Missionary Photography: Untapped Source for the Study of Christian Missions

This issue presents the first in a series of occasional articles featuring missionary photographs. We are indebted to our colleague in Basel, Switzerland, Paul Jenkins, for suggesting the topic and providing the introductory article, “The Enigmatic Patriarch of the Kingdom of Bamum.”

In correspondence with the editors, Jenkins has shared his criteria for the photographs that mission historians and missiologists will value. He states, “We are looking for images that offer decisive support and especially extension of existing written sources. For instance, much of the history of women in mission is available only in pictorial form. Equally germane is the history of indigenous churches, both ex-mission churches and original local churches. These, too, are rarely or very incompletely documented in written form. They can be rendered much more ‘visible’ through carefully collected and sensitively analyzed photographs.”

An intriguing, sometimes problematical aspect of missionary photographs is their promotional and educational use in the sending countries. The photo featured in Jenkins’s article provides a case in point. In correspondence with us, Jenkins encourages us to “look for instances where a typical Western observer might misread the photograph. In such cases, it falls to the mission archivist to put the image in its proper cultural or archival context and thereby reveal its authentic meaning.”

Other articles for this series are in the works. If readers involved with archival collections are able to identify significant photos for the series, or if any of our readers possess in-depth information about important, high quality missionary photographs, the editors of the INTERNATIONAL BULLETIN will be happy to receive suggestions for future articles.

Stanley Skreslet’s lead article in this issue—“The Empty Basket of Presbyterian Mission: Limits and Possibilities of Partnership”—with an accompanying response and author’s reply, promises to stir debate. Other features include Matthews Ojo’s first-hand account of the Nigerian charismatic movement, Dayton Robert’s “My Pilgrimage in Mission,” and Carol Pickering’s memorial article about her missionary father, Murray T. Titus. We also offer a biographical sketch of the contemporary Greek Orthodox archbishop and missiologist Anastasios Yannoulatos.

It is gratifying to be able to offer such variety in stimulating mission reading as we welcome almost a thousand new subscribers to these pages, readers who have joined us in the second quarter of 1995.
The Empty Basket of Presbyterian Mission: Limits and Possibilities of Partnership

Stanley H. Skreslet

How will coming generations characterize Christian mission in the last decade of the twenty century? Among conciliarists, a particular thesis seems to be gaining ground and may soon become an unchallenged perception, if not a received truth. Briefly put, it runs as follows: In the 1990s we stand at the brink of a new age, the beginnings of which are already evident. In the last twenty-five years conciliar Christians have struggled to an awareness that old, colonialist patterns of mission are no longer acceptable. The church’s great burden has been to come to terms with its past: to give thanks for the good that might have been accomplished, and to confess, repudiate, and atone for what can no longer be affirmed. It has been a time of loss, of grieving for some, and of much uncertainty. Looking ahead, there is an expectation that mission in the twenty-first century will look quite different from what it has been in the last two hundred years. Thus, the 1990s will be seen eventually as the era in which the last vestiges of a discredited methodology were eradicated. More positively, this decade will also one day be remembered as the time during which more legitimate approaches to mission were attempted, around which a renewed conciliar consensus began to form.

The foregoing is, I believe, an appropriate framework in which to interpret a pair of strategy documents developed recently for the Presbyterian Church (USA). They represent attempts to describe and promote a more fitting conciliar approach to mission. The first is a policy paper, Mission in the 1990s, drafted by Clifton Kirkpatrick, who heads the PC(USA)’s Division of Worldwide Ministries; he previously directed this division’s predecessor agency, the Global Mission Ministry Unit (hereafter GMU). Mission in the 1990s was adopted by the 1993 General Assembly of the PC(USA) as a statement of principles that administrators are now using to develop, implement, and evaluate a revised agenda for Presbyterian mission. The second document, Mission: Commitment to God’s Hopeful Vision, was written by Bruce Gannaway, an associate director of the GMU who headed the unit’s Partnership in Mission Office until 1993. These two documents have since been published together in the denomination’s periodical, Church and Society. The same issue, guest-edited by Gannaway, contains complementary articles that explore aspects of partnership by Bishop Erme Camba of the United Church of Christ in the Philippines and Dr. Claude Emmanuel Labrunie of the United Presbyterian Church in Brazil.

The partnership thesis is gaining ground and may soon be an unchallenged perception.

The aim of this essay is to analyze in three steps the approach to mission proposed by Kirkpatrick, Gannaway, and others. First, I will attempt to describe the PC(USA) mission as it was formulated for the period 1983–1992, in order to understand the point of view that this new strategy replaces. Second, I will examine some of the assumptions and consequences of the new model for Presbyterian mission suggested by these documents. Finally, I will focus on the concept of partnership and consider its potential strengths and weaknesses as a foundation for Presbyterian and/or conciliar mission in the 1990s and beyond.

Presbyterian Mission Between 1983 and 1992

In 1983 a long-sought reunion of the two largest Presbyterian bodies in America was finally effected. In the following decade a distinctive, and distinguishable, approach to mission was put into structural form by the leadership of the new church. At its heart was a document from the World Council of Churches, Mission and Evangelism: An Ecumenical Affirmation (1982). As a document that encouraged and challenged ecumenicals and evangelicals to respect each other’s concerns and convictions, Mission and Evangelism (ME) was especially well suited to anchor a broadened conciliar vision for mission. This approach was then refined at Stuttgart (1987) and San Antonio (1989). The end result was an understanding of “Mission in Christ’s Way” that attempted to hold “spiritual and material needs, prayer and action, evangelism and social responsibility, dialogue and witness, power and vulnerability, the local and universal” in “creative tension.”

ME’s role for the coming decade was sanctioned officially by the 1983 General Assembly of the United Presbyterian Church in the U.S.A. (Minutes I [1983]: 436). The spirit of ME subsequently permeated PC(USA) discussions about both mission and evangelism, and language from the statement found its way into many of the new denomination’s publications. Especially noteworthy is the obvious influence of ME on the 1991 PC(USA) statement on evangelization: “Turn to the Living God: A Call to Evangelism in Jesus Christ’s Way.” Institutionally, the full influence of ME was felt only after the transitional phase of reunion (1983–1988) had passed. By 1990 the church’s General Assembly Council had developed a list of goals for the denomination and selected from them two paramount objectives that were then commended to the newly formed ministry units. These “advanced priorities,” in effect, summarized the PC(USA)’s approach to mission; all other activities (including the GMU’s commitments to education, health services, and ecumenism) were to be evaluated through them. The fact that these priorities were none other than “doing justice” and “doing evangelism” makes evident the extent to which ME’s point of view had been embraced.

From the standpoint of many congregations concerned for Presbyterian-initiated mission, two problems in particular confronted the PC(USA) following reunion in 1983. One was a continuing, steady decline in the number of long-term missionaries supported by the denomination. That this was a concern is evident from the fact that three successive General Assemblies adopted measures intended to reverse this trend (Minutes I...
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Mission in the 1990s and Mission: Commitment to God’s Hopeful Vision represent a thoroughgoing redefinition of the theological basis of Presbyterian mission and the primary means envisioned for its implementation. This shift was deliberate and, according to Kirkpatrick and Gannaway, necessary because “the context in which the gospel comes to life is not the same today as yesterday” (CS 21–22; cf. 2–3, 7–8).

It is no exaggeration to suggest that a single theological concept dominates these two papers and ties them together: partnership. This does not mean that it is the only theological idea that surfaces. On the contrary, nearly every aspect of mission that has a significant constituency within the PC(USA) is mentioned somewhere in these two documents as a continuing commitment...
or necessary goal—from frontier evangelism to education, from healing ministries to interfaith dialogue, from issues of peace and justice to the promotion of tolerance. These mission causes and many others besides are all present, but remain secondary, because partnership is put forward as the sole first-order category for theological reflection on Christian mission.

Using partnership in this way is possible because the concept has been broadly understood and applied. In these documents “partnership” is not only a term for ecumenism in general or certain interchurch relationships of long standing in particular. In this model of mission there is also a partnership to be created with the poor and marginalized. Thus mission service is described as an act of “entering into genuine solidarity” with the disadvantaged (CS 17, 57–58). “Sharing the good news” is what the PC(USA) does in partnership with the indigenous church in each place (CS 13, 15). New opportunities for mission in socialist and formerly socialist countries are held up as a challenge to be met by churches in those places with the support of the PC(USA)

“The context in which the Gospel comes to life is not the same today as yesterday.”

(CS 12). Partnership can also be applied to interfaith relationships, so that mission among people of other faiths becomes an opportunity to practice “mutual witness” and to work for the “common good in society together” (CS 13, 60–61). In an even wider sense, a global partnership, which might include the entire “planet with all its creatures and resources,” is proposed as the church’s response to the ecological crisis (CS 19, 58).

How did this new orientation to mission arise? Here the theological method employed was crucial. First, there was an intention (as in other attempts to do theology “from below”) to let the church’s context inform its theology of mission. As Gannaway put it: “The context necessarily shapes the way in which the gospel is presented and understood, mission is undertaken, priorities selected, and relationships developed and brought toward maturity” (CS 21). There followed a certain understanding of what Christians (and others) in the Two-Thirds World are saying to churches in the West. In short, the message received was an emphatic demand from people in the Two-Thirds World to their right of self-determination, coupled with an insistence that they remain connected to the West, albeit on different terms than have obtained heretofore. A new model based on partnership was then formulated in response to these perceived demands. The interaction of invoked context and theological response accounts for the common themes and proposals that the four Church and Society articles share.

Thus, in concert with Erme Camba (CS 77–79), both authors condemn all forms of imperialism, including attitudes of Western paternalism and missionary superiority (CS 11, 13, 47, 60). Furthermore, both confess that the church, like many other Western institutions, has been guilty of colonial practices that have limited other people’s right to self-determination (CS 8, 60). With Lebrunie and Camba (CS 84, 94–96) they have likewise concluded that bilateral forms of mission often perpetuate ecclesiastical domination by the affluent and prevent the less powerful from realizing genuine autonomy (CS 19, 34–35). As for the future, the way forward appears to lie specifically in a multilateral model of mission. This is the direction suggested by Camba (CS 80). Gannaway likewise believes that in Jesus’ linking of mission to unity (John 17), a challenge may be heard to “move from bilateral to multilateral relations with churches committed to a common mission” (CS 34–35). Similar thinking has prompted Kirkpatrick to suggest that perhaps the PC(USA) is now “being called to move toward structures for mission in which accountability and decision making are shared by the various partners (a multinational, multichurch global mission agency)” (CS 19, emphasis added; cf. 59–60).

In their appeal to multilateralism, Gannaway and Kirkpatrick have demonstrated also their attentiveness to what has been happening around the church in its widest world context. It was, after all, in 1991–93, when these two documents were conceived, written, and revised, that hopes ran highest for a new age in geopolitics, the “new world order” that was to replace the less progressive East/West bipolar axis of cold war confrontation. So, for example, in 1991 a forty-nation coalition operating under UN auspices restored the national sovereignty of Kuwait. Then a policy of “assertive multilateralism” was initiated in Somalia, again within the ultimate jurisdiction of the UN, and it appeared that the same approach might be applied to the crisis of Yugoslavia. Outside the military sphere major multinational efforts were also undertaken to solve global problems, like the Maastricht Treaty, the “Earth Summit,” and GATT. For a short time, the potential of unfettered international cooperation and the promise of multilateralism seemed boundless. A reflection of this optimism is certainly evident here.

Any shift in theology has its consequences and required sacrifices. In this case, a particular orientation to mission grounded in ME has been abandoned, and with it the following crucial insights: (1) the idea that thinking about mission begins with a consideration of evangelism and social justice; and (2) the awareness that unless these two priorities are kept front and center, the church’s theology and practice of mission may become truncated and fatally deficient. In no way do I mean to suggest that Gannaway and Kirkpatrick have denied the importance of proclaiming the Gospel in word and deed or that the ME has been explicitly renounced. Indeed the statement is affirmed by Kirkpatrick (CS 9–10), and expressions from the document pepper the prose of both authors. But an interesting and significant reversal of priorities has taken place. In 1983–92, activities that “demonstrated Christian unity” or that enabled Presbyterians to “participate in the global Christian community” were to be evaluated by how well they served the more fundamental goals of evangelism and social justice. Now just the opposite is envisioned. Activities that focus on evangelism and social justice are to be judged by how well they serve the higher strategic objective of partnership. Whether or not one agrees with the proposal, it has to be acknowledged that a significant change of direction has taken place.

Certain nontheological factors have contributed to this reimaging of mission. Here one must recall the sense of financial exigency that gripped the PC(USA) especially hard in 1991–1993. An ambitiously conceived (and expensive) administrative apparatus put together at the time of reunion faced impending restructure. Since part of the problem appeared to many to be an overcompartmentalization of program activities (e.g., separate units for Global Mission, Evangelism, Social Justice/Peacemaking), reorganization implied a recombining of previously discrete, functionally defined ministry units. One can easily see how the reorganized Worldwide Ministries entity that eventually

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emerged from restructuring would need an overarching concept that could encompass and knit together a variety of disparate ministry functions.

What Kirkpatrick and Gannaway did was to offer the church just such a principle: partnership. Structurally, this would be accomplished by making the Partnership in Mission Office (PRIMO) a framework through which previously separate program staffs could communicate and coordinate their work. The particular appeal of the proposal lay in the fact that no potentially divisive choice between evangelism and social justice would need to be made at the outset as staffs and budgets shrank. But one needs to acknowledge what has been sacrificed. For PRIMO to become primus inter pares, a previous set of assumptions about mission had to be jettisoned. A look at the 1991 GMU annual report makes clear what has happened. Of the six priorities listed there, two have almost disappeared from the horizon (education and health ministries). Two others, “doing evangelism” and “doing justice,” have been subordinated to the ideal of partnership, which has been described in terms that resemble strongly the other two priorities left over from 1991: “demonstrating unity” and “participating in the global Christian community.” Thus, by means of partnership, mission has been redefined for the 1990s as the pursuit and practice of ecumenism.

A second consequence: numerical targets for long-term missionary personnel have completely disappeared. Emphasis is placed instead on developing “new patterns of sharing people and resources in mission” and “new concepts that express solidarity with the poor as a focus of mission service” (CS 16–18). Indeed, the very idea that one could evaluate a church’s mission program on the basis of this category of service has vanished, the calls of the 1986–88 General Assemblies notwithstanding. Mention is made of having six hundred PC(USA) missionary personnel in place around the world (CS 19), but this figure obviously includes every form of service, short-term and long-term, grouped together and generously rounded up. Significantly, in the model of partnership commended by Erme Camba, no period of mission service longer than eight years is allowed (CS 87–88). Long-term personnel who retire are to be thanked for their service, but no commitment is made, and no actions are proposed to replace them with similarly appointed persons.

In sum, what one finds in these two papers is a thoroughgoing reformulation of the terms on which local congregations are to be approached. Thus, an urgent call is sounded, not to redouble efforts to cooperate in the identification, appointment, and support of more long-term personnel, but for a “major expansion of the Mission Volunteer Program” (CS 18). A decision has also been made not to encourage additional participation through specialized mission-advocacy groups. Instead, the emphasis of this model is on shorter terms of mission service, including study tours, that will allow more local Presbyterians to express a special solidarity with the poor” (CS 17; cf. 58). It is hoped also that the number of Christians who are brought to the United States to share their experience with local PC(USA) congregations will likewise dramatically increase. But there will be a price for this shift; it will be a further decrease in the number of longer-term personnel. That this is indeed what the future holds under this plan is illustrated by the fact that from 1991 to 1993 the number of long-term PC(USA) coworkers and mission specialists dropped by nearly 25 percent.

Attrition will be the means by which this strategic scheme of planned abandonment takes place. In the meantime, the central office will become increasingly a broker of intercultural experiences. The appropriateness of this shift rests on the redefinition of mission already described. In the frame of reference at work here, mission happens when one crosses boundaries and enters into solidarity (i.e., partnership) with people outside one’s own church. Mission is the act of “being with” the dispossessed and marginalized, of “struggling with those on the periphery of society” (CS 58–59; cf. 50). It naturally follows that a short-term period of service, a study visit, or even participation in a conference might qualify as “mission,” so long as some contact with the powerless and an attempt to enter into their world is made. This being the case, it is logical to look for ways to increase the number of people who can have this experience, however brief and superficial their exposure may be.

**A Fresh Appraisal of Partnership**

Here I propose to evaluate partnership as a conceptual foundation on which to construct the new edifice of Presbyterian mission. Can partnership bear the weight expected of it? This means asking if partnership has the capacity to ground a fully developed theology of mission and whether or not it effectively recapitulates the essence of the New Testament’s vision for mission.

I do believe that partnership, as an attendant commitment, can contribute significantly to mission by countering attitudes that demean the core values of the Gospel. A true spirit of koimonia stands in sharp contrast to all attempts to dominate others and to impose alien cultural values on them. In this way partnership is a useful instrument of correction that can serve the deepest purposes of the Gospel.

One has to be more cautious, however, when considering partnership as a first-order premise of mission theology. The problem is that even after a commitment has been made to the ideal of partnership, other epistemologically prior questions are left unanswered. With whom shall we cooperate? For what shall we strive together? A commitment to the spirit of partnership will not, by itself, produce answers to these questions.

Partnership is, by its nature, indeterminate and lacking in any fixed content, like that ubiquitous buzzword of the 1980s: “excellence.” It is an elastic proposition that can be manipulated to support even contradictory agendas. The Warsaw Pact and NATO, for example, each demonstrated a commitment to concerted action during the cold war, but for opposing purposes. One finds the same phenomenon at work in missiology. On the one hand, Erme Camba can outline a set of principles founded on the ideal of partnership and offer the whole system as an ideological tool for liberating the people of the Philippines from Western political, economic, and ecclesiastical domination. On the other hand, the concept of partnership is being employed by organizations whose immediate aims could hardly be further from those of Bishop Camba. So, for example, in 1991 the Wheaton Consultation on Partnership was held, in 1992 the World Evangelical Fellowship Missions Commission met in Manila and took as its theme “Towards Interdependent Partnership,” and a re-

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We must show that our new images represent the central concerns and emphases of the New Testament.

are now inappropriate when attached to missionary service because of the negative connotations that have become associated with them, especially in our partner churches (CS 43). Equally biblical, but in our time infinitely more acceptable, he asserts, are images of partner, (fellow) disciple, diaconal service, coworker, and companion.

The issue here is not whether these images have biblical support. This must be conceded. Or whether they reflect faithfully the preoccupations of conciliar thinking today. This is self-evident. But before allowing this new framework to become “the lens through which the [GMU] focuses its allocation of limited funds, resources, and people” [Draft 10], one is prompted to ask, Do these images of koinonia, of partnership, effectively summarize and express the heart of the New Testament’s understanding of mission, or have we come upon yet another example of autonomous self-selecting from among the biblical treasures?

A majority of the biblical data adduced in this part of Mission: Commitment to God’s Hopeful Vision comes from Paul. The implication is that fostering partnership was the primary aim of his work or that partnering was the principal role that he adopted for himself and envisioned for his associates in mission. Partnership was indeed among Paul’s concerns—consider, for instance, his sustained effort to gather the collection for the Jerusalem community. But it is very hard to imagine Paul and his missionary associates doing what they did without assuming many of the roles summarily rejected as no longer acceptable. Take away all the passages from Paul’s letters having to do with partnership, and one would still have an adequate corpus on which to construct a picture of the earliest church’s missionary methods. But remove the images of preacher, pastor, evangelist, teacher, leader, and others like them—images that carry “a measure of authority”—and one guts the missionary program of Paul and the apostolic church altogether. These roles were the stuff of mission in the early church, because it took (and still takes!) some degree of forwardness to preach Christ crucified and to invite others, by word and deed, to share in this reality, even as we cooperate with others in this calling. It is not enough to assert that the Spirit has chosen other images for us (CS 43); one must be able to demonstrate that one’s new set of images still represents the central concerns and emphases of New Testament missiology.

It is no doubt emblematic that the Great Commission assumes such a low profile in both of these papers. In one sense this is refreshing and needed, because the text itself has been reduced by many to a shibboleth. The idea that one could measure the progress of Christian mission by toting up the numbers of “Great Commission Christians” every year leaves me uneasy, as I expect it would Gannaway and Kirkpatrick. David Bosch has warned against debasing the Great Commission in this way by not allowing it to function in its proper context:

It is inadmissible to lift these words out of Matthew’s gospel, as it were, allow them a life of their own, and understand them without any reference to the context in which they first appeared. Where this happens, the “Great Commission” is easily degraded to a mere slogan, or used as a pretext for what we have in advance decided, perhaps unconsciously, it should mean.

Although I agree with Bosch, overreacting to a history of misuse is also possible and may be at work in the thinking of current Presbyterian leaders. In the two documents under review, the command of the risen Jesus to his followers has been diluted to a vague directive to do something involving the nations, the content of which is then supplied by other, more welcome, texts. Any reference to baptizing or teaching has been studiously avoided. Were this a problem involving a single text, one might be able to say that the Great Commission is an anomaly that should not be overstressed and that could responsibly be subsumed under more prominent mission themes represented in the New Testament. But in fact the Great Commission texts of the Gospels express in compact theological language what one finds portrayed more visually throughout the Acts of the Apostles. We are dealing here with a major aspect of New Testament missiology that cannot be avoided simply because it makes us uncomfortable.

In the end, serious objections must be raised about the exegetical methodology employed in these two papers. Partnership does not seem to have arisen as a primary theme close to the heart of the biblical witness. It has, rather, been identified from without, on the basis of nonbiblical criteria, and then raised up to prominence from among the biblical materials. The case for
making partnership a paramount norm has been made on the basis of what it negates (colonialism, a crusading spirit); its highest recommendation lies in its inoffensiveness. This seems too slight a foundation on which to construct a theology of Christian mission. Partnership has a proper role to play in mission, but first we must acknowledge that Bosch’s well- advised caution against claiming too much for the Great Commission applies equally well to partnership.

An Empty Basket

At the beginning of this essay I referred to the dilemma faced by Protestant conciliarists today. While an overwhelming majority of ecumenically minded theologians, church executives, and missioners reject nineteenth-century attitudes toward mission, no new conceptual framework commanding broad acceptance has yet been produced. Not that it has not been tried. Liberation, dialogue, contextualization, and evangelization, to name just four of the most prominent headings, have all been championed since the 1960s as potential substitutes for an earlier paradigm. Most recently we have witnessed the rise of human rights, “ecostewardship,” and religious tolerance as causes that, for some, epitomize the essence of the gospel message, God’s agenda for the world.13

Conciliar mission theology is in flux today because it lacks an agreed-upon theoretical basis on which to build. Even a cursory reading of recent ecumenical thinking about mission shows clearly how debilitating and disconcerting the absence of a widely accepted foundational conviction has been. Words like “crisis,” “disunity,” and “uncertainty” keep surfacing, even in the writings of those most committed to mission pursued in the context of ecumenism. Given this background of ecumenical malaise and conciliar confusion, what about partnership? Is this the key interpretive concept for which ecumenists have been questing for twenty-five years? Is multilateral partnership the new transcendent reference point under which mainline mission executives can unite and lead their churches forward in mission? My conclusion is no. I do not believe that our understanding of mission is significantly advanced when it is reduced to partnership. Indeed, to define mission in terms of partnership might well cause us to lose sight of the core concerns of the gospel message.

What is wrong with partnership is that it can only serve to critique our activities in light of the biblical vision of how mission ought to be conducted. But it cannot tell us much about what mission actually is or why the church ought to be involved in it. This leads me to suggest that if Presbyterian and other conciliar mission is conducted on the basis described in these two documents, what we will have to offer the world will not be loaves and fishes but an empty basket. This is because partnership, at base, is a means of mission, not an end.

The meat and bread of Christian mission, what the church has been given to share in a spirit of partnership, is simply a forthright proclamation of what is truest about the human condition, a commitment to act in love on the basis of what God has done for all humanity on the cross, and an invitation to others to participate in Christ’s victory and to celebrate his sovereignty over all things. Christian mission must include sharing what we know (albeit imperfectly) as Christians about the God who came into the world through the Son, who was crucified and raised in glory. Mission that does not do this risks becoming a mere reminiscence of what it has been, an empty though attractive shell, a basket whose vital contents have been removed.

Another metaphor might clarify further the distinction between the means and ends of mission. Borrowing an image from Psalm 20, Karl Barth described Christian mission as what happens when the church “raises the banner of the Gospel” in the midst of non-Christian humanity, in the world.14 The plea of partnership is that we raise it together, in a spirit of humility. One must not assume, as many have, that the banner will always be carried from West to East, or across saltwater seas. Or that it will be written in English, using the thought categories of post-Enlightenment Europe. Well and good. Partnership is useful, therefore, to the extent that it reminds us to appreciate the diversity of God’s people and their gifts and insofar that it restrains us from assuming too much for our meager efforts. But what shall be written on that banner? What does the church have to say to the world that cannot be said by anyone else?15 An appeal to partnership will not supply that message, except at the expense of broader, deeper and more central concerns of the Gospel.

In conclusion, what is really new about the approach of Mission in the 1990s and Mission: Commitment to God’s Hopeful Vision lies in its invitation to Presbyterians to shift their focus away from the content of mission to its form. Perhaps this has been done to avoid controversy and strife. In the short term, this may prove beneficial. Taking the longer view, however, as the authors claim to be doing—into the next millennium—this approach can only serve to divert our attention from a more urgent task, that of reconstructing a Presbyterian (and conciliar) consensus on the primary aims of mission and restating that point of view in fresh terms.16 This is not beyond our reach. For more than 150 years Presbyterians have been united, by and large, in their understanding of what mission is supposed to be. This broad consensus was expressed in the context of the United Presbyterian Church in the U.S.A. in terms now considered classic by many (even if outdated with respect to gender concerns):

The great ends of the Church are the proclamation of the gospel for the salvation of men; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.17

In the same spirit, following reunion, the foundational emphases of 1983–1992 that grew out of Mission and Evangelism: An Ecumenical Affirmation—“doing evangelism” and “doing justice”—also came to be considered, together, an apt restatement of an ecumenically open Presbyterian approach to mission of long standing.

To move from these statements to the idea of partnership—whether defined as “seeking solidarity” or “demonstrating unity” or “participating in the global Christian community”—is to lose something essential. Partnership is in no way equivalent to, or an adequate substitute for, the “great ends” of the church described and proclaimed above. It is a concept of a different order, a means of mission, but not, in itself, the goal of Christian witness. Any church that forgets this distinction stands in danger of entering into mission with an empty basket.

Conciliar mission is in flux today because it lacks an agreed-upon basis on which to build.
Response to Stanley Skreslet
Clifton Kirkpatrick

I want to thank the editor of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH for the opportunity to respond to Stanley Skreslet’s article “The Empty Basket of Presbyterian Christ’s church, and I am grateful to him for raising up the need for a fresh conceptual framework for ecumenical mission that encompasses the rich gospel imperatives of unity and mission, evangelism and justice, proclamation and service. A beginning point for seeking that fresh vision is Skreslet’s statement, “The meat and bread of Christian mission, what the church has been given to share in a spirit of partnership, is simply a forthright proclamation of what is truest about the human condition, a commitment to act in love on the basis of what God has done for all humanity on the cross, and an invitation to others to participate in Christ’s victory and to celebrate his sovereignty over all things.” I could not agree more!

Contrary to what the article implies, I fully concur with Skreslet that partnership is the form and not the content of Christian mission. So does the Presbyterian Church (USA)! I must say that I find it strange that Skreslet could read the documents he cites, especially Mission in the 1990s, which is our church’s official worldwide ministry policy document (and not my paper), and come away with the interpretation that partnership has become for us the content rather than the form of Christian mission. If that is what is being communicated, we need to learn to write more clearly! I also find it strange that he
believes that the denomination is de-emphasizing its commitment to world evangelism, global justice, and recruitment of mission personnel. All three are top priorities for the work of the Worldwide Ministries Division.

The fact that partnership is one of the forms and not the content of mission does not mean that partnership is unimportant. Especially for churches in the West, finding our way toward partnership, unity, solidarity, and koinonia is one of our most crucial tasks for faithful mission in this generation. We have much of which to repent in our mission history (and in our current practice). In a world torn by fragmentation, the unity of Christ’s church in mission may be one of its most effective means of proclaiming the Gospel. Jesus’ High Priestly Prayer “that they may all be one… that the world may believe” (John 17:21) is an urgent priority for Presbyterians and for Christians throughout the world if we are to be faithful in mission. We need to be very careful about attacking partnership as a diversion from mission. I am firmly convinced that any approach to mission that does not take seriously our partnership as a living and continuing expression of the mission of the body of Christ and with the human community is an approach that is contrary to mission in the way of Jesus Christ.

_Mission in the 1990s_ expresses a strong commitment to partnership but does not see it as the conceptual framework for mission. In fact the document cited most strongly in _Mission in the 1990s_ as the framework for our mission directions is _Mission and Evangelism: An Ecumenical Affirmation_. Skreslet strongly affirms the vision of _Mission and Evangelism_ and expresses concern that the recent policy documents of the PC(USA) have replaced this vision with a commitment to partnership as the primary goal of mission. This is not the case. In the section entitled “The Vision: Mission in Jesus Christ’s Way,” _Mission in the 1990s_ cites several recent policy documents in the Presbyterian Church (USA) and states, “Perhaps Mission and Evangelism: An Ecumenical Affirmation best summarizes the gospel vision for faithful global mission” (p. 5). It goes on to spell out the major themes of that document and their urgency for faithfulness in mission in our time.

The heart of _Mission in the 1990s_ is the section entitled “Five Crucial Challenges.” These are:

1. Demonstrating good news to the poor
2. Supporting the new opportunity for churches in socialist and former socialist countries
3. Sharing good news with those outside the church
4. Engaging in reconciliation and witness with peoples of other faiths
5. Seeing the U.S.A. as a mission field

The portion of the document affirming partnership is found in the section entitled “The Way We Carry Out Our Mission.” It feels rather strange to write a response like this, agreeing with the author’s thesis but disagreeing with his reading of the documents cited, to which few of the readers have access. Readers who would like to have a copy of _Mission in the 1990s_ are encouraged to write to Worldwide Ministries Division, Presbyterian Church (USA), 100 Witherspoon Street, Louisville, KY 40202, U.S.A. While we differ substantively on our analysis of documents and realities of the PC(USA), Skreslet and I are in firm agreement that partnership is important but that its importance is in the context of a faithful witness to the love and justice of God expressed in Jesus Christ for all the people of the earth. I was pleased to see his reference to the _Great Ends of the Church_. That document is not only a classic in the tradition of the PC(USA) but also a living and continuing expression of the mission of the church, which we both affirm. For indeed it is true that:

The great ends of the Church are the proclamation of the gospel for the salvation of [humankind]; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world. (Book of Order [1981–82]: 33.04)

Note

1. Because of a limitation of space for this response, I have dealt primarily with the document _Mission in the 1990s_, since it is an official policy document of the General Assembly of the PC(USA). Of the four documents cited by Skreslet, this is the only document that officially expresses the mission policy of the PC(USA). However, I also maintain that the study document that Skreslet quotes, _Mission: Commitment to God’s Hopeful Future_, does not argue that partnership is the primary content or conceptual framework for mission. While I have great appreciation for the insights of Erme Camba and Claude Labrunie, their articles are not documents of the PC(USA) and do not purport to represent the position of our church. However, for interested readers they passionately and effectively make the case that without partnership, solidarity, and koinonia, there can be no faithful sharing in mission, especially between the rich and the poor of the world.

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Reply to Clifton Kirkpatrick

_Stanley H. Skreslet_

I welcome the response of Clifton Kirkpatrick to “The Empty Basket of Presbyterian Mission: Limits and Possibilities of Partnership.” I have known Dr. Kirkpatrick for many years and have come to appreciate him as a gifted administrator, capable theologian, and trusted colleague. I value highly his perspective on both Presbyterian and conciliar mission, honed over many years of faithful service to the church.

Kirkpatrick’s response to my article is generous. In particular, I am grateful for his warm and unreserved endorsement of several of the points I raised about the aims of mission. There is indeed much about which we agree that is important and well worth noting. At the same time, I see crucial issues of theological method that still lie waiting to be addressed, and I believe there are changing patterns of mission practice in the Presbyterian Church (USA), the implications of which have yet to be squarely faced.
The thesis of “The Empty Basket” is that partnership has become the one theme, the sole overarching concept, that now effectively determines the shape and content of the mission program of the PC(USA). Partnership, as understood in the four papers I examined, has come to function as the starting point and only determinative theological criterion. It not only governs our understanding of what mission is but also conditions our perception of the world and our use of the biblical witness. This thesis is not an attack on partnership but an attempt to clarify what I believe is its proper role (hence the word “possibilities” in my subtitle).

I arrived at my conclusions after having first investigated the approach to mission that characterized the PC(USA) in 1983–1992. This earlier model seemed to me to be at odds with an alternative vision suggested by two papers written in 1992–1993 for the Global Mission Unit of the PC(USA). What I discovered was that the orientation of Mission and Evangelism: An Ecumenical Affirmation, the presence of which was obvious, vital, and deliberate in nearly everything the PC(USA) tried to do between 1983 and 1992, had yielded pride of place to another guiding principle—partnership. I noted that no action had ever been taken to renounce Mission and Evangelism. Indeed, it continues to be cited (as Kirkpatrick has done again) and claimed as the basis of the PC(USA)’s approach to mission. But the evidence for a shift away from the foundational emphases of Mission and Evangelism was, to me, overwhelming.

I considered, for instance, the exegetical point of view adopted in Mission: Commitment to God’s Hopeful Vision. Only recourse to partnership could account for the list of images—partner, (fellow) disciple, diaconal servant, coworker, and companion—that Gannaway highlighted in his study. I was not convinced that the Spirit alone had chosen these images for us; on the contrary, a determinative theological criterion seemed evident.

Partnership also appeared to be the basis on which a shift to short-term appointments and an increasing emphasis on study tours were being theologically justified. I did not claim (as Kirkpatrick states) that the PC(USA) is seeking to decrease the number of people under appointment through the denomination. I did demonstrate, however, that since 1991 an accelerating decline in the number of long-term appointed personnel has been underway. I also showed how this contradicted the approach repeatedly advocated within the church at large and subsequently adopted by successive General Assemblies between 1983 and 1992. After having pointed out the negligible role long-term appointments played in the future vision articulated in the documents under study, I then asked about the ramifications of this change. My conclusion was that a commitment to partnership (understood as “being with” the dispossessed or “struggling with those on the periphery of society”) might well be met through predominantly short-term patterns of service. Commitments to “doing justice” and “doing evangelism” could not.

Further investigation of Mission in the 1990s confirmed the trends I had already uncovered elsewhere. Not only does partnership (and only partnership) logically link together the five challenges/commitments that Kirkpatrick has reproduced in his response, but it subtly determines the particular spin given to each one. Thus “Demonstrating good news to the poor” is described as an act of “entering into genuine solidarity” with the disadvantaged; “Sharing good news with those outside the church” is restricted to what the PC(USA) does in partnership with a single recognized church body, whenever possible, in each place; and mission among people of other faiths is carefully interpreted to mean practicing “mutual witness” and working for the “common good in society together.” Even our commitment to ecumenism is colored by a particular understanding of partnership that sees it fulfilled most effectively in a certain kind of large multilateral organization like the World Council of Churches, World Alliance of Reformed Churches, and National Council of Churches. These organizations have a rightful place, and the PC(USA) ought to be involved in each one of them, but it seems to me to be nevertheless true that if our overriding concern is to “do justice” and to “do evangelism,” we might be looking elsewhere also for new ways to “renew our ecumenical commitment.”

In his response, Kirkpatrick has written that we agree on my thesis but that for some strange reason we do not read Mission in the 1990s in the same way. It would have been more accurate, perhaps, to have said that we hope for many of the same things but do not agree about how best to achieve them. We both want to see the Gospel of Jesus Christ made known throughout the world, to every person. We both understand that proclamation and social justice belong together and are essential elements of a whole Gospel. We both see the unity of the church to be a crucial test of the integrity of our message. We both aim to strengthen, not undermine, the mission program of the PC(USA). A majority of the senior appointed leadership also apparently believes that we can realize these shared aims by focusing all our thinking about mission through the lens of partnership. I do not. Allowing partnership to function in this way means ceding to a proximate goal and attendant commitment an inappropriate role in our theology of mission. It is to confuse what is primary with what is important but secondary. To do so, I believe, will contribute further to the “emptying” of our part of the conciliar “basket” of mission, even as we find ourselves at the threshold of the church’s next century.

Notes

1. These were Mission in the 1990s, whose initial author was Kirkpatrick, and Mission: Commitment to God’s Hopeful Vision, by Bruce Gannaway. I acknowledged at the outset that only Mission in the 1990s was official in the sense of having been adopted as a policy statement by the General Assembly. But I would point out again that Gannaway’s study paper was hardly an individual project. It was begun at the request of the Global Mission Ministry Unit (GMU), which Kirkpatrick headed at that time, and was subsequently approved by its board. Furthermore, it was published and vigorously distributed through denominational auspices, first as an Occasional Paper of the GMU (the only such document given this treatment recently, to my knowledge), and then again as part of the Church and Society issue to which I have referred. The two other papers I used in my analysis played the minor but significant role of illustrating to which of the many voices from outside the PC(USA)’s context Kirkpatrick and Gannaway intended to respond. Gannaway, as I indicated in my earlier paper, was an associate director of the GMU and headed the unit’s Partnership in Mission office until 1990.

2. It could be that we are not using exactly the same text. A version now being circulated by the church’s headquarters (DMS #241-93-008) differs at several places from what was printed in Church and Society. Both claim to be the text of the 1993 General Assembly’s resolution. All of my remarks in “The Empty Basket” and in this reply are based on what was published in Church and Society. I find it interesting that the presence of Mission and Evangelism was strengthened in the emended version (in the section headed “Engaging in Reconciliation and Witness with People of Other Faiths”).

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INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH
The Enigmatic Patriarch of the Kingdom of Bamum

Paul Jenkins

What is the role and importance of photography in mission history? In the archival holdings of mission societies, photographs are usually treated as marginal matters. In fact, people concerned with mission history generally ignore visual sources.

In the course of recent work in the archives of the Basel Mission, my colleagues and I have sensed as never before the historical dimensions and significance of mission photography. We have discovered that our collection in Basel contains almost 50,000 photographs from the period of about 1860 to about 1945. A third of these originate from before World War I. We were quite unprepared to find such quantity and historical depth in our photographic collections. We were particularly amazed that as early as the 1850s the Basel Mission encouraged missionaries in training to learn photography.

Was the Basel Mission unique in concerning itself so soon and so long with photography? I doubt it. After learning of my work with the Basel Mission archives, the archivist of the Rhineland Mission informed me that it similarly had encouraged photography in Namibia in the early 1860s. In all likelihood, many missionary societies in the second half of the nineteenth century were involved in photographic documentation of their work. Visual records of Christian mission and the origins of indigenous churches that are hidden away in file cabinets and closets around the world await the appreciative eye and exploring mind of historians and anthropologists.

It was a nonmissiologist who insisted that we at the Basel Mission pay attention to our photographic materials. Christraud Geary, conservator of the photographic collection in the National Museum of African Art in Washington, D.C., visited our headquarters in Basel in the early 1980s and asked the decisive questions. She arranged for twenty original Basel Mission photographs to be included in her 1988 Washington exhibition of German photography in the kingdom of Bamum during the period when Cameroon was a German colony (1884–1919). Commenting on the work of Anna Rein-Wuhrmann, an early twentieth-century Basel missionary educator and photographer, Geary stated that Rein-Wuhrmann “transcended the prescribed relationship between the photographer and the photographic subject, and thus overcame the limitations inherent in the ethnographic way of picturing the ‘other.’... [This] missionary teacher developed close friendships with the Bamum people. In her photography she focused on people and their personalities, creating strikingly intimate images that are almost modern in their conception.”

The uses of photographic sources for the history of missions are potentially legion. Take, for instance, the cover illustration of Anna Rein-Wuhrmann’s 1925 book Mein Bamumvolk im Grasland von Kamerun, published by the Basel Mission. This is an account, in words and pictures, of her work as a missionary teacher in the girls’ school she directed in the Cameroon savanna kingdom of Bamum. The cover (inset) depicts the face of an elderly man. His expression, at least to my European eyes, is grim, suspicious, resentful, and perhaps sad.

The face on the cover was derived from a photograph of an elderly couple, reproduced opposite page 49 of the book. We
learn from Rein-Wuhrmann’s text that the couple’s children had asked her to photograph their parents. When she was ready, the father, a high-ranking member of Bamum society, took over the only available chair and told his wife to sit beside him on the ground. The missionary protested and asked how many children this woman had borne her husband. He replied, “Twelve.” The missionary insisted that it was fitting for such a worthy wife to sit beside her husband. The women bystanders applauded. The old man’s sons protested. But the photograph was taken as the women wished.\(^2\) The resulting portrait shows a man whose authority had been successfully challenged by an alliance between his own subordinate women and a foreign woman. No wonder he looks grim! At the same time, to judge by her own expression, the wife realizes that her triumph will be short lived.

That this photograph was successfully taken bears testimony to Rein-Wuhrmann’s rapport with her Bamum friends. As her text makes clear, she appreciated and enjoyed many aspects of Bamum culture. She had friendships well beyond the boundaries of the Christian community. She even gained the privilege of taking a number of intimate close-up photographs including the one of the Bamum monarch, King Njoya, that accompanies this article.

Attacks on traditional culture are rare in her memoirs. She was capable of writing that King Njoya would have been a Solomon to his people if he had been left alone by the Europeans. Quite progressive for her time, she even once publicly argued in Europe that the duty of a patriarch with several wives was to carry on his family responsibilities in full, even though that meant delaying baptism and perhaps forgoing it altogether.\(^3\)

Much as Rein-Wuhrmann wished to communicate to her students and women friends their equality in Christ, one can hardly imagine her agreeing to use her photographs in anything other than a positive context. How are we to explain, then, the enigmatic image on the cover of Mein Bamumtoolk? Three-quarters of a century later we have no way of knowing who made the choice, and no way of knowing the author’s own part in the choice. It seems most likely that someone in the Basel Mission headquarters, while wanting to get the most out of Rein-Wuhrmann’s engaging text and photographs, nevertheless wished to make a statement about the evils of heathenism (perhaps to balance her overtolerant views). If this was indeed the case, we have here an example of the power of editorial selection in the use of images to set accents in missionary literature and to determine how readers saw those images.

Pictures of unnamed people used as types have been part of missionary public relations for generations. Creating such images and using them has become a fine art, effectively part of the history of applied art, although this is not a theme about which there is much explicit discussion in mission circles.

As I interpret the publisher’s intention, the cover image probably is meant to represent the archetypal heathen and even anti-Christian African, unhappy in his traditional and unenlightened state, yet hostile to those bringing him change. He is clothed in garments so strange that most people in Europe would not recognize them for what they are, and thus a sense of alienation is created between viewer and image. The patriarch’s expression apparently reflects not only the lack of that love that so many Christians regard as their special preserve but also an unwillingness to seek compromise or accommodation with the missionary’s offer of other religious and cultural options.

The uses of photographic sources for the history of missions are legion.
This example shows us something of the potential of missionary photography to enrich our understanding of the “other,” to reveal something of the quality of missionary relations with the environment on the field, and to indicate the quality of missionary administration and communications at home. Visual sources, in other words, are not merely to be treated as illustrations of truths established by documentary sources. They are a major source in their own right.

Ivor Wilks’s *Asante in the Nineteenth Century* provides another example, again used on the cover itself, of missionary photography. The photograph was taken by a Scottish Methodist pastor, Daniel West, commissioned in 1856 to visit Methodist congregations in West Africa as a fraternal delegate. He took with him a daguerreotype camera and used it in Bathurst, Cape Coast, Lagos, and—on New Year’s Sunday, 1857—Abeokuta. The photo and several others that appear in his biography are quite possibly the first ever to be taken on Ghanaian soil. They were reproduced in his biography as engravings, for direct mechanical printing of photographs became possible only about 1890. (At least it was only at the end of the nineteenth century that halftone reproductions of photographs appear in the mission periodicals I know.)

Fortunately, in our work in the Basel Mission archives we are able to compare side by side a number of engravings with the photographs they reproduced. The exactness of the engraver’s work is often impressive. So there is a strong chance that the engraving used on the cover of Wilks’s volume is a good, detailed copy of the original. (See engraving, facing page.)

As a secular historian, Wilks makes good use of this engraving. As the Asante kingdom grew and developed complex foreign relations, the diplomatic service engaged two groups of officials from the traditional Akan courts: the sword-bearers and the court criers. This is exactly what Reverend West’s photograph shows to be the practice in the 1850s—the sword-bearers on the ambassador’s right, and the criers (whose head-pads indicate their office) on his left.

This kind of visual confirmation of an assertion made by oral tradition is worth a great deal for the historian of Africa. Many missionaries, including relative novices like Daniel West, have made observations with their cameras that can become extremely important for serious historical and cultural analysis.

I trust that this brief introduction to the subject points up the importance of missionary photography. Answering the questions of where major collections are to be found and how they should be administered ought to be a priority both for missiologists and administrators of mission archives, and for officials concerned with the conservation of and access to humanity’s cultural heritage.

Notes


7. A number of issues raised in this article are also treated at greater length in my “Four Nineteenth-Century Pictorial Images from Africa in the Basel Mission Archive and Library Collections,” in Robert Wickers and Rosemary Seton, eds., *Missionary Encounters: Sources and Issues*, to be released this year by Curzon Press (London).
My Pilgrimage in Mission

W. Dayton Roberts

My life as an MK (missionary kid), a career missionary, and a missionary retiree has spanned three continents, three mission organizations, and three-fourths of a century. I was born and raised in the Presbyterian Mission of Korea, served more than forty years in the Latin America Mission, and wound up my career with eight years in World Vision International. The longest of these segments was lived in Latin America, where I presently reside.

In 1921, when I was four years old, Harry and Susan Strachan established the Latin America Evangelization Campaign (LAEC). Building on their eighteen years of experience in Argentina and a careful survey of all of Latin America, they proposed to evangelize systematically the cities and major population centers of the Hispanic world.

Harry was a tireless and wide-ranging evangelist who recognized the weaknesses of a splintered testimony. He excelled in garnering the resources and drawing together the Christian leadership of a given area for highly successful campaigns of evangelism and church growth.

His wife, Susan Beamish, cofounder of the LAEC, wholeheartedly supported Harry’s ministry but intuitively recognized that evangelism cannot stand alone. It needs the support of training and communications activities and a posture of compassionate caring and integral concern for those who are spiritually lost and materially underprivileged. The combination of these two leaders produced what became known later as the Latin America Mission (LAM), a bellwether organization of great impact in the Hispanic world.

From 1941 to 1982, with my wife, Grace, who was the daughter of Harry and Susan Strachan, I served in the LAM under both of them and their successors, the first of whom was their son and my brother-in-law, Kenneth. Most of those years were spent in Costa Rica, with a five-year stint in Colombia and considerable travel to other countries.

I was called upon by four successive administrations to initiate or upgrade a variety of missionary ministries within the responsibility of the mission. I found myself serving as an executive arm, providing the mission’s leaders with the kind of support that Aaron and Hur gave to Moses—holding up his hands while he interceded with God and supervised Joshua, who fought the battles in the field.

Jack of All Trades

I had early discovered that I am a jack-of-all-trades, while probably a master of none. Most of my friends specialize in one thing—they, it seems to me, are the true professionals. It may be theology, missiology, microbiology, genetics, or Islamics—but they are experts in their fields. Of them, in a way, I am jealous. But I guess that, in reality, I would really prefer to possess a smattering of skill and knowledge in many areas.

It is less than flattering to think that my jack-of-all-trades style and attitude may be a matter of mental laziness, or reveal a short attention span or even an immature curiosity, although these are probably not far from the truth. And the “master of none” is a logical consequence.

At any rate, it has been for me an obvious professional pattern. At various times within the Latin America Mission I headed the seminary, the radio station, the Colombia field, the publishing house, and the Evangelism-in-Depth program, and I was involved in countless other activities. My help in times of crisis has apparently been needed, but my continuing services in none of these ministries has been considered entirely essential—others have handled the long-range situations generally with more success. Or perhaps other emergencies have intruded, calling for my intervention elsewhere.

The climax of my participation in these diverse ministries came in 1969-1973 when I was asked to shepherd the fifteen or twenty overseas institutions and departments of the Latin America Mission into patterns of autonomy and to organize them in a Latin American Community of Evangelical Ministries (CLAME). In the process, each entity—radio station, hospital, publishing house, seminary, church association—became self-sufficient, independent, and equal, along with the original mission, within a larger CLAME family.

CLAME was an exhilarating challenge, and resulted in considerable growth, but its shortcomings became more and more apparent with the passage of time. As a structure, it was eventually superseded by a different set of de facto and contractual relationships. The experience, however, was a most stimulating missiological education for me.

Similar patterns of diversity and variety, I am sure, could be traced across my eight years of ministry in Monrovia, California, with World Vision International, where I was asked to start a new journal and then to direct MARC’s publications program.

Some people are called to be prophets, à la John the Baptist, but most of us, I believe, are called by Jesus to be servants and friends. Verbal witness is not nearly so important as just being there, loving, listening. “Bear ye one another’s burdens,” the apostle writes, “and thus fulfill the law of Christ.”

As I glance at the rear-view mirror, I would like to hope that my life in some way may reflect the significance of Aaron, of Jonathan, of Barnabas, and Epaphroditus. Paul said, “I have planted, Apollos has watered, but God has given the increase.”

My career has also spanned some breathtaking changes in the mission scene. Mission focus has moved from the Western establishment of the First World to the younger Two-Thirds

Some are prophets, but Jesus calls most of us to be servants and friends.
World. Likewise it has shifted from mainline denominational domination to a surge of evangelical outreach.

When we first boarded ship for Latin America in 1941, fresh out of Princeton Seminary, the memories of Edinburgh 1910 were still strong, and we were asked why we were going as missionaries to a “Christian continent.” Today even the Roman Church recognizes that Latin America must be reevangelized and is more of a mission field than a Christian territory.

Equally dramatic has been the shift in Catholic attitudes, from a persecution of Protestantism to a movement, in many places, of “evangelical” (although rarely designated as such) renewal.

Impressive also has been the growth of Protestant evangelicals themselves (called the Gospel People by C. L. Berg and Paul Pretiz in their 1993 book by that name) and the flow of nonpracticing Catholics into evangelical experiences and fellowships.

Dramatic change can also be traced in the profile of our missionary constituency in North America. Increasingly, the “baby boomers” and “generation X” have been replacing the diminishing gray-heads in the mission-minded congregations, with the result that direct involvement of churches and volunteers has begun to supersede many functions of traditional missions. This trend is reflected likewise in the decrease of career missionaries in favor of short-term teams. Churches—especially the megachurches and newer denominations—want to go rather than just send.

Missionary service today—in an age of fast travel and communication superhighways—is quite different from what I knew as a boy in the Presbyterian Mission in Korea, and even when I came as an adult to Latin America. When I left Korea to attend Wheaton College in the United States, I traveled by ship and did not see my parents again for six years. My first term in Costa Rica and Colombia was also six years long. Now the president of the LAM in Miami, Florida, thinks nothing of planning a two-day visit to Colombia or Brazil.

Rediscovering Holism in Mission

My pilgrimage has also been marked by a succession of trends in Christian mission strategy that have swept over much of the twentieth century. Sometimes it looks almost as if we are reinventing the wheel, as a parade of fads seems to play a significant role in determining the priorities—if not the nature—of our ministry. Since all generalizations are false, and sometimes dangerous, let me refer mostly to the LAM, with which I am more familiar. But our experiences may be typical.

I was first attracted to Harry Strachan’s mission (LAM) because of its theological education program and aspirations. My father had been the president of the United Presbyterian Seminary in Korea for twenty-five years, and I fancied that theological education was the best way for a missionary to “multiply himself” and to experience a productive and reproductive ministry. So I went to Costa Rica with that in mind.

I very quickly discovered, however, that my two years’ experience as a youth pastor in a large and wealthy suburban church in New Jersey—even with the help of Princeton Seminary training—had done little to equip me for teaching and training pastors in another language and culture. So I welcomed reassignment to church planting in Colombia, South America, where we were quickly involved in the nitty-gritty of witnessing, pastoring, and establishing churches and a new denomination among poor and simple people.

In the mid-1940s, Clarence Jones, cofounder of the “Voice of the Andes” radio station, visited Costa Rica on his way back to Ecuador and persuaded the LAM leadership that radio evangelism was a strategy that could not be prudently overlooked. Harry Strachan had given considerable thought to it before he passed away, and his successors accepted Jones’s challenge. I guess it was because I had studied writing for radio at New York University during my first furlough that I was asked to move back from Colombia to Costa Rica to manage the newly founded evangelical station, TIFC.

Shortly thereafter, Kenneth Taylor (then director of Moody Press and subsequent founder of Tyndale House Publishers) came through, representing Evangelical Literature Overseas. And within a relatively short time the LAM had decided to set up a publishing house in Spanish, which I was asked to head. LEAL (“Evangelical Literature for Latin America”) was established forthwith as a cooperative venture to encourage the growth of publishers and the proliferation of bookstores throughout the continent. I quickly became deeply involved.

Other priorities came successively down the pike. The Latin American Biblical Seminary decided to upgrade its ministry and to construct new buildings, for which funds had been donated. So, for a three-year period I served as the seminary’s rector. A subsequent “wave” to which we were exposed was theological education by extension, in which I did not happen to have any direct, personal participation.

All of us in the LAM were fully involved in Billy Graham’s Caribbean evangelistic effort in 1958, however. It fell to my lot to coordinate the crusade in Barbados. Soon thereafter, with the sickness (1963) and death of Ken Strachan in 1965, I “inherited” the duty and privilege of the oversight of Evangelism-in-Depth for several years.

An “Inescapable Calling”

The major legacy of Kenneth Strachan, (the second-generation leader of LAM), could be his understanding of the “prophethood” of every believer in Jesus Christ. Others had emphasized the universal priesthood of the believer and his or her kingly heritage in Christ. It remained for Kenneth Strachan to demonstrate the universal obligation to be a “prophet” or a witness to one’s faith in Christ—what he called The Inescapable Calling (Eerdmans, 1968)—of every born-again believer, whatever form that open and public witness might take.

Evangelism-in-Depth dramatically portrayed this conviction for all the world to see and acknowledge. It envisioned the total mobilization of the Christian community in witness to the saving grace of Christ. The growth of the church, Strachan affirmed, was directly correlative to this mobilization in witness. Evangelism-in-Depth spread to many of the countries of Latin America during the 1960s and 1970s, as well as to the continents of Africa, Asia, and Europe. Rubén Lores and I responded to
invitations received from around the world by undertaking a globe-circling, forty-day tour in 1966.

Other waves kept coming. I don’t remember them all in chronological sequence, but somewhere in those years there was a revival of interest in missionary anthropology. And later—especially during my stint at World Vision—we were bombarded successively by emphasis on the principles of church growth and shaping our ministry to evangelize unreached people groups. Each of these strategy waves was touted by some mission leaders as the indispensable priority of the Christian mission.

As might be expected, community development was a hot topic at World Vision, and in the discussion of it, one of my long-time strategic concerns—traced back to experiences in the tropical forests of Costa Rica—came to the surface. It was “missionary earthkeeping,” caring for the environment in ways that would diminish the famines in Africa and provide for survival elsewhere. That this should be a foreground objective of the Christian mission today became evident in the worldwide interest and impact of the 1992 Rio de Janeiro conference on development and ecology. (See my latest book, Patching God’s Garment [MARC, 1994].)

Mission is like a musical concerto; evangelism is the major soloist, but all the instruments play their own significant parts.

Mission as Concerto

Following World War II, the earliest of this progression of mission strategies caught the evangelical community shortly after the modernist-fundamentalist controversies in the United States, when the church’s mission was frequently perceived to be simply one of proclaiming the Gospel. The experience of subsequent decades, fortunately, has gradually brought the church back to a more biblical philosophy of holistic mission. In an article in Evangelical Missions Quarterly (July 1993, p. 300), I described my own conclusions by defining mission as a concerto with a piano as the solo instrument.

Behind the soloist, under the baton of the conductor, the orchestra carefully builds a swelling accompaniment—first the strings, then the winds, and finally the percussion instruments. When the climactic moment comes, the pianist strikes a chord, then an arpeggio, and the orchestra drops to a whisper as the pianist begins to weave the melody that is the concerto’s theme.

There are times when the piano plays alone, with clarity and precision. Most of the time it is accompanied by the orchestra, which provides countermelodic support and a rhythmic foundation. Occasionally, it remains silent, while other instruments take up the melody in tones and register less suitable to the piano. This is music at its best—a masterful concerto in which a solo instrument and the orchestra together communicate the composer’s full and imaginative grasp of a pleasing musical theme.

To me, nothing illustrates the mission of Jesus Christ and his church better than the musical concerto; evangelism is the major soloist, but all the instruments play their own significant parts. Without them, the solo would be unexciting, perhaps even dull. With them, the theme comes alive and leaves a powerful impression on the audience.

Some ministries are supportive—training schools for evangelists and pastors, the books that teach and publications that provide depth and balance, not to mention relevance, to the Gospel. Other ministries enhance the evangelist’s message, making it more attractive and understandable. Examples would include youth camps, radio and television, music and drama. Still others serve to illustrate and apply the Gospel to the healing of sickness, the relief of suffering, and the welfare of families and children.

We can truthfully say that all these purposeful activities underline, strengthen, and promote the Gospel of Jesus Christ, helping to bring in God’s kingdom and to establish his reign in the hearts and communities of redeemed men, women, and children. Each and all, they are legitimate and necessary expressions of Christian mission—the church’s witness on behalf of her Head.

This kind of a concerto in mission is holism at its best. The whole is better than the sum of its parts because each part is interconnected, relating to each other part and to the purpose of the Great Conductor.

Graeme Irvine, until recently president of World Vision International, liked to use another illustration. “All the parts of a bicycle,” he would say, “can be heaped into a ‘whole’—a pile of junk. That accumulation of parts becomes holistic only when it is assembled in an intelligent, harmonious, functional way.”

I believe that this is what the church’s mission is all about. It is holistic to the core. When Jesus said, “Go and preach the Gospel,” he added the command to baptize and teach “all that I have taught you.” Healing, helping, serving, training—all are important instruments in the orchestra.

No part of the missionary orchestra is unnecessary. All its instruments are essential to the evangelistic and kingdom objectives of the church in mission. “The eye cannot say to the hand,” declares the apostle, that “I have no need of you.” There can be no unilateral expulsion or secession in Christ’s body.

The sum of my pilgrimage affirms the priority of gospel preaching and the holistic expansion of God’s kingdom. I like to think that I am one of the many instruments in his missionary orchestra. If the truth is really to be served, all applause must go to our Great Conductor and Composer.
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The Charismatic Movement in Nigeria Today

Matthews A. Ojo

Nigeria, the most populous African nation (98.1 million people, according to mid-1994 estimates), became an independent nation within the British Commonwealth on October 1, 1960. About 49 percent of the country’s population is Christian, while Muslims, concentrated in northern Nigeria, account for about 45 percent. Adherents of traditional religion account for the remaining 6 percent.

Sustained Christian mission began in the 1840s, when the Wesleyan Methodist Missionary Society and Church Missionary Society sent missionaries from Sierra Leone and Europe to the southwestern coastal areas. Other missionary societies from Europe and North America came into the country from the late 1840s. Aided by schools and medical work, Christianity was firmly established in southern Nigeria by the late nineteenth century.1

A number of major developments have taken place in Nigerian Christianity since the late nineteenth century. Beginning in 1880, there was agitation for more opportunities for African leadership in the churches. In March 1888 this quest resulted in a schism in a Baptist church in Lagos. Other Africans followed the example of the Lagos Baptists and seceded from the Anglican and Methodist churches in 1891, 1901, and 1917. These churches are called African churches because most of them include the word “African” in their names as a way of expressing their African consciousness. The African churches laid the foundation for Nigerian nationalism in the late nineteenth and early twentieth centuries.2

In the second decade of the twentieth century, another indigenous movement, one emphasizing healing and the efficacy of prayer, emerged in southwestern Nigeria. These churches are called Aladura (i.e., those who pray) because of their emphasis on prayer (adura in the Yoruba language).3 From southwestern Nigeria, the movement soon spread to other West African countries.

The most remarkable and significant development to date is the emergence of the Nigerian charismatic movement in the 1970s, which has marked the beginning of a vigorous Christian awakening in the country. Charismatic churches have attained much social prominence in Nigeria because of their adroit use of the media, the attention given to them by the secular media, and their attracting a large membership among educated youth. Today, charismatic Christians are the most dynamic element in Nigerian Christianity, affecting millions of educated young people.

In the Western world, the term “charismatic” is generally applied to Christians within Protestant and Roman Catholic churches who testify to the baptism of the Holy Spirit, who experience its accompaniment of speaking in tongues, and who exercise the gifts of the Holy Spirit, principally the gift of healing.4 Charismatic Christians in Nigeria share these features with their Western counterparts.

While the charismatic movement in the Western world traces its roots to the Pentecostal movement that arose from the 1906 Asuza Street revival in Los Angeles, the Nigerian movement has an indigenous origin. The pioneers and early leaders were Nigerians without any previous contact with American Pentecostalism. Nigerian charismatics share similar doctrinal emphases and practices like baptism of the Holy Spirit, speaking in tongues, and healing. In addition, the mass media, charismatic literature, and the common use of the English language have helped to forge close links between the Western and Nigerian movements. Nevertheless, the Nigerian movement is essentially indigenous, and it has succeeded in adapting the Pentecostal faith to the Nigerian contemporary milieu, thus making it contextually meaningful.

Beginnings of the Charismatic Movement

The emergence of the Nigerian charismatic movement owes much to the witness laid earlier by two international Christian student organizations—the Student Christian Movement (SCM) and the Christian Union (CU, linked to the International Fellowship of Evangelical Students). These were well established in Nigeria’s educational institutions before the 1970s, having been introduced between 1937 and 1955, principally from Britain.5 It was among these students, already exposed to liberal and conservative evangelical Christianity, that the charismatic revival gained root.

In January 1970 a small group of students in the CU in the country’s premier university, the University of Ibadan,6 who had briefly associated with a Pentecostal church in the city, suddenly claimed that they had received the baptism of the Holy Spirit and had spoken in tongues. Despite opposition from their fellow students, this group of students so strongly publicized their new experience that enthusiasm for the Pentecostal experience soon spread even to the SCM group on the campus.

In May 1970 these students went beyond the confines of the CU to establish a new group, World Action Team for Christ (WATC), with the aim of spreading Pentecostal beliefs all over Nigeria. Within five years the charismatic revival at the University of Ibadan attained national significance. This was due to the efforts of WATC members who were going around the major towns in the country organizing evangelistic outreaches and mobilizing students for evangelism. By 1975 all six universities then existing in the country had witnessed the revival.7

The charismatic revival on these campuses crystallized into charismatic organizations, and some of them have become

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churches. As the leaders of the revival graduated from the universities, they carried with them their Pentecostal enthusiasm into their new places of work. Given the spiritual situation in the existing churches, some felt that the best thing to do was to establish alternative organizations to challenge these churches. In fact, by 1974 more than ten charismatic organizations had been established by graduates influenced by the revival.

The charismatic renewal started as an indigenous initiative, but by late 1972 the influence of American Pentecostalism, brought about largely by free American literature, had become noticeable. American influence altered certain features of the revival and introduced new dimensions. Nonetheless, the charismatic organizations remain clearly indigenous because they are evolving new traditions of Christianity contextually relevant to contemporary Nigeria.

Charismatic organizations are of interesting variety. Some are large, while others are small. One of the largest and most widely known is Deeper Life Bible Church. Established in Lagos in April 1973 by William Kumuyi, then a mathematics lecturer in the University of Lagos, it grew rapidly in the late 1970s through its evangelistic outreach. Having greatly expanded beyond the original church, it is now perceived as the Deeper Life movement.

Deeper Life places strong emphasis on the doctrine of sanctification. It preaches against the possession and viewing of television, condemns the wearing of earrings and wedding rings, and rigidly specifies dress styles appropriate to the sanctification experience. Despite such strictness, Deeper Life is still growing, and new branches are established. The church claims a constituency of about 350,000 in Nigeria. In addition, there are about fifty branches in other African and Western countries.

In contrast, the Living Faith Church was established in late 1983 in Ilorin by David Oyedepo, a graduate of civil engineering. From 1985, the church has witnessed growth, and its membership stands at about 25,000. Living Faith Church has grown so well-known for its faith-and-prosperity gospel. Oyedepo teaches that all the material wealth in the world is for Christians to enjoy. Therefore, Christians should strive to be prosperous and should be known for their prosperity in the society, showing it by driving good cars and wearing costly clothing. The prosperity message has indeed aided the rapid growth of this church.

Innovations in the Charismatic Religion

The charismatic movements have remained steadfast in their basic ideology as a renewal movement, but over the years some changes have occurred in their structure and relation to the wider society. For example, in the 1970s they operated like Bible study groups, holding their meetings only on weekdays and offering Bible studies to their members, in addition to the activities of their regular churches. Hence, they described themselves as interdenominational or nondenominational organizations. By 1983, however, some of the groups had initiated Sunday worship services, thus adopting denominational orientation. They also began to erect permanent places of worship instead of holding meetings in rented classrooms. Trained and paid clergy emerged to replace lay leadership, and the structure of administration became formalized with discernible hierarchies and lines of authority.

The teachings, practices, and techniques used by the charismatic organizations were adapted to sustain the changes. For example, residential retreats and camp meetings that offered free food, lodging, and transport gave way to carefully managed and better organized national conferences and crusades. Tracts and personal witnessing of the early years were replaced by books and pamphlets. Regular newsletters and periodicals were published with the aim of linking members. The messages shifted from personal evangelism and baptism of the Holy Spirit to miracles, healing, and prosperity. To a large extent, these changes reflected the socioeconomic changes in the society. The 1970s were prosperous years, so it was possible to offer free food and lodging to followers attending retreats. By the early 1980s the country had begun to experience economic difficulties, so it was necessary to manage the resources more carefully; hence the improved organization and routinization.

The leadership of charismatic organizations in Nigeria is an important factor in the process of denominationalization. The founders are of the prophet-type rather than the priest-type. Because of their charisma, they function in a number of roles. First, the leader is a prophet conveying and interpreting what the members regard as the revelation of God; second, he is a priest, teacher, counselor, and administrator. The power of the spoken word is the basis of the leader's charisma, and he employs the spoken word as the medium to communicate to followers the changes he is introducing.

The leader gradually introduces and justifies changes that enhance denominational tendencies. Among these is the desire for territorial expansion, achieved through evangelistic outreach into other towns. Once new groups have been established, it is possible to exercise authority over the membership, with the hope of avoiding losses to other groups.

Another denominational factor is the transition to a paid ministry. Sectarian groups do not usually employ the services of paid ministers but rather divide the ministerial roles among the untrained lay leadership. As the movement grows, the people turn to paid ministers to oversee the branches, minister to members, help sustain the communal bonds, and keep alive the original doctrinal emphases of the organization.

Among the doctrinal tenets of charismatic organizations, healing is the most frequently emphasized and is central to the religious ideas of Nigerian charismatics. I have observed four major areas of application of healing. First, there is physical healing. Second, there is healing of demonic attacks and satanic oppression, which charismatics term “deliverance.” Third, under the theme of “success and prosperity,” there is healing of all forms of failures in life. Fourth, there is healing of the socioeconomic and political problems of a country. Although these four components are organically linked, the emphasis varies from one charismatic organization to the other. The application of healing is very extensive, covering every possible area of life: business, personal aspirations, education, family life, and national issues. Charismatics are therefore addressing themselves to prevalent conditions in Nigeria, and they have touched, with much success, the concerns that are important to their members in everyday life.

The exercise of healing is dynamic and problem-solving.
Although healing in Nigeria is by no means restricted to the situation and to respond to both social and personal needs. Although healing in Nigeria is by no means restricted to the situation and to respond to both social and personal needs. Although healing in Nigeria is by no means restricted to the situation and to respond to both social and personal needs. Although healing in Nigeria is by no means restricted to the situation and to respond to both social and personal needs. Although healing in Nigeria is by no means restricted to the situation and to respond to both social and personal needs. Although healing in Nigeria is by no means restricted to the situation and to respond to both social and personal needs.

Evangelism is another major preoccupation, and Nigerian charismatics regard it as their most important work. There is a threefold consensus among charismatic organizations about the goals of evangelism. Primarily, evangelism is directed toward changing African religious concepts and are applying biblical charismatics, they more than any other group of Christians are charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work. There is a charismatics, regard it as their most important work.

This emphasis on evangelism carries with it a concept of development that has the person as the primary object. To charismatics, evangelism constitutes a means of change first in the individual and ultimately in society as a whole. With this understanding, charismatic organizations have sent missionaries to rural areas to evangelize and to conduct development programs such as adult literacy classes, water supply systems, and free or subsidized medical services.

This missionary preoccupation also has political significance because charismatics insist that Nigeria, as the acclaimed country is due to sin, collectively and individually. "Social reform therefore must always start with the individual by seeking to bring him into a saving relationship to Christ," 11 says a leader of one of the charismatic organizations. Another maintains that illiteracy, poor hygiene and uncleanness, lack of knowledge of good nutrition, ignorance of family planning, and high infant mortality can be eradicated when the Gospel of Christ is preached to the whole man.12 "Africa's deliverance," another has said, "does not lie in shrewd politicians, renowned economists or learned educationists... but in using the strategy of evangelism."13 Evangelism had indeed provided charismatics with an alternative perspective for coming to terms with contemporary conditions.

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Noteworthy

Announcing

The Berlin Society for Mission History, founded in October 1994, has as its goals the preservation and development of library and archival collections in mission history, the encouragement of interdisciplinary scholarly research in the field, and the dissemination of the findings through scholarly conferences and publications. The chairperson is Dr. Johannes Althausen, Berlin. For further information write to: Berliner Gesellschaft für Missionsgeschichte, c/o Christfried Berger, Georgenkirchstr, 69, 10249 Berlin, Germany.

An association of professors of mission in Brazil (Associação de Professores de Missões no Brasil) was organized in May 1992. The executive secretary is Barbara Burns. In 1992 they produced a 28-page bibliography of missiological books and articles published in Portuguese since the mid-1970s, which includes over 500 titles. In 1995 they began publication of a semi-annual journal on missionary training, Capacitando para Missões Transculturais (Equipping for Cross-cultural Mission). President of the association is Charles Timothy Carriker, professor of missiology at the Presbyterian Seminary in São Paulo.

A new French-speaking association for missiology, Association Francophone Oecuménique de Missiologie (AFOM), was established in April 1994 at a meeting in Paris. It aims to serve French-speaking persons and territories, and was formed by Roman Catholic and Protestant missiologists to carry out an inter-cultural and inter-continental dialogue on the mission of God in today's world. The president is Dr. François Zorn, AFOM, 5 rue Monsieur, F-75007, Paris, France.

Dharma Doepika: A South Asian Journal of Missiological Research, began semi-annual publication in 1995. Sponsored by a group of Indian evangelical scholars, the new journal is "ecumenical in scope, evangelical in character," and the editors are interested in dialogue which will creatively impact the evangelization of South Asia and the Hindu world. Dr. C. V. Mathew, former dean of Union Biblical Seminary, Pune, is chief editor. Address all inquiries to: Dr. R. E. Hedlund, managing editor, 55 Luz Avenue, Mylapore, Madras-600 004, India.


Orbis Books at Maryknoll, New York, is now co-publishing three scholarly journals: Studies in World Christianity (formerly titled The Edinburgh Review of Theology and Religion), and Studies in Interreligious Dialogue, are both semi-annual publications; Concilium, the international journal of theology founded in 1965, appears six times a year. For subscription information, write to: Orbis Books, P.O. Box 308, Maryknoll, N.Y. 10545, U.S.A.

The Ninth International Conference of the International Association for Mission Studies will be held in Buenos Aires, Argentina, April 10-19, 1996. The theme of the conference for 150 or more participants from around the world will be "God or Mammon: Economies in Conflict." Inquiries for further information about the conference and membership in IAMS can be sent to: Secretariat, IAMS, Normannenweg 17-21, D-20537 Hamburg, Germany.

Personalia

The School of World Mission at Fuller Theological Seminary, Pasadena, California, has announced two appointments to its faculty. Wilbert R. Shenk has been appointed professor of mission history and contemporary culture. He began his career as a missionary in Indonesia, later served as vice presi-
giant of Africa, should be a bastion for the evangelization of the continent. Since the early 1980s, charismatics have been sending missionaries to other African countries and training leaders of charismatic organizations from other African nations. In 1980 Deeper Life established the International Bible Training Centre in Lagos for the training of Africans all over the continent. By 1981 there were about six hundred students from twenty coun-

tries in the institution. Also, the Christian Missionary Foundation (CMF), established in Ibadan in 1982, has devoted its attention to missionary work all over Africa. Its mandate as stated in some of its literature is “to send the light of the gospel to many dark places in Africa and to change the stigma of the continent as a dark continent.” CMF initiated the Africa’s Deliverance Convention in August 1987, which has become an annual event with delegates from other African nations coming together to deliberate on their efforts to evangelize Africa using African means. Through such international networks the charismatic movement has spread rapidly across national frontiers.

One of the important new ideas and values of the charismatic movement that has influenced some of the established Protestant churches is the practice of house fellowship or home cells, where members experience a more caring environment. Since the first century, Christians have been meeting in small groups in homes to study, pray, and share together, but in Nigeria it was the charismatic movement that popularized this focus. In 1983 Deeper Life had fifteen thousand house fellowships throughout the country. Many other charismatic organizations adopted the same strategy. Other Protestant churches, especially in cities like Lagos, Ibadan, and Kaduna, have taken the cue and have developed house fellowships.

The success and the wider diffusion of the house fellowships cannot be divorced from the fact that the idea of people worshipping in small groups is not alien to the African context. In fact, the home cell replicates the traditional African family worship. Especially in urban settings, it provides meaningful social relationships and support; members feel at home in these groups.

Evangelism provides an alternative perspective for dealing with contemporary conditions.
Christian Students’ Social Movement of Nigeria (CSSM) was established with the aim of awakening charismatics to their social and political responsibilities and of enlightening them on the possibility of their influence in national life. CSSM has been able to do this by linking prophecy with politics. CSSM believes that whatever happens in the political arena is due to spiritual forces at work, and therefore things can be set right if Christians take hold of the spiritual realm by praying for the nation, its leaders, and all those in authority. CSSM’s monthly Prayer Bulletin is always full of prophecies or prayer points that reflect the socioeconomic condition of the country.

The political awakening sought by CSSM became more imperative from the mid-1980s, when religious riots stirred by Muslims put Christians, particularly in northern Nigeria, at great risk. In response, Christians generally became more politically conscious because of the dangers of death and loss of churches and properties through arson and looting by Muslim fanatics. Beginning in 1988, Christians have stood for and won elective posts in what had earlier been considered the Muslim stronghold in the North. Such political involvement went even further when evangelicals and charismatics jointly fielded candidates for the presidential election in 1991 and 1992. A decade ago such a political involvement would not have been imaginable. In sum, charismatics are becoming more politically conscious of their responsibilities and influence in a new Nigeria.

Conclusion
The charismatic movement in Nigeria is a phenomenon of major scope and persistence. Charismatic groups continue to spread because the leadership and members are appropriating biblical messages to meet various personal and social needs amid the uncertainties and difficulties in the country. Responding to the existential needs of Nigerians, the charismatic movement is engendering fundamental transformation of religious and social values. Its pragmatic approach, capacity for innovations, and adaptability to various situations are signs of hope for the years to come.

Notes
6. The University of Ibadan was established in January 1948 as an overseas campus of the University of London.
7. Author’s interviews with the leaders of the revival, for example, Biola Adeniran (Ibadan, August 21, 1988), Gbola Durojaiye (Nsukka, August 8, 1985), and Wilson Badejo (Lagos, October 2, 1985).
16. In February 1983 Deeper Life had five hundred house fellowships; ten months later the number had increased to fifteen thousand.

Murray T. Titus: Missionary and Islamic Scholar

Carol Pickering

Murray Thurston Titus belonged to that breed of nineteenth- and early twentieth-century missionaries who started work on the mission field as evangelists and teachers. When confronted by Islam, Hinduism, and other religions, they tended to become scholars. They saw their scholarship as an intellectual tool to be used in the service of the Gospel. Henry Martyn, Temple Gairdner, J. N. Farquhar, and Samuel Zwemer are names that come readily to mind. Others, less well known, are Edward Sell, L. Bevan Jones, J. W. Sweetman, Dwight L. Donaldson, J. N. Hollister, and Murray Titus, whose life and work is considered here.

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Carol Pickering, the daughter of Murray T. Titus, was born and brought up in India and now lives in Cambridge, England.
John R. Mott, that they should dedicate their lives to missionary service abroad. Titus responded to the appeal and made a decision to give his life to this enterprise. Consequently he applied to the Methodist Board of Foreign Missions and was accepted for service in India.

He was married in July 1910 to Olive Glasgow, who was also keen to work as a missionary, and together they sailed for India in August of that year. Their initial appointment was to Reid Christian College in Lucknow, United Provinces, where Murray taught philosophy and English. They remained in Lucknow for three years. After his ordination in 1913 they were appointed to district work in the Methodist Episcopal Church of North India, where they lived in several districts of the United Provinces doing evangelistic work in the villages. Murray was the district superintendent and ex officio manager of mission boys’ schools in these places. In addition he was elected mission treasurer of the North India Conference in 1914, and some years later he was appointed treasurer of the Executive Board of the Methodist Episcopal Church in India, a position he held for the remainder of his years in India.

In 1941 he was appointed principal of Lucknow (formerly Reid) Christian College, where he remained until 1943, when he returned to America on furlough. While in America he was made an associate secretary to the Board of Missions of the Methodist Church in New York City, being responsible for the work in India, Burma, and Southern Asia.

In 1945 Titus returned to India to take up a new appointment, that of associate secretary of the National Christian Council of India, Burma, and Ceylon at Nagpur, capital of the Central Provinces (now Maharashtra). He remained with the NCC until 1948, when he and his wife returned to the United Provinces (now Uttar Pradesh).

In 1951 the failing health of his wife necessitated their early retirement from India. On their return to the United States he was invited to be professor of missions and world religions at Westminster Theological Seminary in Westminster, Maryland, from where he retired in 1955.

Throughout his married life he was greatly sustained and supported by his wife, Olive. Her work always complemented his, whether of teaching, of correspondence to raise money for the support of school boys and girls, for pastors and catechumens, or for founding a primary school for boys in Moradabad. As in all missionary households, there were always visitors. Olive provided the strong home base to which Murray returned from conferences or committee meetings in India or abroad.

### Academic Achievements

It was through the influence of Samuel Zwemer, the great American missionary to the Muslim world, who had presided over the Conference of Mission to Muslims, held in Lucknow in 1911, that Murray Titus was inspired to “go and do likewise” and decided to become a missionary specifically to Islam in India.

Titus was soon involved in all that was going on in work among Muslims. He attended the international conferences on mission work in Muslim lands organized by John R. Mott and held in Jerusalem in 1924 and 1928. During the 1924 conference a suggestion made by Murray Titus brought into existence the Newman School of Missions in Jerusalem (a school to help missionaries in the realm of linguistics and relevant studies). He was appointed secretary of the National Christian Council of India, Burma, and Ceylon for work among Muslims, an office he held from 1927 until 1931. In this capacity he helped to organize institutes for workers among Muslims and conducted public evangelistic meetings for Muslims. He was a member of the national committee that prepared a survey of Christian literature in Moslem lands in Cairo in 1932. He was also secretary for the Central Literature for Muslims Committee of the Indian National Christian Council.

The Henry Martyn School of Islamic Studies was founded in Lahore in 1930 (later transferred to Aligarh and now in Hyderabad) by William Paton, L. Bevan Jones, and Murray Titus. As one of its Board of Managers and one of the lecturers in its Summer School in Landour, Uttar Pradesh, Titus had new opportunities to interest Christians, both missionary and Indian, in the study of Islam. Furthermore, there were now more occasions for dialogue with Muslims.

In 1926 Titus became an associate editor of the *Moslem World* (later the *Muslim World*). From 1958 until his death in 1964 he was an advisory editor. He was also an associate editor of the Religious Quest of India series. He was granted a Ph.D. degree in 1927 by the Kennedy School of Missions at Hartford, Connecticut. He had been working toward this degree during his first and second terms of service in India. On his return to the United States on furlough in 1926, he and his family stopped in Cairo for several weeks, as guests of the Zwemers. Titus used this time to improve his Arabic, a necessary preliminary to the completion of his thesis, which in 1930 was published as *Indian Islam: A Religious History of Islam in India*. A new, revised edition, *Islam in India and Pakistan*, appeared in 1959. This revision was necessary because, with the partition of India and the birth of Pakistan in August 1947, a wholly new situation with reference to the Muslims of the subcontinent had come about.

In addition to four books, Titus also wrote, between the years 1922 and 1961, some thirty-nine articles and numerous book reviews. Many of these were for the *Moslem World*; others were for church papers in India and in the United States.

### Ideas

In the face of the emerging worldwide challenge to Christianity from Islam, Titus did his best to encourage understanding between Christians and Muslims by urging missionaries and Indian Christians alike to read as widely as possible about Islam and to make use of the Henry Martyn School of Islamic Studies in Lahore. He believed understanding should begin early—hence his book *Islam for Beginners* (1930) for use by Christian scholars among the younger generation.
students in Indian high schools and colleges, and The Young Moslem Looks at Life (1937), a study book for young people in America.

Despite his liberalism, his thought reflected a deep concern about panreligion. In “Thoughts on Re-thinking Missions” he claimed that the Laymen’s Appraisal Commission was not sufficiently realistic in its assumption that it would be a simple matter to find many leaders of other faiths eager to enter a panreligious fellowship. He felt that too much importance had been attached to the development of a “world culture.” His Christocentric outlook made him reject any possibility of some sort of panreligion (pp. 3-5). Although he saw the danger of secularization swamping religion, yet at the time at which he was writing, India had not yet been greatly affected by its inroads. The religions of India were still vigorous and able to guard their religious and cultural heritage, nor had the problem of the relation of Christianity to other religions undergone any marked change. But the earlier aggressive attitude of missionaries toward other religions was increasingly giving way to the exposition of the Christian way of life.

He believed that there was more danger in exclusiveness among Christians than there was in adopting a courageous openness toward non-Christian faiths. He advocated orientation courses for missionaries to prepare them for dialogue with people of other religions, and he urged that a school, similar to the Henry Martyn School of Islamic Studies, be organized at Benares for the study of Hinduism and its culture.

He pointed out that Islam had been in contact with Hinduism in India for twelve centuries. Differences of belief and communal aspirations on the one hand contended with an instinct for communal preservation on the other, and this had been the cause of much friction between the communities through the centuries, continuing to the present day. The only way that India could ever hope to achieve national unity would be if the two great religious communities, which shared so much—language, blood relationship, and native land—could overcome the impasse in which they found themselves.

He held the conviction, like so many optimistic Christian thinkers of his day, that once Christ is fully understood by the people of other faiths, he will be readily accepted by them. The conviction that the story of Christ in itself is the instrument of conversion appears often in his writings, for example, in “Thoughts on Re-thinking Missions,” and in a lecture “What Christianity Teaches,” delivered in 1929 at a meeting to celebrate the golden jubilee of the Arya Samaj.

Again, in the article “Thoughts on Re-thinking Missions,” Titus took issue with the theology of liberalism and humanism and stated that it had not sufficiently stressed the doctrine of the new birth, the work of the Holy Spirit, or the death and resurrection of Christ. He saw the church as a body of people who had a common bond of commitment to Christianity and who contributed their full share toward making it an embodiment of the ideas and ideals for which Christ lived and died.

Allying himself with many other Protestant missionaries, he considered that their aim should be to establish a fully self-supporting church under the control of local Christians. Once again to quote from the article “Thoughts on Re-thinking Missions,” he said, “It is generally agreed that we [i.e., the church in India] should be better off today had there been less of paternalism and more definite insistence on self-support from the very beginning” (pp. 13–14).

The imperative of the Gospel was the mainspring of his life. The charge to go and preach could never be rescinded or modified out of recognition. He was certain that a missionary should never hesitate to carry out Christ’s commission literally. But he felt that Christians and the missionary enterprise had failed. In an article “Facing the Future” (1944), he regretted that in so many places the missionary method and approach had been ineffectual because missionaries had not appealed to the Muslim heart and had failed too often to make friendly and loving contact in simple human terms. “Islam still stands as the supreme challenge to all the genius, ability, faith, hope, love, devotion and consecration that the followers of Christ can mobilize. To this end it is clear, therefore, that we desperately need a re-vitalizing of our entire approach to the Moslem peoples” (p. 164).

Assessment of His Life

In the Muslim World in 1963, a year before his death, Murray Titus was described by Dwight M. Donaldson as a missionary who exhibited in his life and work the process of specialization while he was actively engaged in educational work. In order to “make Christ better understood by his Christian and non-Christian friends he sought to master the language, history and something of the literature of the people with whom he was to work” (p. 324).

At a more personal level, Henry Wilson wrote in The Indian Witness (1964) of Murray Titus’s love for the people of India and for his fellow workers. He could spot able young people and tried to push them forward in the service of the church. He ends his testimony with the words: “The influence of Dr. and Mrs. Titus on my life was so much that I feel that what I am today is mostly due to their influence. There must be scores of other such examples in Indian Methodism. Titus was a builder in the real sense.”

Murray Titus was dedicated to spreading the Christian Gospel because of a profound conviction of the sovereignty of Christ. Although he took this unequivocal position, he was also eager to examine with great care the truth claims of other religions, particularly those of Islam. In order to promote honest dialogue between people of different faiths, he wanted Christians and non-Christians alike to study critically their own and other religions. He saw this as a crucial part of the task in Christian mission.

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Work About Murray T. Titus

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Anastasios Yannoulatos: Modern-Day Apostle

Luke A. Veronis

For the first half of the twentieth century, the Orthodox Church was relatively inactive in missions. The great missionary efforts of the Russian church came to a close as the Communist curtain placed the church in bondage. Meanwhile, the Orthodox churches of the Balkans struggled to overcome the effects of the previous five centuries of Muslim subjugation. Although the Orthodox lands of Greece, Romania, Bulgaria, and Serbia gained their independence, a strong sense of nationalism prevailed within the churches, and the idea of outreach beyond the borders of their own countries was a concept to which few gave much thought.

It was not until the late 1950s that a number of young Orthodox theologians began to raise their voices about the need for external missions. From an international Orthodox youth conference held in 1958 in Athens, a call toward missions began to develop. These young people expressed the idea that the church’s responsibility toward missions was not simply something of the past but a call for the contemporary church as well. Despite the struggling situation of a poor church just freed from bondage, the apostolic call of the Lord demanded a response. The leader of this fledgling group was Anastasios Yannoulatos, a young Orthodox theologian from Greece. He challenged the Church of Greece, as well as the Orthodox Church at large, to recover its long-held missionary tradition.

In 1959 Yannoulatos helped found Porefthentes (“Go ye”), a missionary movement whose goal was to rekindle the missionary conscience of the Orthodox Church, as well as to educate the non-Orthodox world about the rich missionary heritage of the Eastern Church. This movement began to produce a journal in Greek and English called Porefthentes. In its inaugural issue, Yannoulatos wrote a provocative article entitled “The Forgotten Commandment,” which challenged the church to rediscover the missionary zeal of previous generations. In this article, Yannoulatos questioned the accepted apathy toward missions that prevailed in the contemporary Orthodox Church:

It is not a question of “can we?” but of an imperative command “we must.” “Go ye therefore and teach all nations.” “Go ye into all the world and preach the Gospel to every creature.” There is no “consider if you can,” there is only a definite, clear cut command of Our Lord. . . . If we let ourselves rest peacefully in this habitual inertia in the matter of foreign missions, we are not simply keeping the pure light of the Faith “under the bushel,” but we are betraying one of the basic elements of our Orthodox tradition. For missionary work has always been a tradition within the Orthodox Church. . . . Missionary activity is not simply something “useful” or just “nice,” but something imperative, a foremost duty, if we really want to be consequent to our Orthodox Faith.

Yannoulatos emerged as a leading missions advocate in the following years. He dared the Orthodox faithful to recover the authentic meaning of the “one holy catholic and apostolic Church,” in the words of the Nicene Creed. He even hoped to establish some type of external Orthodox mission center. His enthusiasm, however, was derided within most Orthodox circles as an unrealistic goal. Following an address he gave on this issue to theological students at the University of Athens in January 1959, someone in the audience remarked skeptically that “the organization of an Orthodox External Mission is tantamount to a miracle.” To this Yannoulatos responded, “We fully agree. But as Christians we do believe in miracles.”

The life and work of Anastasios Yannoulatos, probably the foremost Orthodox missiologist in the world today, exemplifies the realization of this miracle in the contemporary Orthodox Church.

His Early Life

Anastasios Yannoulatos was born on November 4, 1929, to a pious Orthodox family in Greece. Raised within the faith, he participated actively in the church during his formative years. His first great interest was in mathematics, and throughout his teenage years Yannoulatos thought of pursuing a career in this field. His views changed with the coming of World War II. During the war years, Yannoulatos began to experience his faith in a very personal way. He witnessed much suffering and disaster from the war and could make sense of the chaos only by delving deeper into his faith. For the world and for his own country to recover from the evil of both the Second World War and the ensuing Greek Civil War, Yannoulatos understood the urgent need for a message of eternal peace, the peace that comes through Jesus Christ.

This experience led Yannoulatos to abandon his interest in other disciplines and to pursue theology. So fervent was his desire that he has said, “It was not enough for me to give something to God, I had to be given totally to Him. I wanted to live with my whole being in Christ.” Thus, in 1947 he entered the Theological School of the University of Athens. He graduated with highest honors in 1952.

Following two years of service in the army, Yannoulatos joined the brotherhood of ZOE, a religious organization focused on the spiritual renewal of the church in Greece. Yannoulatos’ personal responsibilities included missions to the youth of his country. He became the leader of student movements and teenage camps and strove to make the Orthodox faith real and concrete to his young charges. Through these experiences, Yannoulatos discovered the impact such outreach programs had.
on the church at large. He realized that without such missionary outreach, the church loses its focus and ultimately diminishes.

During these years, Yannoulatos also participated in an international Orthodox youth movement called Syndesmos. He served as the general secretary of the Committee for Missions during 1958–61, and as vice-president of the whole movement from 1964 to 1977. Here he met other young leaders with a similar zeal for proclaiming the Gospel. Together they began to realize how Christ could never be satisfied with proclaiming the Gospel simply within the church. His original command was to go to “all nations.” Thus missions are not merely internal, but external as well. The Great Commission of the past is an imperative responsibility for the present. Yannoulatos wrote at the time:

Church without mission is a contradiction in terms. . . . If the Church is indifferent to the apostolic work with which she has been entrusted, she denies herself, contradicts herself and her essence, and is a traitor in the warfare in which she is engaged. A static Church which lacks vision and a constant endeavor to proclaim the Gospel to the oikoumene could hardly be recognized as the one, holy, catholic and apostolic Church to whom the Lord entrusted the continuation of His Work.  

The 1960s—Following the Call of God

This understanding of the importance of external missions for the church filled the heart of Yannoulatos. Following his ordination to the diaconate in 1960, Yannoulatos proceeded to found the inter-Orthodox mission center Porefthentes. The goal of this center was to educate the church in the area of missions, as well as to motivate and send missionaries throughout the world.

Yannoulatos himself planned on becoming a foreign missionary. In fact, immediately following his ordination to the priesthood on May 24, 1964, he left for East Africa and celebrated his first liturgy in Uganda. Shortly after his arrival, however, the young priest contracted malaria and returned to Greece. Despite the doctors’ recommendation that he not return to Africa, Yannoulatos was not daunted by the setback. He realized more than ever the importance of increasing the missionary awareness in the church and sought new ways to fulfill the Great Commission of Christ. Following the advice of one of his professors, Yannoulatos decided the best way he could influence the church was by making a significant contribution in the academic world. He believed that if he could not directly work in the mission field, he could still try to pave the way for others to go. Thus, he decided to pursue further studies in missiology and the history of religions.

From 1965 to 1969, Yannoulatos studied the history of religions at the universities in Hamburg and Marburg in Germany, with an emphasis on religious plurality and the Orthodox Church. His work focused on the general history of religions, African religions, missiology, and ethnology. He traveled to Makerere University in Kampala, Uganda, to conduct field research and collect material for his doctoral thesis, entitled “The Spirit Mbandwa and the Framework of Their Cults: A Research of Aspects of African Religion.” Overall, he desired to establish a basis for the whole process of a serious study of missions in the Orthodox Church. Through this research, he sought support for his original thesis that it was impossible to truly be Orthodox without having an interest in missions.

Along with his studies, Yannoulatos actively participated in the worldwide ecumenical movement. By taking part in the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC), the budding missiologist felt that he could both learn from other Christian traditions as well as introduce these members to the rich missionary heritage of the Orthodox Church. In 1963, Yannoulatos became the youngest member of the CWME at a conference in Mexico City. He has continued to play a pivotal role in this ecumenical setting and ultimately served as its moderator from 1984 to 1991, the first Orthodox missiologist to hold such a place of leadership.

The 1970s—Planting Missionary Foundations Within the Church

During the following decade, the Church of Greece began to hear and respond to the voice of this bold visionary. In 1968 Yannoulatos and his Porefthentes staff established the framework of the Bureau of External Missions within Apostoliki Diakonia (the service branch of the Church of Greece). The establishment of a permanent missionary organization within the official Orthodox Church in Greece was a milestone. The church recognized the work of Yannoulatos by elevating him on November 19, 1972, to the episcopacy with the title “Bishop of Androussa” and making him general director of the whole department of Apostoliki Diakonia. Through Bishop Anastasios’s leadership, this commission of the Church of Greece acted as the main body for all the missionary efforts of the church both within Greece and abroad.

Along with his ecclesiastical responsibilities, Bishop Anastasios continued to be active on the academic level. In 1972 the University of Athens elected him as associate professor of the history of religions. At the university, he established and directed a center for missionary studies during 1971–76. This center paved the way for another landmark, when a chair of missiology was finally created in 1976. In this academic atmosphere Bishop Anastasios continued to proclaim his “wake-up” call to the church, challenging its complacency in missionary outreach:

Inertia in the field of mission means, in the last analysis, a negation of Orthodoxy, a backslide into the practical heresy of localism. . . . It is unthinkable for us to speak of “Orthodox spirituality,” of “a life in Christ,” of emulating the Apostle Paul, founder of the Greek Church, while we stay inert as to mission; it is unintelligible to write about intense liturgical and spiritual living of the Lord’s Resurrection by us, while we abide slothful and indifferent to the call of ecumenical missions, with which the message of the Resurrection is interwoven.  

Bishop Anastasios continually tried to educate the Orthodox faithful to a fuller understanding of the Nicene Creed, which proclaimed the belief in “one, holy, catholic and apostolic Church.” Professing such a creed while staying indifferent to missions, Yannoulatos held, was hypocrisy. As he noted,

Only when it is realized that worldwide ecumenical mission is an initial and prime implication in a fundamental article of the
“Credo,” elemental for the Orthodox comprehension of what the Church is, and that what is termed “foreign mission” is not an “external” matter but an inner need, a call to repentance and aligning ourselves with the spirit of the Gospel and the tradition of our Church, only then shall we have the proper and hope-bearing theological start for what comes next.4

Foreign missions is not simply a branch of authentic Orthodox life, or even Orthodox theology, but rather is central to a proper understanding of the church. When Orthodox Christians confess, “I believe in one... apostolic Church,” “apostolic” does not refer only to apostolic succession. More important, it implies having an “apostolic fire and zeal to preach the gospel ‘to every creature’ (Mk 16:15), because it nurtures its members so that they may become ‘witnesses in Jerusalem and in Judea and Samaria, and to the end of the earth’ (Acts 1:8).”7

Bishop Anastasios continued to challenge the apathetic attitude of the church toward missions by writing:

The Gospel is addressed to all peoples, and therefore the work of the Church remains incomplete as long as it is restricted to certain geographical areas or social classes. Its field of action is universal and is active both in sectors that welcome the good tidings and those which at first may reject them. Mission was not the duty of only the first generation of Christians. It is the duty of Christians of all ages.... Witness is the expression of the vitality of the Church as well as a source of renewal and renewed vigor.... Everyone should contribute to and participate in it, whether it be directly or indirectly. It is an essential expression of the Orthodox ethos.8

Along with influencing the academic world in Greece and abroad, Bishop Anastasios had an impact on other areas of church life as well. In 1972 the bishop worked together with Fr. Anthony Romeos and founded a monastery of nuns whose emphasis would be on external missions. This group became the Convent of St. John the Forerunner in Kareas, Greece. Bishop Anastasios helped guide these women to become nuns who would actively participate in missionary work throughout the world. The convent also welcomed women from foreign lands to join their community and learn the monastic way of life, with the goal of carrying the monastic lifestyle back to their home countries.

The 1980s—Theory Becomes Practice

In the 1960s, when Yannoulatos first fell ill to malaria, his doctors told him that he would never be able to work overseas as a missionary. The providence of God spoke differently. In 1980 the Orthodox Church in East Africa faced great difficulties. The most important aspect of Bishop Anastasios’s work in East Africa, however, was not the ordinations, the publications, or the missionary interest created by the mission teams. It was instead his efforts to assimilate with the indigenous Christians. By identifying closely with the Orthodox Christians of this region, he encouraged and empowered them to embrace the faith as authentically their own. As a result, the Church of East Africa continued to mature even after his departure as acting archbishop in 1991.

His work in Africa drew worldwide attention. The Greek Orthodox Church in America assisted him by sending missionaries to East Africa. The impact of these missionaries was felt not only within the Church of East Africa but also throughout America. Many of the short-term missionaries, returning to their homes in the United States, helped increase a missionary awareness and consciousness within their own parishes. The Orthodox Church in Greece and Finland also responded to a series of lectures the bishop gave on the imperative of missions by sending missionary teams of their own to Kenya.

The 1990s—Building on the Foundation

During this time Patriarch Nicholas, the head of the Orthodox Church in Africa, invited Bishop Anastasios to become acting archbishop of the Archdiocese of East Africa. The bishop consented but continued to keep his responsibilities both at the University of Athens and in Apostoliki Diakonia. During this transitional period, Yannoulatos saw his role as one of reorganizing the Church of East Africa. His main priority was to create a strong Orthodox community led by local leaders.

By focusing on the training and establishing of indigenous leaders, Bishop Anastasios remained faithful to Orthodox missions tradition. As he noted in an earlier writing, “The incarnation of God’s Word in the language and customs of a country has been and must be the first concern of all Orthodox mission. Its intent is the planting and growth of a native Church, self-powered and self-governing, able to turn to account all the genuine strains of national tradition, transforming and hallowing them in harmony with the people’s nature, to the glory of God.”7

In 1972, Archbishop Makarios III of Cyprus built an Orthodox Seminary in Nairobi, Kenya, but political instability in Cyprus prevented the archbishop from completing his project. The school remained vacant for ten years. Bishop Anastasios’s first action as the new leader of the church was to finish the seminary and open it immediately. During the 1970s, many of the faithful within the African Orthodox Church became disillusioned and disheartened with the floundering church and began to leave. Yannoulatos realized that the only way to bring these people back, as well as to bring new converts into the faith, was through the training of local leaders and priests.

Hence, Bishop Anastasios officially opened the Archbishop Makarios III Orthodox Patriarchal Seminary in 1982. Over the following decade, the school averaged 45 students annually, using 12 professors from East Africa, Europe, and the United States. The acting archbishop eventually ordained 62 priests and deacons, as well as 42 readers and catechists, from the school’s graduates. These indigenous leaders came from eight different tribes in Kenya, Uganda, and Tanzania and provided the foundation for the renewal of the church in East Africa.

Along with training local leaders, the acting archbishop also supported the Orthodox missionary tradition of translation, which he believed was sanctified by Christ during the event of Pentecost. Thus, he concentrated on publications, organizing the translation of services into seven different languages.

Bishop Anastasios also tried to establish a sense of permanency in the structures of the church by guiding the construction of 67 new church buildings, 23 of them stone, and 44 wooden and mud. He also helped renovate 25 existing church buildings. His construction accomplishments included seven mission stations, seven health-care stations, five primary schools, and twelve nursery schools.

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In addition to his achievements in Africa, Bishop Anastasios has left his mark in other ways. In 1981, the bishop began editing, through the auspices of Apostoliki Diakonia, the first official missionary magazine of the Church of Greece, entitled Panta ta
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would require a miracle, more radical than the miracle required to resurrect a local church from an atheistic abyss was something familiar for him from his work in East Africa. The uncertainties that the church faced with various political groups was something familiar for him from his work in East Africa. The cross-fertilization in the area of Missiology between Orthodox and Protestantism has indeed been a major area of theological renewal in the ecumenical movement since 1961. Only three papers were read in the conference plenary during the first few days. ... Whereas the first two papers were interesting and challenging, it was Anastasios’ presentation that provided the theological framework for the conference theme “Your Will Be Done” ... its overall thrust was truly ecumenical in the best sense of the word.

The 1990s—the Culmination of His Work

A new challenge confronted Bishop Anastasios with the coming of a new decade. In January 1991, the Patriarchate of Constantinople elected Anastasios to go to Albania as “Patriarchal Exarch” with a mandate to contact and organize Orthodox people irrespective of their ethnic origin. On June 24, 1992, he was unanimously elected Archbishop of Tirana and All Albania. His task then became one of reestablishing the Orthodox Autocephalous Church of Albania. The Orthodox Church in Albania had been decimated after forty years of the most severe persecution. During the years of Communist control the number of Orthodox clergy had diminished from 450 in 1945 to 22 in 1990.

To resurrect the Church from its atheistic abyss would require a miracle, but Archbishop Anastasios believes in miracles.

All the surviving clergy were over the age of seventy. A new opportunity to revive life into a church that had been almost destroyed confronted Archbishop Anastasios.

Anastasios saw this new challenge as an opportunity to synthesize the elements of his life. Before Communism, Albania was a country with a 69 percent Muslim population. Archbishop Anastasios had written a book and many articles on Islam. The challenge to resurrect a local church from an atheistic abyss would require a miracle, more radical than the miracle required in the early 1960s to establish an external Orthodox mission. But as his life has shown, Archbishop Anastasios believes in miracles.

Overall, Archbishop Anastasios’s priorities in Albania dur-
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Second, he has made significant contributions to the field of missiology. Archbishop Anastasios has written nine scholarly books, five catechetical books, over sixty treatises, and more than eighty articles. He founded and published two mission magazines, Pørefthentes (1960–70) and Panta ta Ethne (1981–92), and since 1981 he has been a contributing editor of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH. Along with this, he has appeared numerous times on television, appealing to the public to embrace the eternal message of Jesus Christ and his holy church. In 1989, the Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts, granted an honorary Doctor of Theology degree to the archbishop. And in 1993, Archbishop Anastasios was unanimously elected correspondent member of the Academy of Athens, which is the highest academic society of Greece. And in 1995, the Theological School of Thessalonika awarded him an honorary Doctor of Theology degree and the Historical Archeological School of Ioannina gave him an honorary Doctor of Philosophy degree.

The third frontier has been his life in East Africa and Albania. He desired to live the life and share in external missions of the church. He wished to show all people of the world, regardless of their origin, that God loves and cares for them.

Finally, the last frontier has been in ecumenical circles. Through the WCC, Archbishop Anastasios has given witness to Orthodox mission theology and spirituality to the non-Orthodox world. He has worked together with his Christian contemporaries to define missions in the twentieth century and to witness effectively to other faiths and traditions.

Archbishop Anastasios Yannoulatos’s life and work can be summarized in his own words. Throughout his sixty-five years of life, he has tried to live and proclaim the mystery of the “one, holy, catholic and apostolic Church,” that is, to live the mission of the church within its proper universal perspective. “Mission is an essential expression of Orthodox self-consciousness, a cry in action for the fulfillment of God’s will on earth as it is in heaven. . . . Indifference to mission is a denial of Orthodoxy.”

Notes
6. Ibid., p. 20.

Book Reviews

A Word in Season: Perspectives on Christian World Missions.


Spanning some three decades from 1960 to the early 1990s, here is a collection of never-before-published speeches, essays, and sermons by one of the most outstanding exponents of Christian world missions (the "s" is important, for Bishop Newbigin was never happy when the International Review of Missions dropped its last letter). Here is vintage Newbigin, a treat for those of us who over the years have been inspired and challenged, time and again, by his lucid defense of the Christian missionary task both abroad (mainly India) and at home (mainly the United Kingdom).

The breadth of Newbigin’s concerns is indeed amazing—among others, the role of an inner-city pastor (challenging to pastors everywhere), the complex relationships between Christianity and Western culture, the difficult issues of Christianity’s relationship to the leading religions of the world, the authority with which we dare to preach, the missions agenda of the Christian community—all expressed with a compelling logic, admirable humility, and flashes of engaging humor. Throughout there is an insistence on Christian truth in the midst of the easy relativities so prevalent in contemporary thought. Repeatedly one exclaims (this reviewer does, anyway), “Of course, why didn’t I think of that myself?”—Behind these writings is a lifetime of day-to-day involvement in missionary activity, whether in an Indian village, an inner-city parish, or at the highest levels of ecumenical thought and action. Experience and conviction mold a coherent and compelling statement of the Christian message to the world, apologetics at its best.

Particularly refreshing is Newbigin’s willingness to critique some of the sacred cows of missions and of the church, and also to plunge into controversial subjects. Inevitably he engages in discussions on which opinions differ widely. For example, he attacks the idea of the “larger ecumenism” that would include other world religions (p. 125). He tends to irk...
the proponents of dialogue with persons of other faiths, not because he will not talk and share with such persons—he has done so most of his life—but because his insistence on Christian truth seems to some too dogmatic, too unwilling to be truly open to the faith of others. Whatever one’s views, there is no doubt that Newbigin sets forth his arguments clearly and persuasively.

If you have read some of Newbigin’s writings in the past, here is a chance to refresh their memory with a synthesis of his thought. For the newcomer to Newbigin, A Word in Season is a treat that should not be missed.

—Eugene L. Stockwell

Eugene L. Stockwell, formerly Director of the World Council of Churches’ Commission on World Mission and Evangelism, since 1990 has been involved in theological education and pastoral work in Argentina.

Gospel and Culture: An Ongoing Discussion within the Ecumenical Movement.


On the surface, this WCC pamphlet by Wesley Ariarajah, deputy general secretary of the World Council of Churches, is informative, well written, and a straightforward account of the gospel-and-culture debate within ecumenical circles from the 1938 world mission conference to the WCC Conference at Canberra, Australia, in 1991.

In fact the book is overshadowed by the Canberra conference, where Professor Chung Hyun-Kyung, in the name of the Spirit, challenged both the patriarchal and the universalist tendencies of Christianity, seeking in their place a celebration of difference and the right of Christian contextualization. The professor was challenged by the Orthodox delegation, who objected to what they saw as a cavalier approach to the issue of the Spirit and creation (the theme of the conference). In particular, they objected to the splitting off of pneumatology from Christology, as if the Spirit (or some spirit or other) was free to roam where he will without the presence of the Son.

This open clash demonstrates the chasm in gospel-and-culture debates between those who believe that one must hold to the “faith once delivered to the saints” and those who accept that the story must be changed to fit indigenous cultural self-understanding.

In this respect, below the surface, Ariarajah’s account is disingenuous and incomplete. It is disingenuous because he presents the debates from 1938 to the present time as if they were a story of reactionary die-hards gradually being overcome by the forces of liberation. It is incomplete because Lesslie Newbigin’s critique of Western culture (The Gospel in a Pluralist Society [1989]) is nowhere to be found.

—Andrew Walker

Andrew Walker is Senior Lecturer in Theology and Education at King’s College, London.

APPLICATIONS INVITED FOR RESEARCH GRANTS IN MISSION AND WORLD CHRISTIANITY

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This Program is supported by a grant from The Pew Charitable Trusts.

The Globalization of Theological Education.


The concern for the globalization of theological education has been on the cutting edge of theological education in the United States and Canada for more than a decade. It has been actively promoted by both the Association of Theological Schools in the United States and Canada (ATS) and the Pilot Immersion Project for the
Globalization of Theological Education in North America (PIP/GTE) coordinated by the Plowshares Institute. This book brings together in one volume the rich variety of experiences and the overwhelming wealth of insights gained in all these efforts, especially through the Pilot Immersion Projects. The editors have ably brought together thirty-nine scholars from all over the world who have been deeply involved in the process of globalization to reflect on this issue, together with eleven others who have contributed cases for study from their own direct involvement in the process of globalization. The list of scholars includes Justo L. González, William E. Lesher, Paul G. Hiebert, Jane I. Smith, Toinette M. Eugene, Robert J. Schreiter, and Mortimer Arias.

The book is divided into two parts. Part 1 deals with the meanings of globalization that have emerged in the history of theological education in the last fifteen years. It opens with a chapter that provides a historical survey and is followed by one that discusses the varied meanings of globalization. The next four chapters examine in depth the meaning of globalization as evangelism, ecumenical/interfaith dialogue, cross-cultural dialogue, and justice. Part 2 of the book (five chapters) addresses the implications of globalization for liberation, biblical hermeneutics, global economy, pedagogical methods, and institutional change. The book ends with a chapter titled “Mutuality in Globalization.”

One of the striking and most creative aspects of the book is the way in which each chapter is organized. Each chapter begins with an essay addressing the issues that are raised by the considered theme both comprehensively and critically. The essay is followed by the narration of a case. The cases are described in such a way that the issues of globalization emerge right out of the case in hand. Next comes a “Teaching Note,” which is a set of suggestions as to how one may utilize the particular case in classroom teaching. This is followed by a commentary on the case offered by another scholar. This particular organization is extremely helpful because of the manner in which it brings together the theoretical and the practical, the local and the global, and the thematic and the pedagogical.

Walter Brueggemann rightly points out in his foreword that these essays are “materials for a new conversation” and “an emerging baseline for a new consensus for our future work” (p. xii). This is a book that every theological teacher who is committed to globalization ought to read and digest.

—M. Thomas Thangaraj

M. Thomas Thangaraj is the D. W. and Ruth Brooks Associate Professor of World Christianity at the Candler School of Theology, Emory University, Atlanta, Georgia.

Prophet Harris, the “Black Elijah” of West Africa.


William Wadé Harris was born in 1860 in Liberia and died in April 1929. In 1892 he was employed as a school teacher and catechist with the American Episcopal Mission in Liberia. He was involved in several incidents of a political nature, including an anti-Republican uprising in 1909 in which the British Union Jack was raised over the Liberian flag. He was imprisoned for that and fined $500 before being paroled. A year later he took part in the
Glebo War of 1910. He was arrested and imprisoned again. While in prison, he had a spiritual experience: the angel Gabriel appeared to him and commissioned him as a prophet, commanding him to preach repentance, abolish fetish worship, and baptize converts. Released later in 1910, he began preaching in Liberia. Subsequently in 1913 he set out, striking eastward along the coastal belt of the Ivory Coast and onward as far as Axim in western Ghana. In December 1914 his meteoric career was rudely ended by the French, who arrested him and expelled him in January 1915. In a few months Harris had converted some 200,000 people, who embraced his spare message on first take and would abide a decade of colonial suppression and persecution before European missionary societies responded.

Between 1910 and 1913 Ivory Coast's resistance was broken through a program of military "pacification" under the French lieutenant governor Gabriel Angoulvant, who had local rulers disarmed and interned, villages destroyed and people re-grouped into new ones, a poll tax imposed, and, to pay for the tax, forced labor instituted. Harris plunged into this cauldron and out of it forged for people a bracing hope and consolation.

Thanks to several eyewitnesses, Harris's religious career is fully and richly documented, and the book marshals that evidence to present a unique historical figure. It is ironic that Harris has been little studied even by African theologians, though he was an authentic African voice. I fear that at $120, this book is unlikely to change that neglect very much. However, any lingering doubt as to his stature and achievement should be dispelled by this study.

—Lamin Sanneh

Lamin Sanneh, a contributing editor, is Professor of Missions and World Christianity at Yale Divinity School, New Haven, Connecticut.

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**Maryknoll, N.Y.**

In 1987 the Oxford Centre for Cross-Cultural Research on Women held a workshop on Western women missionaries and the reactions of non-Western women to missionary outreach. The book that resulted contains essays on women missionaries and women converts, focusing on nineteenth-century sub-Saharan Africa with a few studies on India and Latin America. Methodologies represented in the volume range from the strictly historical, to historical reflection related to current issues, to anthropological analyses based on fieldwork. The British missionary experience among women in former British colonies naturally dominates, but the inclusion of non-Western authors and of studies on missionary Catholicism broadens the scope of the volume.

The introduction by Fiona Bowie concisely sets the framework for the rest of the book. The issue of whether mission was a liberating or a negative part of colonialism for both women missionaries and converts emerges in many of the essays, most of which conclude that the results were mixed. Another key issue treated in the essays is whether and how the mission experience impacted women differently from men. The essays conclude that male and female experience, on the part both of the missionary and of the indigenous woman, diverged in key respects because of the subordinate role of women in both Western and African cultures. To take the example of missionary education, missionaries in Africa have generally encouraged domestic rather than academic training for women so as to create "Christian" families.

As in any anthology, some essays stand out. Valentine Cunningham's study of the ninetenth-century English missionary ethos in history and in fiction, Adrian Hastings's essay on the impact of Christianity on African women, and Fiona Bowie's analysis of Catholic attempts to define the Christian family in Cameroon are all creative and gripping. Overall, this is a solid volume with good bibliographies on an important topic.

—Dana L. Robert

_Lavinia Byrne, a British writer and broadcaster, is a collector of books on missionary women, and her love for these vol-

**Women and Missions: Past and Present**

_Anthropological and Historical Perceptions._


In 1987 the Oxford Centre for Cross-Cultural Research on Women held a workshop on Western women missionaries and the reactions of non-Western women to missionary outreach. The book that resulted contains essays on women missionaries and women converts, focusing on nineteenth-century sub-Saharan Africa with a few studies on India and Latin America. Methodologies represented in the volume range from the strictly historical, to historical reflection related to current issues, to anthropological analyses based on fieldwork. The British missionary experience among women in former British colonies naturally dominates, but the inclusion of non-Western authors and of studies on missionary Catholicism broadens the scope of the volume.

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—Dana L. Robert

_Dana L. Robert, a contributing editor, is Associate Professor of International Mission at Boston University School of Theology._

The Hidden Journey: Missionary Heroines in Many Lands.


Lavinia Byrne, a British writer and broadcaster, is a collector of books on missionary women, and her love for these vol-

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**Maryknoll, N.Y.**
The volume is a collection of excerpts on selected topics from women’s missionary literature, much of which is obscure and long out of print. The women featured are predominantly British Protestant missionaries to Asia during the nineteenth and early twentieth centuries, all of whom made important contributions to the modern missionary movement. Yet they have been largely forgotten—a key factor motivating the publication of the volume: “Gladys Aylward was one of the stars of the missionary movement. Like Mary Slessor and French and Cable, hers is a household name. How odd, therefore, to read Stephen Neill’s contribution to the Pelican History of the Church, Volume VI, entitled A History of Christian Missions (London: Hodder & Stoughton, 1964), and find not a single reference to any of them” (p. 55).

For those not familiar with Mildred Cable and the French sisters (Evangeline and Francesca), known as The Trio, the excerpts from their various books piece together an incredible adventure of faith and courage. Their pioneer evangelism in the Great Gobi Desert offers a fascinating glimpse of women making friends and converts in a strange land and struggling against the terrifying desert storms, which carried “volumes of sand that whipped and cut against our pavilion like a volley of musketry,” sometimes wrecking devastation on the tent-dwellers and travelers nonstop for days and nights.

A theme carried through the volume is that of sacrifice. No sacrifice, it seems, was too great to make for the privilege of preaching the Gospel. Florence Allshorn, Anglican missionary to Uganda, is a case in point: “Well what with all this loneliness, disheartening work, language, rats in your bedroom, lots of them, hyenas, leopards and jackals in the garden, . . . ants, bites by the hundred, you’ve simply got to grip on to all the courage you possess and fight and fight not to get under it all. The queer thing is that I have really been happier this month than I have ever been before; you get driven back and back on God every time” (p. 52).

The reader could wish for more background on the various missionary women featured. Some appear on the pages with very little context for those uninitiated in missionary women’s literature. Chapter topics are somewhat vague, and not all entries seem to fit the categories. The book also tends to reinforce the ideal of the “supercal” missionary—the kind of missionary hagiography that immortalizes Mary Livingstone, for example, as “a bright straightforward woman, no crooked way was ever hers.”

Overall, the book is a valuable addition to a personal or institutional library collection.

—Ruth A. Tucker

An Ecumenical Pilgrimage.


Paul R. Clifford never was a missionary, but he first became an important international figure for mission studies when he became president of Selby Oak Colleges in Birmingham, England, in 1965. There he was instrumental in the advancement of mission studies with the appointment of Lesslie Newbigin in 1974 as lecturer in Christian mission and ecumenical theology, and also in the mid-1970s with the creation of a new chair for mission at the University of Birmingham in cooperation with Selby Oak, and the nomination of Walter Hollenweger as the first professor of mission in this chair. Clifford was also
one of the founders of the International Association for Mission Studies in the late 1960s, and from 1974 to 1988 he served as treasurer of the association.

Now with this delightful autobiography we learn also about his youth and the years before Selly Oak, and his productive years after retiring from Selly Oak. In 1943 Clifford succeeded his father as senior minister of the West Ham Central Mission in London, a Baptist church with an extraordinary outreach in ecumenical service to the community. From 1953 to 1965 he was professor of homiletics and pastoral theology in the divinity faculty at McMaster University in Ontario, Canada, where he also established a department of religious studies for the university.

After retiring from Selly Oak Colleges in 1979, Clifford gave leadership for nearly ten years to the Foundation for the Study of Christianity and Society, which spawned several notable projects relating Christian faith to the problems of government and contemporary society. He also served a term as chairman of the Reform Club in London. In the midst of all this he has continued to write; his latest book, The Kingdom of God: Fact or Fiction? was published in 1995.

In his various roles Paul Clifford became a legend, not only for his administrative prowess on behalf of academic work in relating the Gospel to society, but also for his unfailing kindness, compassion, courtesy, and good humor in dealing with colleagues in many parts of the world. Now eighty-two and retired in Eastbourne, he deserves our thanks and best wishes.

—Gerald H. Anderson

Gerald H. Anderson is Editor of the International Bulletin of Missiological Research and Director of the Overseas Ministries Study Center, New Haven, Connecticut.

Majesty and Meekness: A Comparative Study of Contrast and Harmony in the Concept of God.


Polarities are “links between two apparently opposite qualities that belong to or describe the same reality” (p. 11). In this work John Carman, professor of comparative religion at Harvard Divinity School, explores various occurrences of such paradoxes in the world’s major religions. Carman uses Hinduism to establish a baseline for his study, pairing Vishnu as “maintainer” with Siva as “destroyer,” Brahman as saguna (with personal qualities) with the One as nirguna (without personal qualities), and paraatma (supremacy) with saulabhiya (accessibility). In Buddhism “suchness” (formlessness) complements “compassion” (as seen in the personal form of Amida). Christians must resolve the tension between oneness and threeness as well as between “transcendent power” and “baby helplessness,” while Jews must deal with mercy and justice. Islam is the most difficult religion to analyze, since the notion of tawhid erases nearly all polar distinctions. Here Carman mentions Sachiko Murata’s comparison of Allah’s majesty with his beauty but fails to relate these ideas to the gender polarity noted by al-Arabi, who divided Allah’s attributes into masculine (al-sifat al-jamaliyya) and feminine (al-sifat al-jalaliyya). The book concludes with an exploration of the various ways in which these dualities have been transcended by mystics, and how—particularly in Christianity—they have been resolved by modern theologians.

Carman’s stated goal was that “the
recognition of various pairs of contrasting attributes—especially majesty and meekness, and justice and mercy—[might] help Christians better understand other religions. This objective is accomplished insofar as the philosophical and metaphysical aspects of these religions are concerned. Phenomenologists, however, would more than likely question the ultimate usefulness of such an approach, maintaining that few street-level adherents of these religions would be familiar with the idea of polarities, and that fewer still would feel the need to analyze and resolve them.

—Larry A. Poston

Larry A. Poston is Chairman of the Department of Missiology and Religion at Nyack College, Nyack, New York. He served with the Greater Europe Mission at the Nordic Bible Institute in Saffle, Sweden, from 1980 to 1984.

Toward a Contextualized Theology for the Third World.


An urgent issue in missiology today is the contextualization of the church, together with the articulation of its faith. Ken Gill, associate director of the Billy Graham Center Library (Wheaton, Ill.), has made an important contribution to this discussion. Originally a dissertation done in the Faculty of Theology at the University of Birmingham, England, under Walter Hollenweger, the work examines the theological development of Jesus’ Name Only Pentecostalism “to investigate an indigenous denomination in Mexico which has produced a contextualized theology, as opposed to the imported theologies of the majority of denominations in Mexico” (p. 231).

Beginning in Southern California, Jesus’ Name Only Pentecostalism impacted non-Wesleyan Pentecostals throughout the United States and Canada and spread, after 1914, to northern Mexico, where it became known as the Asamblea (later Iglesia) Apostólica de la Fe en Cristo Jesús (p. 57). The firm commitment to baptism only in Jesus’ name remains a distinctive feature of the church.

The strength of Gill’s work lies in its being an excellent case study in contextual theologizing. The work is exemplary in its extensive documentation, its sensitively developed narrative, and its winsome way of “tracing the process of theological development within the Mexican culture” (p. 242).

As a case study in indigeneity, the work raises a sticky question. Exactly what does it mean to be “indigenous”? The word is used in a number of places and is the subject of chapter 3. Is the Iglesia Apostólica indigenous to Mexico? The “oneness doctrine” originated with Pentecostalism in the United States, where some of the Mexican leaders (like Ysidro Perez) were trained (p. 82). And since 1944 the Mexican church has had an agreement with the U.S. church “to keep the two organizations as much alike as possible” (pp. 75–76, 81). This foreign origin is not too dissimilar from either older Protestantism or even Mexican Roman Catholicism, also imported. The dismally paternalistic American “Plan of Cincinnati” of 1914 (pp. 43–46) apparently influenced the Iglesia Apostólica as much as other Mexican Protestant denominations. Although they have preserved the Trinitarian baptismal formula, all Protestant denominations in Mexico have been heavily Christological in their emphasis, in reaction to the popular worship of the Virgin of Guadalupe. Finally, the unique Tabasco case resulted in indigenous forms of most
Protestant groups there, together with the Iglesia Apostólica.

It is refreshing to read a case study of a Pentecostal denomination highlighting Christology rather than the normally expected pneumatology. This work is stimulating, an excellent case study, and a valuable resource.

—Charles Van Engen

Born and raised in Mexico of missionary parents, Charles Van Engen served as theological educator, mission administrator, preacher, and evangelist in southern Mexico for twelve years. He is presently Associate Professor of Theology of Mission and Latin American Studies at the School of World Mission, Fuller Theological Seminary, Pasadena, California.

Church Growth: Principles and Praxis of Donald A. McGavran’s Missiology.


Donald A. McGavran was a major figure in mission studies in the twentieth century. Sakari Pinola, missionary to Taiwan from 1967 to 1985 and now director of the Domestic Department of the Finnish Evangelical Lutheran Mission, earned a master’s in theology from Fuller Theological Seminary, where he studied under McGavran. Church Growth shows deep respect for McGavran and his thought, along with an awareness of the critical responses the man and his ideas have elicited.

The study is divided into four chapters. Chapter 1, “Roots of McGavran’s Thinking on Mission,” identifies three sources of his thought: the Christian Church/Disciples of Christ, United Christian Missionary Society, and McGavran’s missionary experience in India, which included significant participation in a research undertaking. Pinola demonstrates that McGavran cannot be understood apart from the shaping influence of the Restorationist tradition in which he was rooted. Especially his ideas about the Bible, theology, and ecclesiology reflect the crucial influence of his own tradition.

In chapter 2, “Biblical Foundation of Mission,” Pinola discusses McGavran’s thought in terms of his views of the Bible, the church, God’s saving mission to the world, and the Great Commission.

Chapter 3 is entitled “Mission of the Church.” Here one encounters McGavran’s interpretation of the present-day “crisis of mission” (which he believed to be the fruit of bad theology of the ecumenical movement), mission as evangelism, and reaching the unreached. Although Pinola amply documents the debates that went on between McGavran and those he opposed, it would have been worthwhile to have evaluated more fully McGavran as a polemicist.

Chapter 4, “Factors Advancing Church Growth,” traces the development of McGavran’s key ideas: receptivity, homogeneous unit principle, and people movement conversion.

This is a comprehensive study, and yet certain themes are insufficiently treated. The relationship of McGavran to Roland Allen is referred to, but the ambiguity remains. Neither does Pinola do justice to the role of pragmatism in the Restorationist tradition and in McGavran’s thought in particular.

This is a reliable and useful study that all seminary libraries should own.

—Wilbert R. Shenk

Wilbert R. Shenk, a contributing editor, was director of the Mission Training Center, Associated Mennonite Biblical Seminary, from 1990 to 1995. In the fall of 1995 he will join the faculty of the School of World Mission, Fuller Theological Seminary, Pasadena, California.

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David Block, Ibero-American bibliographer at Cornell University Library, amply demonstrates his ability by bringing together in this work a wealth of new bibliographic detail from archives in Rome, Spain, Peru, Bolivia, and the United States. A quarter of the book is taken up with helpful charts, appendixes, notes, bibliography and index, all concerning the methodology and results of Jesuit mission to the region they called Moxos, from the period 1536–1767. This area is now part of the provinces of Santa Cruz, El Beni, and Pando in northeast Bolivia. The work therefore fulfills his objective “to expand knowledge of daily life in the missions” (p. 4), and it provides us with a sound basis for a comparison and contrast with other Jesuit mission endeavors such as Paraguay and Mainas (an ill-defined area of the upper Amazon, mostly in present-day Brazil), Ecuador and Peru, and the subsequent change and decay of the missions up until 1880. One nugget of this type of data is his description of methods of financial support for this type of frontier mission, which included the running of profit-making haciendas on the coast of Peru, using black slave labor.

Block’s hypothesis, however, that “mission culture bridged Moxos’ ancient and modern worlds, giving the native people a breathing space between autonomy and dependence” (p. 10) is something that readers or descendants of Moxos in Trinidad, Santa Cruz, and other towns in the lowlands of Bolivia might want to see more closely reasoned.

—G. Stewart McIntosh

G. Stewart McIntosh is missiologist for Mac Research, Scotland, with thirty years’ mission experience in the Andean republics. He is a Scot and a member of the Latin American Theological Fraternity.

Breath Becomes the Wind: Old and New in Karo Religion.


Simon Rae, now principal of Knox Theological College in New Zealand, lived first among Karo Batak who had gone to Java, then for two years in Karo country in northern Sumatra. Here he tells the story of the Karo, their primal religion (called perbegu for its focus on the begu, the spirits of the dead), and the planting and growth of the church. While Dutch missions began among the Karo in 1890, twenty-seven years after Nommensen went to the neighboring Toba Batak, Christianity, like Islam, was largely rejected as foreign. There were still only 5,000 baptized Karo Christians in 1940, and the work revolved around missionaries and teacher-evangelists.

A providential visit by Hendrik Kraemer prodded the establishment of the church as an independent Karo institution, the Karo Batak Protestant Church, or GBKP, with the first synod held in 1941 and the first two Karonese sent off to seminary. During the Second World War and the war for independence that followed, the church became truly Karo and
grew rapidly under Karo leadership. Lay leaders were trained in evangelism by an English OMF couple, and Karo music, earlier rejected by missionaries and the church, began to be used in the seventieth anniversary celebrations. By 1970 the church had a membership of 85,000, out of a population of 300,000, though adherents of the primal religion still outnumbered the Karo dispersion (p. 225).

Rae tells the tale well. He is weak in making sense of the kinship ties that are the fabric of the society but recommends Karonese anthropologist Singarimbun, who describes them elsewhere brilliantly. And the choice of the title, Breath Becomes the Wind, taken from a list of changes the Karo believe to occur at death, is never explained.

—H. Myron Bromley

H. Myron Bromley, retired missionary translator, served with the Christian and Missionary Alliance in the Lower Grand Valley Dani area of the Balim Valley in highlands Irian Jaya, Indonesia, from 1954 to 1992.


The author, professor emeritus of English at the University of California, Los Angeles, and the second of two children of American Presbyterian missionaries, was reared in China. This volume, as well as an earlier one published in 1945, is based on recollections of his childhood. Though adroitly written and marvelously entertaining, readers expecting serious reflections on what it meant to be a child of missionary parents in early twentieth-century China, or a probing analysis of the influence of Protestant Christianity on Chinese culture, will likely be disappointed. Minor Heresies is a nontraditional collection of anecdotes recounted primarily to interest and amuse. One should not conclude, however, that the tales are frivolous or unrelated to missiological issues. Espey’s perspectives on his father’s sense of calling, involvement in the Student Volunteer Movement, and efforts to Christianize the Chinese are related with ample seriousness. Nonetheless, I never felt I was reading history or even biography. Rather, it was as if I were listening to the musings of an experienced and skillful reconteur. Espey’s sister’s attempts to convert their Chinese cook, for example, the family’s prayer times, listening to a variety of missionaries pray, their pretentiousness, their assertions of their prerogatives, and their unwillingness to embrace the Chinese or their culture are explicitly though cleverly narrated. Disturbing, nonetheless, are the many examples of racial and religious prejudice, discrimination, and abuse, not only of the Chinese, but of others as well. One will read few, if any, more poignant descriptions of anti-Semitism than the author’s account of the emotional and physical hurt inflicted on Espey’s young and bewildered Jewish classmate.

The initial purpose for recalling these experiences, Espey says, was to set forth his “convictions concerning the entire mission movement”—an aspiration, it seems to me, he scarcely realizes. For the picture is incomplete, and it is undocumented. Consequently, one is left with the sometimes charming and other times dis-
quieting recollections of a child. For literary diversion, I heartily recommend Minor Heresies. But be advised, despite the string of engaging and fascinating stories, for those who want critical biography or who yearn for a romanticized account of missions and missionaries in China, this book will be less than pleasing.

—Alan Neely

Alan Neely is Henry Winters Luce Professor of Ecumenics and Mission, Princeton Theological Seminary, Princeton, New Jersey.


Octavius Hadfield was one of the most outstanding Church Missionary Society (CMS) missionaries in New Zealand. He arrived in 1839 at a significant transition point for the mission and the Maori. The pioneering missionary period was almost over, and Maori were largely evangelizing themselves. Hadfield’s abilities in establishing schools and developing indigenous leadership in the center of the country were well used. For the Maori, 1840 marked the signing of the Treaty of Waitangi with the coming of British government and the influx of European settlers. As a “friend of the Maori,” Hadfield was an expert in Maori land rights and an interpreter of the complex Maori social and political context. He was fearless in defending Maori against European aggression and suffered considerable criticism from his detractors for doing so. His strong evangelical faith was expressed through the Anglican Church, in which he became an archdeacon, bishop (of Wellington), and primate (archbishop).

Lethbridge has written a sympathetic, well-illustrated biography that gives attention particularly to Hadfield’s Maori ministry but underplays his later years as a bishop. Hadfield’s destruction of some of his personal papers has deprived the historian of much valuable material, but Lethbridge has quarried the remaining sources diligently. The lack of footnotes and a list of primary sources is a weakness in the book.

The discursive style of the author leads him into some historical byways while some contemporary comments will make sense only to New Zealand readers. This is not, as the author acknowledges, “a definitive biography” (p. 14). Lethbridge’s achievement is in setting Hadfield’s early missionary years within their complex historical context and revealing Hadfield’s considerable personal strength, his battle with chronic ill health, and contributions in the face of both Maori and European opposition.

—Allan K. Davidson


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Announcing 1995–1996

OMSC welcomes into residence this year Drs. James A. Cogswell, J.A.B. Jongeneel, and David Harley. Dr. Cogswell is a former Presbyterian missionary in Japan, Asia secretary, and director of the World Service and World Hunger Program for the Presbyterian Church (U.S.A.). Dr. Jongeneel, a former missionary in Indonesia, is Professor of Missions and Ecumenics, University of Utrecht, Netherlands. Dr. David Harley is a former missionary among the Falasha people of Ethiopia and served for many years as Principal, All Nations Christian College, Herts, England. In addition to providing leadership in OMSC’s Study Program, the Senior Mission Scholars are available to residents for counsel regarding current mission research and writing projects.

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This volume, edited by R. S. Sugirtharajah, lecturer at Selly Oak Colleges, Birmingham, is a collection of articles from Asian theological reviews and books of the last decade. It is a selection of representative articles that break new theological ground. The book, divided into four sections, definitely has a novel presentation.

"Speaking among Ourselves" is a theological reflection on marginalized groups such as the Buraku communities of Japan, the Dalits and the Adivasis of India, and the Korean women who battle against han (feeling of oppression and resentment), a Korean version of karma. "Speaking out of Our Own Resources" uses Asian cultural and religious resources to reflect upon Christian themes. "Speaking out of Our Personal Encounters" is mostly biographical, with the authors' experience of other religious traditions becoming the focus of theological reflection. "Speaking for Ourselves" directs its theological attention to Asian concerns such as the right to minority identity in the Taiwanese context, Korean reunification, human rights from an Indian perspective, the environmental crisis, and ethnic conflicts in Sri Lanka.

The book is very readable, cluttered by critical apparatus and abstract language. It deals with very concrete problems and peoples hitherto neglected by theology. The writers move away from universal theological reflection to concrete problems and peoples. Theological reflection with the aid of Asian cultural and folkloric resources can make a real contribution to theology in general.

This reviewer finds the first three sections interesting reading. One regrets the absence of any mission concern in Asian theology in the book. Is the absence accidental or intentional? This is one area in which Asian theology seems to be seeking no new frontiers or is at frontiers with no clear demarcations.

—Sebastian Karotemprel, S.D.B.

The Martyrs of Papua New Guinea: 333 Missionary Lives Lost during World War II.


The fiftieth anniversary of the end of the Second World War in 1995 offers the opportunity to remember all the people who lost their lives, especially those who were killed simply because it was claimed that "they were different from the "we" group, or that they stood for the "wrong" values.

Theo Aerts, national secretary for ecumenism of the Catholic Bishops Conference in Papua New Guinea, presents a documented account of those missionaries who lost their lives when World War II caught up with Papua New Guinea. Most of the victims were Roman Catholics, but in fact all churches were affected. The book gives space to the various Roman Catholic congregations, the Anglicans, the Lutherans, the Evangelical Church of Manus, the Salvation Army, and the Seventh-day Adventists to tell their part of the story. Nationals and expatriates were trapped, often without any possibility to escape or resist. People were bombed, poisoned, or executed.

In its most moving parts the book shows that time and again there are people who, while facing the utmost danger, place their convictions and opportunities to help others above their own concerns for survival. John Tschauder's essays show that this selflessness also applied to some of the Japanese soldier guards belonging to a different religion. In doing so, they show that "human freedom and dignity" are not just empty words. Were they all "martyrs"? The editor in his introductory essay wonders about the appropriateness of the book title. The constituent idea of martyrdom claims a relationship between those who lost their lives as a matter of Christian commitment and the person of Christ. By definition, being martyred cannot be a human activity, and yet in its very passiveness it carries a strong Christian witness. The book is a powerful testimony to this fact.

A documentary list of these martyrs, a series of photographs, a concluding essay by Aerts interpreting these war experiences of the once fiercely competing missionary organizations as seedbeds for today's ecumenism, plus a bibliography, a set of maps, and an index add to the value of the book.

—Theodor Ahrens

Since 1987 Theodor Ahrens has been Professor of Missiology and Ecumenics at the University of Hamburg and Chairperson of the Academy of Missions at Hamburg University. A Lutheran pastor, he has served with the Lutheran Church in Papua New Guinea, mainly at the Melanesian Institute for Pastoral and Socio-Economic Service.

Evangelization and Culture.


Shorter defines the integral elements of evangelization as inculturation, liberation, and dialogue. The concept of inculturation is employed by Roman Catholic theologians to refer to what Protestants commonly call contextualization. Shorter suggests that the goal of evangelism is the conversion of both the individual and the culture. "To become more authentic and more faithful to its underlying truth, a culture must 'die and rise again' under the impact of evangelization" (p. 36). Inculturation involves dialogue with adherents of competing religious systems, by which the evangelist seeks to contextualize the church's universal traditions centered in Jesus Christ.

Much of the book is given to a discussion of the inability of the Roman Catholic hierarchy to implement the commitments of the Second Vatican Council to the principles of inculturation. Shorter argues that the hierarchy must work to achieve a culturally polycentric, koinonia church committed to theological dialogue within new basic communities, and developing church law and liturgy that reflects the local churches.

Using illustrations from Africa, Shorter defines a basic Christian community as "a cell of committed Christians at the service of the church and the world," which commits itself to reflecting upon the Word of God and seeking to live by it in a community of prayer and worship. Its objective is "to penetrate the local culture..."
International Bulletin

“Lausanne”—What Does It Mean for Mission?

For many readers of this journal, the single word “Lausanne” conveys a world of meaning. But this can hardly be expected to be the case for all. For those unfamiliar with the subject, the title of this article may seem strange. It would probably be more appropriate to talk about the Third Lausanne Conference, which was held in 1994. However, the purpose of this article is to provide an introduction to the Lausanne movement, which has been going on for over 60 years.

The Lausanne movement began in 1948 when several Christians from different denominations and countries, including Annie Slice, gathered in Lausanne, Switzerland, to discuss their shared concerns about the spread of Christianity around the world. The movement has since grown to include thousands of participants from over 100 countries.

The Lausanne movement is concerned with the proclamation of the Gospel and the witness of the church in the world. It seeks to bring together Christians from different backgrounds to work towards a united and effective witness for Christ.

In this article, we will explore the history and significance of the Lausanne movement, as well as its current challenges and opportunities.

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and bring the values of the gospel to bear upon it, as well as to discover authentic ways of living the same gospel in accord with the traditional outlooks and forms of expression of this culture" (pp. 144-45).

As an anthropologist, Shorter recognizes how the Roman Catholic Church has struggled with Eurocentric syncretism, which has constrained and inhibited its effectiveness in evangelization. While Shorter sees the necessity of polycentric Christian communities, this is incompatible with church hierarchy. I would argue that authoritarian, hierarchist, individualist, and egalitarian expressions of the church are all valid, given his Christological basis of inculturation.

Sherwood Lingenfelter

Claiming the Promise: African Churches Speak.


This collection deals with the report of the Mombasa symposium "Problems and Promises of Africa" organized by the All Africa Conference of Churches (AACC) in 1991, the report of the AACC Sixth General Assembly of 1992, and personal reflections and researches on the experience of Christianity in Africa written on different occasions and for different purposes. The eighteen topics in the collection are organized around six subthemes: Christianity in Africa (two topics), report of the Mombasa symposium (one topic), report of the AACC Sixth General Assembly (four topics), women's perspectives (three topics), the challenges of governance (four topics), and African religious traditions (four topics). Desmond Tutu, the archbishop of the Anglican Church of South Africa and president of AACC, contributed the postscript "Vision and Hope."

This collection makes it clear that despite oppression from indigenous culture and the socioeconomic and political oppression experienced in the continent, African Christianity is vibrant because African Christians are sustained by faith in a God who they know is in control and is capable of turning things round. With this faith they struggle to claim the abundant life that Jesus promises in John 10:10.

Western Christians are often not aware of the developments taking place in contemporary Christianity in Africa. The Christian church is a family, and this makes such awareness necessary for meaningful interaction and relationship. To this end, the Friendship Press has done a great service to the Christian church by the publication of these reflections coming mainly from African churchmen and churchwomen.

—Justin S. Ukpong

Justin S. Ukpong, a Catholic priest from Nigeria, teaches at the Catholic Institute of West Africa, Port Harcourt, Nigeria.


Kathleen Lodwick, associate professor of history at Pennsylvania State University, has previously dealt with the broad sweep of mission history in her two-volume work The Chinese Recorder Index. Now she has turned her attention to an in-depth study of the missionary career of a single woman on the island of Hainan under the Presby-
terian Board who wrote home every week to tell her family of her day-to-day activities. The book’s charm and authenticity lie in the author’s meticulous use of this correspondence, which provides an intimate look at life and relationships on the mission compound and with the Chinese Christian community.

Margaret Moninger was a remarkable woman whose career included many different work assignments and cut across many divergent interests: principal of girls’ schools, the first woman to itinerate among the Miao tribes, “where no white woman had ever been” (p. 78), collector of rare botanical specimens, mission treasurer, correspondent and member of the Presbyterian China Council. Her years on the island span three tumultuous decades of political strife. Margaret’s experiences include the May 4 student demonstrations, the anti-Christian movement, the murder of a missionary colleague by bandits, and finally the Japanese invasion of the island, which brought to an end Margaret’s missionary career. Through it all, Margaret’s delightful sense of humor stood her in good stead.

Margaret seldom wrote of her religious experiences, but no one doubted the genuineness of “her call to service and a call to live a life of fun and excitement” (p. 217). In the end, fulfillment came in the accomplishments of her educational work and the recognition of her leadership role in the mission and church.

—G. Thompson Brown

G. Thompson Brown, Professor Emeritus of Colunbia Theological Seminary, Decatur, Georgia, was formerly China liaison for the Presbyterian Church (USA).

Dissertation Notices

From University of Utrecht, The Netherlands

Jerense, P. Jeren G.

Kim, Kyung Jae.

Siwua, Richard A. D.

Voudenberg, Johan A.
“Uw koninkrijk kome: Het Utrechtsch Studenten-Zendingezelschap Eltheto Hè Basileia Sou (1846-1908)” (Thy kingdom come: The Utrecht student missionary society Eltheto Hè Basileia Sou [1846-1908]).

Zamuel, Hesdie S.
“Johannes King: profeet en apostel van het Surinaamse bosland” (Johannes King: Prophet and apostle of the Surinam forest).

These Ph.D. dissertations were completed in 1994. All except the one by Siwua (in Indonesian) have been published; copies may be obtained from Boekencentrum, Postbus 28, 2700 AA Zoetermeer, The Netherlands. The dissertations in Dutch include a summary in English.
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Blakely, Thomas D., Walter E. A. van Beek, and Dennis L. Thomson, eds.

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