIAN WORKERS

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationals</td>
<td>1,050,000</td>
</tr>
<tr>
<td>Aliens (foreign missionaries)</td>
<td>62,000</td>
</tr>
</tbody>
</table>

### CHRISTIAN FINANCE (in U.S. $, per year)

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal income of church members</td>
<td>270 billion</td>
</tr>
<tr>
<td>Giving to Christian causes</td>
<td>8 billion</td>
</tr>
<tr>
<td>Churches’ income</td>
<td>7 billion</td>
</tr>
<tr>
<td>Parochurch and institutional income</td>
<td>1 billion</td>
</tr>
<tr>
<td>Ecclesiastical crime</td>
<td>800,000</td>
</tr>
<tr>
<td>Income of global foreign missions</td>
<td>5 billion</td>
</tr>
</tbody>
</table>

### CHRISTIAN LITERATURE

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>New commercial book titles per year</td>
<td>7,300,000</td>
</tr>
<tr>
<td>New titles including devotional</td>
<td>3,310,000</td>
</tr>
<tr>
<td>Christian periodicals</td>
<td>3,500</td>
</tr>
</tbody>
</table>

### SCRIPITURE DISTRIBUTION (all sources)

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles per year</td>
<td>3,654,000,000</td>
</tr>
<tr>
<td>New Testaments per year</td>
<td>2,300,000,000</td>
</tr>
</tbody>
</table>

### CHRISTIAN BROADCASTING

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian radio/TV stations</td>
<td>600,000</td>
</tr>
<tr>
<td>Total monthly listeners/viewers</td>
<td>700,000,000</td>
</tr>
<tr>
<td>Secular stations</td>
<td>600,000</td>
</tr>
</tbody>
</table>

### CHRISTIAN URBAN MISSION

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Christian megacities</td>
<td>8</td>
</tr>
<tr>
<td>Non-Christian urban dwellers per day</td>
<td>5,200</td>
</tr>
<tr>
<td>Urban Christians as % of urban dwellers</td>
<td>68.8</td>
</tr>
<tr>
<td>Evangelized urban dwellers, %</td>
<td>72.0</td>
</tr>
</tbody>
</table>

### CHRISTIAN MEGAMINISTRIES

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>World total all persons reached per day</td>
<td>250,000</td>
</tr>
</tbody>
</table>

### WORLD EVANGELIZATION

<table>
<thead>
<tr>
<th>Category</th>
<th>1987</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unevangelized population</td>
<td>788,159,000</td>
</tr>
<tr>
<td>Unevangelized as % of world</td>
<td>47.8</td>
</tr>
<tr>
<td>Unreached peoples (with no churches)</td>
<td>3,500</td>
</tr>
</tbody>
</table>

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Author: Tanuarv 1987
The Legacy of Ida S. Scudder

Dorothy Clarke Wilson

The year was 1957. I had come to Vellore, a city in South India, to gather material for a biography of Dr. Ida Scudder, founder of the great international and interdenominational medical center. In the heart of that teeming city there was a gate. A Gate Beautiful, I called it, conceived in a flowing pattern of lotus leaves and opening buds and wrought in silvered iron. Each day at least 1,000 persons passed through its portals, a cross-section of 400 million people.

I watched them come and go. Young Indian doctors in crisp uniforms. Patriarchs in long skirts. Student nurses in blue-and-white saris. Villagers wearing only a strip of cloth about head and loins, yet possessing the peculiar dignity that is endowed by centuries of burden-bearing. Women with patient eyes and hard bare feet. Children clean and dirty, dressed and undressed, laughing, crying, faces bright with health and pinched with misery and disease.

A car drove up to the gate, and an old woman, leaning heavily on a cane, moved awkwardly out of it. Her face was wrinkled with lines, but her eyes were a clean bright blue, and the mass of soft white hair above them was still faintly aglow with its youthful sheen of gold.

Instantly a dozen hands were outstretched to help her. “Thank you, thank you.” She smiled gratefully, even while muttering rebelliously, “Oh, dear, terrible having to be helped like this. How I hate it!”

As she moved through the crowded room of the dispensary and onto the corridors of the great and busy hospital, crouching figures straightened. Sad eyes brightened. Hands sprang palm to palm into the welcoming gesture of namaskar. Lips tensed with pain of futility burst into smiles. Unnoticed, a brown hand reached to touch the hem of her blue-sprigged cotton dress. To her dismay a villager in dingy white vaishti sank to his knees, eyes aglow with unmistakable worship, and prostrated himself full length at her feet.

India has a word for it, the sudden radiance of well-being elicited by the appearance of such a person: darshan, the blessing, or benediction, imparted by the mere sight or physical presence of a mahatma, a great soul.

Pausing for a moment on one of the long, high, open corridors, and I looked out over the hospital area: courtyards, sprawling wings, crowded verandahs, a vast network of veins and arteries pulsing with ceaseless activity. A mile from where we stood, beyond crowded streets and teeming bazaars, was a modest red-brick building, now an eye hospital, which was the core from which all these multiplying structures had sprung. Four miles to the south was a green valley housing a great medical college, a rural hospital, a leprosy rehabilitation unit, and a mental health center. On and outward flowed the healing energy into a fifty-mile radius of towns and villages where some 200,000 persons were ministered to each year.

And it was this smiling, white-haired woman who had created this greatest medical center in all of Asia. I looked at her in wonder.

“Doesn’t it make you feel a great satisfaction,” I asked, “seeing all this and remembering how it all started?”

“Oh, yes, yes,” she replied fervently. “God has been very good to me.”

My wonder sharpened. What! Only this to sum up one of the most extraordinary successes of the century? God has been very good to me. No pride, only gratitude.

[The preceding paragraphs are adapted from the introduction to the book, Dr. Ida, by Dorothy Clarke Wilson.]

Ida Scudder came from a remarkable missionary family. Her grandfather, the first Dr. John Scudder, was the first medical missionary ever to go out from the United States. He went out under the American Board of Commissioners for Foreign Missions in 1819. He had seven sons, every one of whom became at some time a missionary to India. In subsequent years forty-three members of the Scudder family gave over 1,100 years to missionary service.

Ida was born in India in 1870. She came to the United States for her education and graduated from Northfield Seminary in Massachusetts. Then she returned to India because her mother was ill. But she went with just one idea in her mind, that she was never, never going to be one of those missionary Scudders! She would come back to America, go to Wellesley College, and no doubt marry a rich man, a distinct possibility because she was very beautiful with sparkling blue eyes and a halo of blonde hair, and all her life men would be falling in love with her.

But something happened to her one night as she sat writing letters in the little bungalow in Tindivanum where her missionary parents were living. I myself heard her tell the story when I attended a missionary conference at Northfield in 1922. Like all the other teenage delegates, I felt captive to her beauty, her vivid charm, her contagious enthusiasm for Christian service, little suspecting that thirty-five years later I would be journeying halfway around the world to write her story. Though she was then over fifty, she seemed more radiantly youthful than some half her age who panted after her swift serves on the tennis courts or struggled breathlessly to match her pace on the steep hillside paths. And no wonder! A woman who at eighty would still be whizzing tennis balls across the net and at eighty-five would be taking her first ride on an elephant, a four-hour jaunt through the jungle, was at fifty barely approaching her prime.

The story she told has often been called “three knocks in the night.” While she sat writing letters three men came to her door, each, strangely enough, with the same request, that she come to his house and try to save the life of his very young wife who was dying in childbirth.

“But I know nothing about doctoring,” she told each one. “It’s my father who is the doctor. I’ll be glad to go with him.”

“Oh, no,” each one replied, the Brahmin, the Muslim, and another high-caste Hindu. It was not in accordance with his religion to allow any man outside the family to enter the women’s quarters of his home. Better that his wife should die than that the laws governing her soul’s salvation should be broken.

Three times this happened, and Ida was much troubled. She spent a sleepless night. In the morning she sent a servant to find out what had happened to the three young women. Even before
he returned she heard the sound of funeral tom-toms as proces-
sions made their way to the riverbank. Each one of the three
wives had died because there was no woman doctor to go to
them. That was her call. All other ambitions were swept aside.
She came back to the United States and graduated from Cornell
University Medical College in the first class it opened to women.

She returned to India, to Vellore (where her father was then
a missionary), a city teeming with life, with its crowded bazaar
section, its population of 60,000, its concentration of poverty,
disease, and ignorance. She had no place to work but she could
not bear to wait. She opened a little dispensary in a ten-by-twelve
room in her father’s bungalow and handed out medicines to an
ever lengthening queue of patients who came to her window.
Soon she was using not only the small room but her mother’s
guest room, big enough for three beds. Then she built a mud
house on the compound with room for six beds. But, though she
treated over 5,000 patients during the first two years, she was
only marking time until her new hospital for women should be
completed.

She had raised the money for it herself in America. Permitted
by her mission board of the Reformed Church in America to solicit
$8,000, she had tackled the job with her usual gusto, but her
hopes had been sadly dashed. Then—a near miracle! A wealthy
New Yorker, overhearing her impassioned recital of the needs of
India’s women, had donated $10,000 for a hospital in memory of
his wife, Mary Taber Schell.

This building, dedicated in 1902, provided a full outlet for
Ida’s tremendous energy and purpose. Soon she was not only
utilizing its original twenty-eight beds but putting patients on
mats under the beds and in every available corner of verandahs
and corridors. During the first months she had no professional
help whatever, performing her first operation with only an un­
trained butler’s wife, Salome, to help her. Even the acquisition
of a pharmacist and a few nurses did not lessen her labors, for
Schell Hospital offered the only medical service available to
women and in an area of at least a million people. In the first
year she treated over 12,000 patients. By 1906 more beds had been
added, and the number of patients treated annually had risen to
40,000.

But, of course, being Ida, she was not satisfied. Even training
nurses for her own hospital was not enough. She must train
dozens, hundreds, to staff other hospitals, to go out into remote
villages and prevent disease as well as cure it, boldly facing the
challenge of a country which had less than one nurse to 50,000
people. In 1909 she started the small nursing school that was to
grow through the years until, in 1946, after awarding over 400
nursing certificates, it became the first graduate school of nursing
in all India, affiliated with Madras University and giving a B.Sc.
degree. Here, literally, Dr. Ida became a “lady with a lamp”
and gave treatments to all who wished to come. The little French
lamp shaped like a teapot, a replica of Florence
Nightingale’s, and watched it kindle into flame.

Also in 1909, using a tiny French Peugeot, the first motor car
seen in that part of India, she started her “Roadside” clinics,
which were to become such a dramatic feature of the work at
Vellore. Making weekly trips to a small dispensary in a churchyard
twenty-five miles away and finding people all along the way who
needed help, she appointed stations where she would stop each
week—at the edge of a village, under a tamarind or banyan tree—
and give treatments to all who wished to come. The little French
car was succeeded by a Ford, by a small ambulance, by well­
equipped modern buses, until mobile clinics were going out on
several “Roadsides” each week, taking teams of doctors,
nurses, students, pharmacists, public health workers, a leprosy
specialist, an evangelist.

It was a revelation to accompany one of these teams on
“Roadside.” I myself did it several times, once in 1957 with
Dr. Ida B. Scudder, Dr. Ida’s niece and namesake. I tried to de­
scribe some of the experience in a pamphlet entitled, “Christ
Rides the Indian Road.”

I follow Dr. Ida B. to the table under the trees where she takes her
place with the two young Indian doctors, seating myself on a fold­
ing stool by her side. Now I am no longer a foreigner, aloof. With
the crowd pressing around me, dark anxious faces close to mine,
ragged saris brushing my shoulders, I am suddenly engulfed in all
the poverty and sickness and suffering which still enslave so much
of India. I feel an intense involvement. The baby with its knees
painfully swollen and its little buttocks covered with bright red
rash (“Congenital syphilis,” explains Dr. Ida with brevity) . . .

The young man with the inside of his arm one mass of ugly cancerous
flesh. . . . The blind man who used to be the village musician but lost
favor with the coming of the radio, and whose wife had twins twice
during the last times of famine. . . . The little girl with the sweet face
who discloses the fact that she has coughed blood. (“Oh, no!” wails
Dr. Ida B. softly, taking the thin little face between her hands. “Don’t,
please don’t have tuberculosis!” She turns to me in distress. “She’s
one of my own little girls. I’ve followed her family through so many
years. I’d be just sick if I found she had TB.”)

It was dark when we finished, the last treatments given by lantern
light. In all, 787 patients had been treated. A small day, for it often
ran above 1,000. In the year ending June 30, 1959, the year my book
was published, treatments were given on “Roadside” to 92,756 patients.

By 1913 the hospital was getting far too small. Ida ventured to
ask permission of her mission board for $3,000 to make additions. But
her dreams were soaring high above the heads of plodding boards.

“Each one of the three wives had died because there was no woman
doctor to go to them.”

It wasn’t just an addition they needed. It was a new hospital! And—
most daring of all—it wasn’t just a new hospital. It was a medical college
for women! Finally at a Missionary Medical Conference she exploded
her bombshell.

“I propose that this body approve the founding of a medical school
for women and that we begin to make plans for it immediately.”

The bombshell elicited a startled volley of comment. “Impossible!” “My dear young woman, do you know what such a thing
would cost?” “Government would never consent!” “Wonderful
if it could be done! But—”

The words “but” and “if” were not in Dr. Ida’s vocabulary. Already she had supporters in two denominations, Dr. McPhail of
the Church of Scotland, and Dr. Anna Kugler, a Lutheran missionary.
In 1913 two Baptist women came touring, Mrs. Lucy Peabody and
Mrs. Helen B. Montgomery. They were interested. In a women’s Union
Christian College in India, yes, but one for arts, not medicine. Ida
took them first to a village, one of India’s 700,000, craftily pointing out
the tremendous needs.

“Are they all like that one?” asked the shocked Mrs. Mont­
gomery.

“No,” said Ida. “Most of them have never seen a doctor.”

“And such a lot of women,” commented Mrs. Montgomery
thoughtfully.

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“A hundred and fifty million,” said Ida, hoping she would ask more right questions.
She did. “And how many women doctors?”
“About a hundred and fifty.”
“But why don’t they train Indian women to be doctors?”

Bless the woman! Ida chose her words carefully. “There is one Christian medical school for women in the north. But it’s a thousand miles away, and Indian parents, even Christians, would not send their daughters so far.”

She took the women to a beautiful valley outside of town where she visioned, not the wild expanse where goats were graz-

ing but the site of her medical college.
“Two hundred acres, you say?” said Mrs. Peabody.
“Hm! Practically wasteland.”

Ida was bleakly disappointed, but she was in for a surprise.
“I have an idea!” Lucy Peabody came suddenly alive, her blue eyes glowing. “That medical college we were talking about.

“You must be the one to start it, Dr. Scudder. You are going to

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“The inevitable? Not to Dr. Ida. At age seventy-two she began her three-year fund-raising trek of the North American continent, which, together with the bold decision to open the school to men, not only saved the project but gave it the broad strength of international and interdenominational support that made it one of the leading institutions of its kind in the world. Eighty years after the founding of Dr. Ida’s work in India, the organizations supporting the Christian Medical College and Hospital would number some seventy-five, two in Australia, four in Canada, two international, one in Taiwan-Hong Kong, one in Singapore, one in Germany, seven in the United Kingdom, twelve in the United States of America, one in New Zealand, and forty-four in India itself.

Dr. Ida died in 1960, in her ninetieth year. It was May. Vellore broiled in suffocating heat, yet crowds by the hundreds moved en masse into the center of town; others poured in streams from the surrounding countryside. Stores were closed, shops shuttered, bazaars deserted. An awed hush pervaded the crowds. Hindus, Muslims, Christians—all were fused into one by a heat of emotion stronger than India’s blazing sun.

“Aunt Ida has gone!”

To do her honor they came in such crowds as only India can muster, following in dense masses after the flower-decked open carriage, lining the streets as the beloved figure, face visible to all after the Indian custom, made its last slow journey along the familiar streets where so often it had rushed in pony cart, jutka, ancient Peugeot, modern ambulance, or on its own tireless swift feet.

The dream she brought to such glorious fulfillment—what has happened to it since? Has it kept growing like that banyan tree it so resembled, constantly thrusting down new roots until one can hardly tell where the first small tree emerged? And in spite of its vastness of size, is it still permeated with that life-giving spiritual force that was the essence of Dr. Ida’s Christian concern and commitment?

I myself have been involved in a small part of that continued growth. I had heard about Dr. Mary Vergheese when I was gathering material for Dr. Ida. In 1954, just after graduating from her residency in gynecology, Dr. Mary was involved in a terrible bus accident, which paralyzed her from the waist down. She showed incredible faith and courage, learning to perform surgery on leprous patients because she could do that seated. Then she was inspired to help all the disabled for whom Vellore—and India—had almost no rehabilitation facilities. She came to New York in her wheelchair, studied in Dr. Howard Rusk’s Physical Medicine and Rehabilitation Center. And so was born my second book about Vellore, Take My Hands.

How Dr. Ida would have rejoiced in the outgrowth of Dr. Mary’s faith and courage! For she returned to become head of a new Department of Physical Medicine and Rehabilitation at Vel-
lore, one of the first services of its kind in all India, with a building on the hospital grounds for outpatients, and a new Rehabilitation Institute for inpatients up on the college campus.

Dr. Ida had seen and rejoiced in the early work of Dr. Paul Brand, pioneer in surgery and rehabilitation for leprosy, marveled at the operation he had devised that re-created good mobile hands out of stiff claws, fully approved the world’s first leprosy rehabilitation center on the college campus and Vellore’s cooperation with the British and American Leprosy missions in building a Leprosy Research Sanatorium at Karigiri, ten miles from the hospital. But she never could have visioned the outreach of this work through coming years, the trainees who would come from all over the world to learn Dr. Brand’s techniques, the worldwide impact of the discoveries made in her hospital.

It was the story of Dr. Paul Brand that I was privileged to write in my Ten Fingers for God.

Dr. Ida went out on one morning of her retirement, as I did, to see one of the “eye camps” pioneered by Dr. Victor Rambo, head of the eye department at Vellore. Like me, she was thrilled to see another sixty or more people out of India’s curable blind being operated on for cataract and given their sight, a movement started at Vellore, which has continued to be carried into hundreds of villages and has brought sight to hundreds of thousands of India’s blind. Coincidence, it seemed, that during the month of publication of my story of Dr. Rambo, Apostle of Sight, he was in India turning the soil for a new eye hospital on the grounds of the old Schell Hospital, where Dr. Ida’s work had started. One could almost imagine her there wielding a shovel and urging them to hurry on with the building. For like the life-giving sap flowing from the original stock and activating every fresh shoot of the spreading banyan, the spirit of Dr. Ida is intensively alive, permeating this vast organism that she helped create.

She was an adventurer. The list of “firsts” in India instigated at Vellore during her lifetime is tremendous: mobile dispensary, medical college for women, college of nursing with B.Sc. course, mobile eye camps, neurology and neurosurgery department, cardio-thoracic department, “New Life Center” for rehabilitation of leprosy patients, heart surgery, mental health center pioneered by Dr. Florence Nichols, rural hospital. And her successors have been equally daring.

In 1961 Dr. Gopinath, an Indian physician trained by Dr. Reeve Betts who, with the cooperation of Dr. Kamala Vytilingam, developed the Department of Thoracic Surgery, performed the first successful open-heart surgery in all of India. In 1968 Dr. Stanley John, trained by Dr. Gopinath, performed the first calf’s valve transplantation in a human heart. By 1975, 5,000 heart operations, including 1,000 open-heart surgeries, had been performed at Vellore.

There were other “firsts.” Returning from study in America, Dr. P. Koshy helped create a Department of Nephrology, establishing the first artificial-kidney unit in India. In 1971 a surgeon at Vellore performed the first kidney transplant. Other transplants soon followed. Progress was made possible by an artificial kidney machine, gift of a wealthy Indian publisher and banker. In 1976 Prime Minister Indira Gandhi officiated at the dedication of a new Nephrology Block.

An even more exciting innovation was the first Betatron in India for the treatment of cancer patients, arriving in Vellore in 1976. Happily Dr. Ida B. Scudder, head of the Department of Radiology and Radiotherapy until her retirement, was back in India in time to dedicate this remarkable 42-million-electron-volt machine, a gift from the people of Denmark.

Dr. Ida saw her beloved “Roadside,” started with her little chugging Peugeot in 1909, grow into an efficient mobile dispensary serving a wide network along four different roads each week, ministering each year to thousands of villagers. She rejoiced over the building of a rural hospital on her college campus in 1957, over the starting of public health training for nurses under the leadership of Pauline King, public health specialist, and would have delighted to see the further developments of this training under the leadership of Dr. Kasturi Sundar Rao, a graduate of her college of nursing. But she would have exulted even more over a development in rural outreach that took place in 1977.

RUHSA, they call it—Rural Unit for Health and Social Affairs, a team approach to rural development with the community for the community. It first involved work in a Block covering a population of about 100,000, with some 20,000 families in over eighty villages grouped about Kavanur, twenty-five miles from Vellore, where the Christian Medical College and Hospital had long conducted a Rural Health Center.

It is an ambitious program of total care and education for this vast area in cooperation with government, both local and national, involving not only medical and public health service but education in literacy, agriculture, family planning, ante-natal and family welfare, immunization, cottage industries, women’s clubs, young farmers’ groups, school and road building, a ministry to the whole human being.

As Dr. Daleep Mukarji, its founder and director, said, “RUHSA is an extension and reemphasis of Vellore’s commitment in service, training, and research for the needs of India,” a commitment that Dr. Ida initiated when she stopped her Peugeot and gave birth to “Roadside.”

Dr. Ida would rejoice over new facilities designed not only to heal but to prevent disease among the most needy, such as the beautiful big Williams Research Block built by the Williams-Waterman Foundation, its mission to wage war on nutritional problems like kwashiorkor, the protein-deficiency disease that wreaks such havoc among children. She would heartily approve of the work done in the Department of Microbiology, where Dr. Ruth Myers, a Lutheran missionary, and her successor, Dr. Grace Koshi, have isolated many of the viruses causing such diseases as plague, rheumatic fever, and encephalitis.

Dr. Ida pioneered in developing Indian leadership. She saw Vellore staffed by a team of doctors from many countries and from all parts of India. How thrilled she would be to see it now, run by a dedicated group of Indian professors, most of whom were at one time Vellore students! For the head of every one of the multiplicity of departments is now a highly trained and dedicated Indian. At Vellore, as in many other mission projects, the missionary has fulfilled the ideal evolution of this function: first, walking ahead, leading; then, walking beside, cooperating; finally, walking behind, following.

There are many personalities, both missionaries and nationals, deserving of biographies, other than the four whose lives I have chronicled. One could write books about them all. At least we can mention a few.

Dr. Robert Cochrane, world-renowned leprologist, who was its first principal, coming to the aid of the college in its great crisis.

“The list of ‘firsts’ in India instigated at Vellore during [Dr. Ida Scudder’s] lifetime is tremendous.”
Dr. Hilda Lazarus, revered throughout India, who followed Dr. Cochrane as principal of the college during this critical era, when India became independent.

Sister Delia Houghton, first nursing superintendent, and Sister Vera Putnam, who saw the school of nursing advance into ever higher standards.

Dr. Jacob Chandy, India’s great neurosurgeon, a devout Syrian Christian, trained in India, the United States, and Canada, who developed Vellore’s Department of Neurology and Neurosurgery into one of the most advanced facilities in the country.

Dr. Carol Jameson, one of Dr. Ida’s early staff, whose experiences in obstetrics and gynecology read like an exciting saga.

Treva Marshall, another early devotee, always available for every need and emergency, beloved mother-sister-friend of thousands of Vellore alumni.

Dr. Kamala Vytilingam, first of Dr. Ida’s students to become a professor at Vellore, serving brilliantly as head of cardiology.

Dr. John Webb, pediatric specialist, trained at Oxford, responsible for the Department of Child Health and living exemplar of Vellore’s dramatic film, To Children with Love.

Dr. K. G. Koshi, director, professor of community health, and college principal, and his sparkling wife, Susie, who made the Big Bungalow a haven of hospitality. How well I remember the trip we took together up the mountains of south India when I was gathering material for my biography of Granny Brand, Dr. Paul’s mother!

And of course Dr. Ida B. Scudder, bearer of the immortal name, which she has worn with far more than reflected glory, building the Department of Radiology into the finest in India, training radiologists of high caliber, developing “Roadside,” always fulfilling the nobility and high purpose associated with the name of “Dr. Ida Scudder.”

On December 9, 1966, which would have been Dr. Ida’s ninety-sixth birthday, I was privileged to be in Vellore with Dr. Ida B. for the dedication of a beautiful auditorium erected in Dr. Ida’s memory on the college campus. Dr. Ida would have approved of this memorial, for it is a source of rich blessing to her beloved students. Her beauty-loving gaze would have reveled in the spacious foyer with its lofty vistas, in the lovely gray-blue meeting hall with 1,000 seats, its white stage curtained with gold-colored jute, in the open-air theater extending into a large garden. But, oh, how she would have hated the plaster bust, later to be made into bronze, a poor likeness, hard, shining, metallic, which Dr. Ida B., with fully as profound distaste, unveiled in the foyer! Fortunately, this was later replaced by a much more attractive and lifelike marble bust fashioned by Mrs. Quien, a fine Swiss artist.

But Dr. Ida would have found this lovely work distasteful, too. As she had done when the city of Vellore proposed to erect a statue of her, I could almost hear her sputter, “Mercy, no! Cover up the drain instead!” Or, more likely at this later date, “Get a better water supply for the college!”

Before the day was over I saw a more beautiful tribute to her memory than a bronze or marble bust. In a bazaar shop across from the hospital the humble proprietor had hung a crude picture of her above his wares and circled it with a garland of marigolds. So greatly is she beloved, long after her death, that the humblest of people for miles around cherish her memory, revere her as a mahatma.

Dr. Ida lived her ninety years to the tune of trumpet calls, and they always sounded reveille, never taps. The last and clearest, for which she had waited long with faith and expectancy, was no exception. For never has she been more alive. Her skilled hands and brisk feet are multiplied by thousands, all dedicated to the sublime task of healing. Her energy flows through the pulsing arteries of a great subcontinent, creating new life, both physical and spiritual.

Almost ninety years have passed since she returned to India to meet the challenge of those three knocks in the night. The one bed for healing in her father’s bungalow has become more than 1,000. Instead of the class of fourteen girls there is now a student body of more than 1,100 men and women each year. The staff of two, herself and the butler’s wife, Salome, has multiplied to include some 380 doctors, 400 nurses, 270 paramedical workers, serving nearly 2,500 patients each single day. Dr. Ida lighted a small candle. In her hands it became a blazing torch. Her successors have taken up that torch of life, passed it from hand to hand, multiplied it by thousands until its light illumines not only the land of India but many other countries of the world.

Works about Ida S. Scudder


The Trustees of the Overseas Ministries Study Center announce the relocation of OMSC’s residential and study programs to New Haven, Connecticut.

The Trustees also announce the expansion of OMSC’s services to the missionary community through the affiliation with OMSC of INTERFACES, the International Family and Children’s Educational Services, of Richmond, Virginia.

The relocation will be completed in time to begin the new academic year in New Haven in September 1987. The 1986–87 programs will be carried on without interruption in Ventnor, New Jersey. For further information, contact:

Gerald H. Anderson, Director
Overseas Ministries Study Center
Box 2057, Ventnor, NJ 08406, U.S.A.
Book Reviews

Freedom in Mission: The Perspective of the Kingdom of God—An Ecumenical Inquiry.


These two books, by the World Council of Churches' current general secretary, and former director of its Commission on World Mission and Evangelism (CWME), constitute a substantial introduction to the missiological-thought world of Dr. Emilio Castro. Freedom in Mission demonstrates the development of Castro's thinking about mission during the period in which he headed the CWME unit (1973-84). It is the text of a thesis submitted by Castro to the Theological Faculty at the University of Lausanne in fulfillment of the university's Th.D. requirements, together with a selection of twenty-four published and unpublished missiological articles and addresses prepared over a twelve-year period. Sent Free is virtually identical with the thesis section of Freedom in Mission, but lacking the 200-page appendix of articles and addresses by Castro. Seven of the articles included in the appendix of Freedom in Mission appeared earlier as editorials in issues of the International Review of Mission, between 1973 and 1983, and one was first published in the July 1978 issue of the International Bulletin of Missiorary Research.

The central thesis of both works is the prevalence of the kingdom motif in missionary thinking and planning. "Mission, understood in the perspective of the kingdom of God, allows—even demands—total freedom to serve that kingdom, to participate in its announcement and in its manifestation" (Freedom in Mission, p. vii). "It is my conviction that the mission of the church is the mission of the kingdom of God. Within the perspective of the kingdom, I am persuaded that we are sent free to be signs of the kingdom, witnessing to its presence in our midst and awaiting its coming in the future" (Sent Free, p. ix). Castro both follows and confirms the recent ecumenical tendency to see the kingdom of God as the fundamental reference point in missiological thinking.

Two chapters are devoted to the biblical bases and some current theological expositions of the kingdom theme. These are preceded by a helpful survey of the missionary situation in six continents, and a review of the discussion about the missionary mandate in conciliar, Roman Catholic, and evangelical circles from Edinburgh 1910 to Melbourne 1980. The final chapter reiterates Castro's emphasis on the church as the instrumentality of the kingdom: its priority to mediate the love of Christ, its goal the kingdom, its central reference Jesus the King, and its concrete historical point of concentration in the poor and the powerless. In this context Castro makes critical observations about two other contemporary models of mission: church growth seen as the main goal of mission, and Christian participation in liberation struggles when detached from worship and celebration, or from eschatological hope in Christ as King who is coming. Like his predecessor as general secretary, Philip Potter, Castro appears to have a consistent concern to discover and utilize relevant biblical foundations for today's ecumenical mission.

It may be asked whether Freedom in Mission is a true academic thesis in the usual sense, or primarily an exposition of contemporary missiological themes. The centrality of the kingdom theme is eloquently demonstrated, but there is no rigorous consideration, or exclusion, of alternative missiological hypotheses. Castro emerges more as a gifted synthesizer and popularizer than as an original thinker. He makes excellent use of the contributions of others, and as an ecumenical thinker shows sensitivity to Roman Catholic, Orthodox, and evangelical missionary thinking. As a "centrist," Castro remains within the mainstream of ecumenical missiology today, avoiding polarities and skillfully balancing the concern for evangelization with the themes of social justice and liberation.

From these writings it is clear that Castro's agenda, in the past as CWME director and now as general secretary of the World Council of Churches (WCC), will remain that of keeping evangelistic witness central to the life of the WCC, while at the same time building bridges toward those outside the life of the WCC. Both Castro's personal charism and his habit of beginning with the Bible will be important assets in the task of uniting diverse forces for the missionary task. The topi
cal addresses on mission themes given to various groups in North America, Britain, the European continent, Scandinavia, the Caribbean, and elsewhere are ample evidence of the respect in

James A. Scherer is Professor of World Missions and Church History at the Lutheran School of Theology at Chicago, Illinois.
which the WCC general secretary is held in many parts of the world. These two books will ensure that Castro's missiological contribution is even more widely known and appreciated.

—James A. Scherer

In Word and Deed: Evangelism and Social Responsibility.


The major papers read at an international Consultation on the Relationship between Evangelism and Social Responsibility (June 16–23, 1982, in Grand Rapids, Michigan, under joint sponsorship of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship) were first published in 1985 by Paternoster Press in England, then by Eerdmans in this 1986 edition. Bruce J. Nicholls, the editor, is executive secretary of the Theological Commission of the World Evangelical Fellowship.

The authors, all evangelical leaders but with a striking variety of viewpoints, represent a wide range of national origin: Bong Rin Ro (Taiwan), Tokunboh Adeyemo (Kenya), David J. Bosch (South Africa), Ronald J. Sider and James Parker III (United States), Arthur P. Johnston (United States), Peter Kuzmic (Yugoslavia), Peter Beyerhaus (West Germany), Vinay Samuel (India), Chris Sugden (England), J. Chongnahn Cho (South Korea).

Ro’s paper, “The Perspectives of Church History from New Testament Times to 1960,” clearly voices a proposition most likely to alienate both “ecumenicals” and “young evangelicals.” In commenting on the opposition of governments to radical forms of social action he declares: “. . . the fundamental concern of Christians should be to maintain religious freedom for worship and evangelism. Christian social activity which may provoke repression of religious freedom should be subordinated to the church’s need to meet for worship” (pp. 37–38).

Adeyemo’s “A Critical Evaluation of Contemporary Perspectives” usefully identifies the several schools of thought in evangelical circles concerning the relationship of social action to evangelism. He refers to Lausanne (1974) as “the most strategic evangelical gathering in recent history” and notes that its Covenant “positively expresses socio-political involvement as a Christian duty and places it on the same level as evangelism” (p. 47).

Bosch’s “In Search of a New Evangelical Understanding” describes the factors that have hindered the social involvement of evangelicals in modern history and provides so skillful a missiological analysis that this article alone is worth the price of the book.

“How Broad Is Salvation in Scripture?” by Sider and Parker is one of the best biblical studies on that subject to be found anywhere. It will be appreciated by people in other theological disciplines as well as missiologists.

Johnston’s “The Kingdom in Relation to the Church and the World” is a defense of the proposition that

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evangelism is the mission of the church, and that social action distracts from it. In Johnston's judgment, personal rather than social issues are the important ones, and "the more Christians there are the more the fruits of the Kingdom may be expected in all areas of society" (p. 123). It's as easy as that!

Kuzmič's "History and Eschatology: Evangelical Views" gives the most lucid explanation of the nature and missiological effects of millennialism (pre-, post-, and a-) that this reviewer has ever seen.

In "A Biblical Encounter with Some Contemporary Philosophical and Theological Systems," Beyerhaus deals with messianic Marxism, scientism, and liberal ecumenism. He does not discuss the relationship of evangelism to social action, except in an oblique way. He treats the social-action emphases of the World Council of Churches rather cynically.

Samuel and Sugden in "Evangelism and Social Responsibility: A Biblical Study on Priorities" maintain that "historically, no missionary society before the twentieth century stated its goals by declaring that its only legitimate mission activity was verbal proclamation . . . . Thus mission in practice has always included activities which seek to bring both personal and social change" (p. 191).

Cho's "Mission of the Church: Theology and Practice" contrasts the positions taken by the evangelical conferences at Berlin (1966) and Lausanne (1974). This paper, although written in a rather prosaic and overly cautious manner, includes good insights.

Despite the inevitable unevenness of quality resulting from such a multiplicity of authorship, this book is a first-class contribution to missiological thought. It deserves the attention of a wide audience.

—Norman A. Homer


Fifty years ago the prolific writer and well-known missionary, André Dupeyrat, produced a large history of the first half-century of the Roman Catholic mission in Papua. Now we have, from the pen of Father Delbos, a history of the whole first century. Delbos is not himself a missionary in Papua, as Dupeyrat was, but he is a member of the Missionaries of the Sacred Heart (M.S.C.), which has carried on that mission for a hundred years. He is also a skillful writer, and this fact doubtless explains why he was chosen to write the story. It is an absorbing account from beginning to end.

An introduction has been provided by Michael Somare, recent prime minister of Papua New Guinea. Somare expresses great appreciation for the missionaries, for their love of the country and their gift of life. "They have our sincere gratitude," he says (p. xi).

The book shows the reasons for that gratitude. It narrates vividly the struggles, the sufferings, and the joys of the French missionaries. It shows the difficulties that faced them as they established their work and, later, as they expanded it through trackless, rugged mountain terrain. It provides the individual stories of their leaders.

Charles W. Forman is Professor of Missions at Yale Divinity School. He was formerly a missionary in India.
It tells of the remarkable French women who came to supplement their efforts and created the first women’s order to be led by a Papuan. It is a heroic tale.

A few criticisms can be made of this, as of any large book. The principal one is that it is somewhat short on criticisms. Where there were failures, as in the creation of the first seminary or the development of the order for brothers, they are passed over lightly—the seminary “quickly foundered” (p. 182)—without stopping to analyze the reasons or evaluate the policies behind the failure. A highly critical report about the mission, sent to Rome by the apostolic delegate in 1954, is treated largely in terms of the personal antagonisms it produced rather than the issues it raised. Protestant readers may feel the need for more considered treatment of the ecumenical relations, or lack of relations, of the mission. Its membership in the Melanesian Council of Churches is not mentioned. The treatment of the ecumenical relations, of the mission. Its membership in the Melanesian Council of Churches is not mentioned. The extension of the mission to Samarai is reported happily, without any regard for the Methodists who had long been at work in that area and for whom this Catholic expansion caused considerable pain and sorrow.

But these are small matters in the total sweep of the history of the mission. It is a history of phenomenal growth from tiny beginnings, in truth the tale of a mustard seed.

—Charles W. Forman

An Alternative Vision: An Interpretation of Liberation Theology.


Although few today dismiss Latin American liberation theology as a transient fad, many still regard it more as an admixture of social science and ethics germane only to the Latin American context than as a legitimate and serious theological expression. Roger Haight does much to dispel such a misconception in this carefully argued and constructively creative work.

A professor of systematic and historical theology at Regis College in Toronto, Canada, Haight has taught in Latin America and other areas of the

third world—a background that has ably equipped him to place Latin American liberation theology within the context of North American and Western European theological thought.

Unlike recent treatments of liberation theology (e.g., Theo Witvliet, *A Place in the Sun: An Introduction to Liberation in the Third World* [Orbis, 1985], and Deane William Ferm, *Third World Liberation Theologies: An Introductory Survey* [Orbis, 1966]), Haight’s study focuses exclusively on liberation theology from Latin America, treating it, for methodological reasons, as a unified whole rather than a myriad development. He perceptively identifies salient suppositions of Latin American liberation theology, as well as its chief methodological themes.

Positing “the meaning of human history” as the central dilemma of our age—a dilemma that entails tremendous suffering and enslavement owing to oppressive structures—Haight persuasively contends that Latin American liberation theology, by addressing this reality, represents not simply a “local theology” but a universal one. Haight reveals a consummate un-
Ecclesiogenesis: The Base
Communities Reinvent the
Church.

By Leonardo Boff. Maryknoll, N.Y.: Orbis
$9.95.

This excellent book brings together
several of Father Boff’s early ecclesio-
logical writings. In four brief chapters
the author discusses the genesis of the
church of the poor in Latin America.
In the last half of the book he disputes
three questions—a preview of the con-
troversial views that have lately so en-
deared him to the Vatican.

Boff begins by discussing the
transformational force of base ecclesial
communities (BECs) upon powerful ecclesial institutions. He then asks,
Are the BECs fully churches or are they
merely subdivisions of a large church?
The BECs, Boff concludes, possess all
the elements of ecclesiality. Particular-
ity and universality are two sides of the
same ecclesial coin.

The BECs describe their experi-
ence as “reinventing the church,
that is, contextualizing it in specific
contexts of poverty and marginaliza-
tion. The author argues from the BECs
for a new kind of church—circular
rather than pyramidal, although not
self-oriented. Chapter 4 is a reflection
upon the liberating vocation of the
BECs based upon their own self-
understanding. Boff shows how worship
and spirituality relate to denunciation
and political militancy. All have their
source in applied Scripture, not Marx-
ism.

The final chapters are the most
provocative. Boff gets to the heart of
the present controversy with the Vat-
cican when he asks, What kind of
church did Jesus have in mind? His
conclusion: Jesus wanted his church,
Spirit-guided, to respond creatively to
each historical context. This is the
meaning of apostolicity. To the second
question—Can the lay BEC coordina-
tors officiate at the Lord’s Supper?
Boff answers, Yes; an answer based on
Scripture and ancient tradition. The
right of women to sacramental office,
says Boff, rests upon their shared hu-
manship, and upon the universal Chris-
tian priesthood, from which flows the
ministerial priesthood.

This book is a valuable source of
reflection for Catholics as well as Prot-
estants. We struggle with the same is-

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Guillermo Cook, General Director of the Latin
American Evangelical Center for Pastoral Stud-
ies (CELEP), with headquarters in San José,
Costa Rica, is the author of The Expectation
of the Poor: Latin American Base Ecclesial
Communities in Protestant Perspective
(1985).
The Expectation of the Poor: Latin American Base Ecclesial Communities in Protestant Perspective.


Guillermo Cook’s analysis of base ecclesial communities in Latin America is a work well done and overdue for those who wish to understand better the origin and significance of these challenging forms of church growth among the oppressed. Analyzing the social and ecclesial reality of Brazil, along with other Latin American countries, Cook convincingly demonstrates that base ecclesial communities are an organic and healthy response of oppressed peoples to the repressive and dehumanizing environment forced on them. His thesis is that they are expressions of faith, dynamic workings of the Spirit, which both Roman Catholic and Protestant church institutions must take with the utmost seriousness if they are to be responsible to their call as proclaimers of the gospel and actors in the struggle for effective justice.

In his work Cook provides a wealth of historical and sociological data indicative of very substantial research. In fact, the book could serve quite well as an introduction to Brazilian social and ecclesial reality, as that country serves as the author’s primary point of reference. By studying Brazil’s social and ecclesiastical reality, Cook lucidly explains not only why base ecclesial communities emerged and how they presently function, but also makes clear their importance for the church’s future vitality given the social forces at play in Latin America. He makes it eminently clear that base ecclesial communities are both a response to unjust social structures and an expression of hope that the poor themselves can be effective agents in restructuring their world.

In summary, anyone interested in a well-balanced and documented study of base ecclesial communities and the Latin American church would do well to read Cook’s book. He blends analysis, theological insight, and conviction to produce a moving picture of Christian life among the oppressed.

—Curt Cadorette, M.M.

Liberation Theology.


This book has been written with the conviction that “Latin America theology of liberation is much more than an academic exercise for professors and students of theology who enjoy the comforts of an opulent society. It is true
that liberationism runs the risk of becoming another bourgeois consumer product in the market of ideas, but its content comes from outside the classroom and carries a message of disquieting social significance" (p. 9). Nunez is a pastor, a professor of theology, and a widely known and respected evangelical leader in Central America. Born in El Salvador he now lives and teaches in Guatemala. Though he states that his book is not written for specialists, it is probably the best systematic treatment of the subject from a conservative evangelical perspective. Part One (pp. 17-31) is a brief description of Latin America. Part Two (pp. 35-127) is an excellent summary of the development of liberation theology, especially its European sources and Protestant antecedents. Nunez did doctoral work on Vatican Council II and his chapter on "The New Catholicism" benefits from his familiarity with the issues. In Part Three he deals with the method of liberation theology (pp. 131-71), and in Part Four (pp. 175-274) he chooses three subjects as the fundamental themes: salvation, Christology, and ecclesiology. Being a specialist in New Testament, his treatment of liberation theologians in this section majors in hermeneutics, and throughout he offers an evangelical critique with alternative interpretations of passages and themes. Nunez has done his best to avoid misrepresenting the authors he studies and his criticism is harsh at some points. His conclusion is a programmatic call to evangelicals, especially in Latin America, to foster an alternative theology but also an evangelical praxis. The author has a very clear and carefully crafted prose in Spanish that has been ably translated by Paul E. Sywulka, his colleague in the Central American Theological Seminary.

—Samuel Escobar

Samuel Escobar, a missionary among university students for twenty six years in Latin America, is now Professor of Missiology at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.
Anthropology in Theological Perspective.


The German theologian Wolfhart Pannenberg has marshaled his considerable energy, eclectic imagination, and astute scholarship to probe into anthropology through the lens of theology, creating in the process a profound and deep integrative achievement. Pannenberg focuses primarily on European philosophical anthropology, which is wider in scope than contemporary social and cultural anthropology as developed in Britain and North America. Although his discussion develops an important philosophical background for missionary anthropologists, they will not find this work easily and readily applicable to the practice of cross-cultural mission; Pannenberg's agenda is clearly more theological and philosophical than missiological.

The central theme of this book is the question “What does it mean to be human?” The author critically, and at times ponderously, surveys how human existence has been investigated in biology, psychology, cultural anthropology, sociology, and history, examining the findings of these disciplines with an eye to elucidating their implications for religion and theology. “If theologians are not to succumb to self-deception regarding their proper activity,” Pannenberg argues, “they must begin their reflection with a recognition of the fundamental importance of anthropology for all modern thought and for any present-day claim of universal validity for religious statements” (p. 16). And, of course, this is precisely what Pannenberg sets out to do.

He organizes his investigation into three parts. In part 1, “The Person in Nature,” he focuses on the tension between the image of God in human beings and the universality of sin. Part 2, “The Human Person as a Social Being,” is concerned with the way in which individuals and their identity are established through dealings with their fellow human beings.

Fifteen Outstanding Books of 1986 for Mission Studies

The editors of the International Bulletin of Missionary Research have selected the following books for special recognition of their contribution to mission studies in 1986. We have limited our selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to advance the cause of missionary research with scholarly literature.

Augsburger, David W.
Pastoral Counseling Across Cultures.

Austin Alyn J.
Saving China: Canadian Missionaries in the Middle Kingdom, 1888-1959.
Toronto: Univ. of Toronto Press, $27.50.

Bühlmann, Walbert.

Clymer, Kenton J.
Protestant Missionaries in the Philippines, 1898-1916.
Urbana, Ill.: Univ. of Illinois Press. $28.95.

Covell, Ralph R.

Forman, Charles W.
The Voice of Many Waters: The Story of the Pacific Conference of Churches.
Suva, Fiji: Pacific Conference of Churches (P.O. Box 208). Paperback.

Hiebert, Paul G.
Anthropological Insights for Missionaries.

Hooker, Roger and Christopher Lamb.
Love the Stranger: Ministry in Multi-Faith Areas.

McGee, Gary B.
This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959.

Meeking, Basil and John Stott, eds.

Neill, Stephen.
New York: Cambridge Univ. Press. $79.50.

Newigin, Lessie.
Foolishness to the Greeks: The Gospel and Western Culture.

Nicholls, Bruce, ed.
In Word and Deed: Evangelism and Social Responsibility.

Stamoolis, James J.
Eastern Orthodox Mission Theology Today.

Wilson, Samuel and John Sievert, eds.

Darrell Whitman is Associate Professor of Cultural Anthropology in the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary, Wilmore, Kentucky. From 1980 to 1984 he served under the United Methodist Church as a research anthropologist at the ecumenical Melanesian Institute in Papua New Guinea.
The identity of human beings is, however, more than social; it is also religious. And so in the third part of the book, "The Shared World," Pannenberg argues that "while the identity of individuals is indeed mediated through the social context of their lives, nonetheless it has its root and ground only in their relation to God" (p. 480).

This book is without question a landmark work and invites the reader at every turn to engage in deep reflection on what it means to be a human being created in the image of God, interacting with others in a society shaped and formed by culture.

—Darrell Whiteman

Women Called to Witness: Evangelical Feminism in the 19th Century.


Nancy Hardesty, a former assistant editor of Eternity magazine, a framer of the 1973 Chicago Declaration of Evangelicals for Social Action, a founder of the evangelical feminist publication Daughters of Sarah, and author, with Letha Scanzoni, of All We Were Meant to Be (an evangelical feminist scholarly "manifesto"), is just the right person to uncover the evangelical, revivalist network that gave rise to the feminist movement of the last century.

Tilling back and forth across the social landscape of our grandparents and great-grandparents, Women Called to Witness documents the key role played by women—and their evangelical roots—in such movements as the Benevolence Empire, the Moral Reform Society, Abolition, Temperance, and Woman's Suffrage. Through this volume we come to appreciate the dynamics that enabled generally conservative women to venture beyond the hearth to demand that male-dominated social structures respond to their humanizing concerns. A quotation from Frances Willard's presidential address in 1887 to the Women's Christian Temperance Union captures the spirit and thrust of the feminist movement:

"Under the curse, man has mapped out the state as his largest sphere, and the home as the woman's largest; under the blessing [of Christ's kingdom], man and woman shall map out home as the one true state, and she . . . shall help man make the great, cold, heartless state a warm, kind and protecting home . . .. [Women] would invade the solitude of the masculine intellect; break in upon the stereotyped routine of the masculine hierarchy in church and state; and ring out in clear but gentle voices the oft-repeated declaration of the Master whom they serve: "Behold, I make all things new" [p. 154].

Hardesty has taken special care to trace the lines of spiritual and political power back to their source, Charles

—Robert T. Coote is Assistant to the Director for Planning and Development, Overseas Ministries Study Center. He is a former managing editor of Eternity.
Beyond the Mosque: Christians within Muslim Community.


This is Phil Parshall’s fourth book. Two of his earlier books, New Paths in Muslim Evangelism and Bridges to Islam, established his reputation and credibility as a Christian Islamologist. This present work is the outcome of his twenty years of missionary work among Muslim people in Bangladesh and the Philippines.

Parshall deals with different aspects of Islamic community in the first three chapters. The fourth chapter is devoted to Christian community, and the fifth—the last and the most important chapter of the book—discusses the Christian presence within Muslim community.

Dr. Parshall’s present work is not only readable and thought-provoking, it also contains an unusual and moving autobiographical element. It is a thoroughly engaging story of a missionary who is a friend of Muslims. He quotes extensively from the works of Muslim scholars, but is not hesitant to give candid reactions from his evangelical perspective. For instance, after attending a Muslim prayer service in a mosque, he writes: “The biblical Christ has no place in the mosque. One statement from the Qur’an that is frequently quoted is ‘God cannot beget and be begotten.’ This is an attack on the incarnation” (p. 183). He continues: “I personally have never been able to affirm Muhammad as prophet. . . In the mosque there is a constant repetition of the Islamic creed, ‘There is no god but God and Muhammad is his prophet.’ In good conscience, I cannot affirm this statement—nor do I personally understand any Christian doing so” (p. 183). Because of this and many other reasons the author does not encourage a Muslim convert to continue attending prayers at the mosque. He is, however, sympathetic to the cultural needs of converts from Islam. He advocates the establishment of homogeneous convert churches.

There is a very useful list of Arabic and Persian words in the glossary, and also a bibliography. It is my hope that this book will be studied carefully by both Christian and Muslim scholars.

—Sam V. Bhajjan

“R.O.”: The Life and Times of Bishop Hall of Hong Kong.


R. O. Hall, bishop of Hong Kong from 1932 to 1966, was, in the words of David Paton, “controversial and occasionally maddening,” but to those who knew him, he seemed to be “more like our Lord Jesus Christ than anyone we ever met” (p. xiii). Although this latter judgment would not be shared by everyone, there are countless examples of the former in this compelling, though somewhat loosely organized biography. One learns that “R. O.”, as he liked to be called, was unsurpassed in his efforts to overcome Christian provincialism and narrow denominationism, and yet he made clear that he was not a “reunionist” and had little interest in a structural

stincts at this point, Lucretia Mott and others argued that the Bible was too ambiguous to be relied upon in the cause of women’s rights. The suffrage movement thereafter followed a more strictly political track. In other words, nineteenth-century feminism and feminist social concerns did not always flow in a clear evangelical stream. Hardesty’s treatment gives only hints of this negative side; yet she has certainly focused a penetrating light upon a fascinating aspect of feminist history.

—Robert T. Coote

Duncan Black Macdonald Center for Islamic Studies and Christian-Muslim Relations

Hartford Seminary invites applications and nominations for the position of Director of its Duncan Black Macdonald Center for Islamic Studies and Christian-Muslim Relations. The Director will provide administrative leadership for the Center’s program and participate fully as a faculty member in the Seminary’s diverse educational and research programs. For further information contact Dr. William McKinney, Hartford Seminary, 77 Sherman Street, Hartford, Connecticut 06105. Deadline: February 15, 1987. AA/EOE
GROW IN MISSION AT OMSC

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The Church and Women in the Third World. Ms. Hyun Chung, Dr. Mercy Amba Oduyoye, and Dr. John Webster.

March 30-April 3
Evangelism and the Poor. Vinay Samuel, Evangelical Fellowship of India.

April 6-10
Popular Religiosity: Mission Responses to a Global Challenge. Paul Hiébert, Fuller Seminary School of World Mission. Co-sponsored by Maryknoll Mission Institute, at OMSC.

April 20-24

Philip L. Wickeri is a fraternal worker of the Presbyterian Church (USA) working in Hong Kong. He has been seconded to the Amity Foundation of Nanjing, China, which he serves part-time as Overseas Co-ordinator.

Crisis and Change: The Church in Latin America Today.


According to this Dominican author, even long-time observers of Latin America did not notice that what appeared to be unrelated events in the 1950s and early 1960s were converging to bring about profound changes within the Catholic church in Latin America. One of the purposes of this book is to trace some of the factors that contributed to these changes.

Cleary emphasizes that the changes of the 1960s did not happen overnight, but rather, were the result of a gradual modernization of the church in Latin America between 1900 and 1965. He points out six factors or movements that brought about these changes: (1) lay movements such as Catholic Action, and the Cursillo Movement; (2) missionary influx during and after World War II; (3) creation of regional (CELAM) and national councils of Catholic bishops; (4) the formal and informal roles of Vatican envoys; (5) informal networks and new leadership groups; and (6) Pope John XXIII and Vatican Council II.

The meeting of the Latin American Episcopal Council in 1968 at Medellin was, from the author's perspective, a turning point because it opened a new course for the theology of liberation. It also contributed to ecumenical dialogue and to further expression of the charismatic movement.

One of the important contributions of Cleary's book is his ability through careful and documented analysis to describe and discuss the context in which liberation theology has developed. He points out its historical antecedents, such as the evolution of the social teachings of the church, and he shows the educational and intellectual influences of the major representatives of liberation theology. He also traces the emergence of the laity and base communities within Roman Catholicism in Latin America.

Finally, Cleary provides a rather lengthy discussion on the role of the military and the development of the national-security ideology in Latin America.

This book should be read by Catholics and especially by Protestants who want to understand liberation theology and the changes taking place in Latin American Catholicism.

—Ruben Paredes

David Paton, author of many books and articles on missionary subjects over the last three decades, has included selections from Bishop Hall’s letters, sermons, and addresses; and chapters are divided by tantalizing excerpts from The Art of the Missionary, a little classic that was published in America as A Missionary Artist Looks at His Job. “R.O.” has a great deal to offer to readers of the International Bulletin, on subjects ranging from the involvement of Christians in movements of social change to the stance of the missionary to women’s ordination to the Three-Self Movement and the church in China. More than any of these, however, it provides an encounter with a man who understood what Sydney Carter meant when he said, “Shut the Bible up and show me how the Christ you talk about is living now” (p. 297). R. O. Hall helped many people to understand Christian faith as a venture in friendship and engagement, and we are in David Paton’s debt for making his biography available.

—Philip L. Wickeri
An Introduction to Melanesian Cultures. Book One of a Trilogy.


An Introduction to Melanesian Religions. Book Two of a Trilogy.


An Introduction to Ministry in Melanesia. Book Three of a Trilogy.


Under the general editorship of Lynn Giddings, the trilogy under review is addressed to church workers and comprises a collection of forty-one pieces by fifteen authors. A core team of six (Darrell Whiteman, Ennio Mantovani, Mary MacDonald, Brian Schwarz, M. John Paul Chao, Gernot Fugman) contribute thirty articles among them.

The first of these books, as its title implies, provides an overview of Melanesian cultures, considering origins, leadership, land tenure, economics, traditional values, change, and urbanization. It is perhaps one of the best general introductions I have read. What it lacks in local and anthropological detail it makes up for in succinct and pointed generalization. Most useful and pertinent to this reviewer, however, were the chapters (Darrell Whiteman) on the concept and meaning of culture. A sentence sums it up: “One way of understanding culture is to see it as the language God has used to reveal himself; therefore all cultural systems are essentially usable by God” (p. 66). Once that has been fully digested, church workers (as well as social scientists) may go forward with confidence.

The second book is more problematic. Other peoples’ religions always are. The first three chapters (Ennio Mantovani) consider the relations between Christianity and tradition religions, what religion is, and the relations between cultures and religions. These essays set a generous and tolerant tone reiterated in contributions dealing with myth, ritual, symbolism, magic, medicine, sorcery, and Cargo and Holy Spirit movements. The reader is instructed and informed. Nevertheless, questions remain. What is the relation of Christian faith and witness to cultural activities of those who claim to be Christians? Mantovani shows that most of these issues tend to be cloudy, ambiguous, not cleanly identifiable. I found myself instructed, but still puzzled and confused.

The third book in the trilogy continues in the standards set by the first and second. Summarized in the intro-

Kenelm Burridge is Professor of Anthropology at the University of British Columbia, Vancouver, B.C., Canada. He has taught anthropology at the University of Malaya, Baghdad University, and Oxford.

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Gernet presents the history of Christianity in China from a fresh point of view by analyzing the impact of Christianity in seventeenth-century China from the Chinese standpoint.

Gernet's quest is to determine "whether it was possible to reconcile Christianity with a mental and socio-political system which was fundamentally different from the one within which Christianity had developed and from which it was, like it or not, inseparable" (p. 247). He compares writings of the Chinese literati with those of the Jesuit Fathers, in particular, Matteo Ricci, and shows mutual incomprehension: differing conceptions of religion and its relation to politics, morality, and the meaning of God. He also argues that differences in linguistic structures between Western and Chinese languages were a fundamental cause of misunderstanding because they expressed, through different systems of logic, different visions of the world and humanity. Gernet concludes that reconciliation was impossible between the Chinese intellectuals and the Jesuits. Unfortunately, his conclusion appears to be more assumed than arrived at, since he states in his introduction that the gap between the two cultures cannot be bridged.

This conclusion is strikingly different from that of George Dunne in Generation of Giants (London: Burns & Oates, 1962). Dunne was convinced that, if left undisturbed, the Jesuits would have succeeded in achieving a synthesis of Chinese and Christian culture based on mutual respect and understanding. Gernet shows little predilection for the Jesuits and never refers to Dunne's study.

Gernet's book forces us to pay attention to how Christianity is viewed and received by non-Christians and challenges those who witness to their Christian faith in another culture. Only when the church achieves total inculturation in a non-Western culture will Gernet's conclusion be proved wrong. The book was published in French in 1982 under the title Chine et christianisme, action et reaction (Paris: Gallimard). The English edition is accurate, easy to read, and improved by the addition of an index. Gernet is professor of Chinese intellectual and social history at the Collège de France in Paris.

—Jean-Paul Wiest

The Call.


Misiological journals review scholarly works, not novels. Yet John Hersey's novel The Call should be required reading for all prospective missionaries. Unlike most fictional portrayals of missionaries and their work, it is neither caricature nor sentimental hyperbole. Meticulously researched, The Call is a reliable overview of China's twentieth-century history up to the communist period. More specifically, it accurately describes, in the lives of David Treadup and his colleagues, the evolution of

mission theory and practice in that same period as they struggled to find a place for Christianity in a nation convulsed by war, revolution, nationalism, and rapid social change. They never saw themselves as purveyors of cultural imperialism, a term coined later.

Treadup, a product of late-nineteenth-century mainline evangelical Christianity, was converted in a campus revival meeting at Syracuse University. He experienced his call to missions at the Northfield Conference addressed by "the great James B. Todd" (John R. Mott), was recruited by the International YMCA and sent to China in 1905. For forty-five years he struggled with a reluctant and often hostile China, a giant of a man with enormous energy, searching for ways
to fit the Christian gospel to China’s conspicuous needs. In the end, defeated by the forces of history and his own illusory visions of what a handful of foreign missionaries could accomplish in that teeming and strife-torn country, he loses his faith, spending his final years in humanitarian service with the Chinese Industrial Cooperatives.

Hersey might have titled his book The Search (which Treadup called his retrospective journal, written while interned in 1943), for it chronicles the lifelong search of this restless, dynamic New England Methodist to find his true vocation, combining evangelical piety with concern for the human suffering that surrounded him.

Called to China on the rising tide of American missionary triumphalism, he believed that American know-how, organization, and commitment could “evangelize the world in this generation.” On shipboard a China veteran told him that God first sent the English, “and then He gave the other branch of the Anglo-Saxon race, to us, to the Americans, access to the brain and to the heart of the Chinese heathen. . . . He made us the prime evangelizers and educators of those people. God had a plan before we ever saw it.”

To his credit, Treadup never fully accepted that view of his mission. He worked closely with Chinese colleagues and gladly saw them take over leadership of the Chinese YMCA. Nevertheless, his lectures and demonstrations before great crowds, using gyroscopes and other gadgetry, were designed to lure the Chinese toward Western science, culture, and religion.

Although he lived through the entire period of the rise of Chinese communism, he never examined the systemic injustices and revolutionary forces that eventually brought Mao Zedong to power. Although he admired China’s Christian leaders, Generalissimo and Madame Chiang Kaishek, he scarcely mentions indigenous communism in his letters and journals.

Treadup never understood his rebuff by the communist cadres who took over his village projects.

Why did Treadup go to China? What was the basis of his call? Hersey lists four reasons, common to that generation: to share the good news of the love of God; to preach the gospel to every living creature before the second coming of Christ; to give physical aid to suffering people; and to experience the romance of life in China. Years later, reflecting on the seeming failure of his many projects, he analyzes his conversion: there was a need (“my soul was a vacuum”); hysteria (the revival meeting); hypnotism (the revivalist); and fear—fear of human mortality.

But Treadup was too hard on himself. His ambivalence about his calling was shared by many of his colleagues, overwhelmed by the enormity of China’s problems. Not even the most dedicated and pious missionaries have pure and unmixed motives. The manifold works of this protean man influenced the lives of many persons, and his projects laid the groundwork for rural development in subsequent years. And the church to which he devoted his life has emerged from thirty years of repression and eclipse stronger and more vigorous than ever.

—Donald MacInnis

Eastern Orthodox Mission
Theology Today.


This is an excellently researched, well-written, readable, and theologically accurate and objective study. The author, who holds a doctorate in theology from the University of Stellenbosch, South Africa, is theological students’ secretary for the International Fellowship of Evangelical Students. His book, published in the American Society of Missiology Series, no. 10, is a revised text of his doctoral dissertation and “a first” in the English language.

In thirteen comprehensive chapters, Stamoolis examines several topics related to his main thesis. Following two chapters on the nature of the Orthodox church, its approach to theology, and the theological concerns of its intellectuals, Stamoolis proceeds with a review of the historical background of the theology of mission today such as the Greek and Russian missions from the Middle Ages to the nineteenth century. From chapter 6 to chapter 10, Stamoolis examines the importance of the Orthodox diaspora for mission, the birth of the African Orthodox church, and the aim, methods, and motives for

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mission. The last three chapters may be perceived by the non-Orthodox as done the work for them, objectively, ology of mission. He deserves warm eye-opener, especially for those with a known or not adequately understood. church history, missions, and enormous ics courses in seminaries. I highly rec­

Demetrios J. Constantelos

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From the Catholic University of Louvain, Belgium, 1970-1985

Doctoral dissertations relating to missions, Theological Faculty (Faculteit godgeleerdheid) of the Catholic University of Louvain (Katholieke Universiteit Leuven), in Belgium, 1970-1985. The faculty offers both the S.T.D. and the Ph.D. in Religious Studies, so the degree program is indicated in each case.

1974
Wanjohi, R. C.
"Evolution of Morals in Kenya under the Influence of Christianity: A Developed Study of the Agikuyu Morals and Marriages." (Ph.D.)

1975
Nagy, Alex.
"Presbyters and Chicanos: Towards Full Partnership in Liberation." (S.T.D.)

Sinaga, A. Bongsu.
"The Toba-batak High God: Transcendence and Immanence." (S.T.D.)

Dilalla, Vincent Domenic.
"The Role of the Catholic Church and the Global Enterprises." (Ph.D.)

1976
Broadbent, John.
"Attempts to Form an Indigenous Clergy in the Vicariates Apostolic of Central Oceania and the Navigators' Islands in the Nineteenth Century." (Ph.D.)

Williams, Kenneth M.
"The Church in West Malaysia and Singapore: A Study of the Catholic Church in West Malaysia and Singapore Regarding her Situation as an Indigenous Church." (Ph.D.)

1977
Cyriac, M. V.
"The Church and Mankind: Towards a Theology of Non-Christian Religions in the Light of Vatican II." (S.T.D.)

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De Mesa, José M.
"Providence as God's Concern for His People in the Lowland Filipino Context: An Attempt at Theological Re-rooting of a Gospel Theme." (Ph.D.)

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"A Filipino Eucharist? A Theological Reflection on the Misa Ng Bayang Pilipino in the Light of a Tillichan Sacramentality." (Ph.D.)

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*The Stranger within Your Gates: Uprooted People in the World Today.*  

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