A century ago John R. Mott happily reported that library collections devoted to missions were being established in North American seminaries and that “missionary intelligence”—in the form of “two or more missionary periodicals”—was to be found in most institutions. By any contemporary standard, that sounds like a famine of resources.

Although the mission researcher today may have to travel across an ocean to gain access to a particular repository of resources for mission research, once he or she arrives, the treasure is likely to be deep and wide. But the issue of expense and feasibility is acute, particularly for scholars situated in the non-Western world. For many, the famine of resources for mission study is as real as ever.

In this issue A. Christopher Smith recounts fifteen years of dreams, discussions, and proposals to facilitate the global sharing of mission resources—and a major step forward through computer technology, to be unveiled by the end of 1995.

On the statistical side of mission research, our colleague David B. Barrett contributes a biblical rationale for the new science of “missiometrics.” Barrett’s contention is that unless we avail ourselves of computer and electronic communications technology, the complexity of our world will make it impossible to monitor the progress and understand the challenge of Christian mission.

To return to the subject of resource sharing, an important investigatory aspect, noted at several points in Smith’s report, is the Mission Studies Resources Development Project, conducted by Stephen L. Peterson and Jonathan J. Bonk in 1993 and 1994, under a grant from the Pew Charitable Trusts. Several lines from the report caught our eye: In many regions “children and grandchildren of the first generation of converts can remember the tentative planting of Christianity in their midst. Frequently these persons are holding letters, documents, and books from those early generations…. These are the materials which now must be conserved in viable archival and research centers.” And again, “Mission studies prosper as mission itself is pursued, and mission itself produces the documentation which nourishes mission research.”

It is now possible to envision the day when mission scholars in every corner of the globe will be able to turn on a modem, type in a computer access code, and find a feast of mission research resources.
Mission Research and the Path to CD-ROM: Report on the Global Quest to Share Information

A. Christopher Smith

In 1991, when Gerald H. Anderson, editor of this journal, surveyed developments in mission studies, he concluded that the 1970s and 1980s had seen "a remarkable resurgence of scholarship in studies of mission and world Christianity."1

In the midst of that resurgence, missiologists began to recognize that the revolution in information technology presented a challenge to their field. Of special concern was the need to make mission research materials available on a global scale. Harold W. Turner, director of the Centre for New Religious Movements at Selly Oak Colleges, Birmingham, England, put it thus: "Here we have two of the great new facts of the late twentieth century: first, the information explosion and, second, the growing sense of moral responsibility and Christian duty to share this new wealth around the world. Add the third great development of our time, the technological revolution in the means of communication, and we are given the means of fulfilling this duty."2 Turner’s own contribution was to use microfiche to share his center’s vast collection of data about new religious movements in the global South.

As electronic communication gained momentum in the mid-1980s, Paul Jenkins, archivist of the Basel Mission, who served as chair of the Documentation, Archives, and Bibliography Working Group of the International Association for Mission Studies (IAMS), stressed the importance of avoiding “an electronic Tower of Babel.” Jenkins and his colleagues feared that missiological research centers and libraries might invest in mutually incompatible computer equipment “in a way which inhibits rather than promotes cooperation and the sharing of information.”3

Anderson’s survey included reference to the potential of electronic development, collection, and distribution of data. But as recently as 1991, when Anderson did his research, much remained unrealized. Since then, however, solid forward steps have been taken. Thus the need for the present report of what has transpired in the English-speaking world during the first half of the 1990s to bring electronic information sharing to a new level of fruition.4

Precursors in Information Sharing

Between 1980 and 1992, the IAMS Documentation, Archives, and Bibliography project (DAB) was the leading international forum for discussing electronic development of missiological bibliography, databases, collections, and archives. Its focus was on the development of scholarly infrastructure, and particularly the electronic instrumentarium, of mission studies. The key mover was Andrew F. Walls, director of the Centre for the Study of Christianity in the Non-Western World (University of Aberdeen; later, University of Edinburgh), the acknowledged dean of mission bibliographers.

The first substantive meeting of the DAB group took place in Rome in July 1980. Cees J. Hamelink opened proceedings with a paper entitled “The Information Revolution, Christian Scholarship, and the Third World.” David J. Bosch, editor of Missionalia, played a leading role, urging the adoption of an “internationally acceptable and accepted classification system for missiology.” Andrew Walls’s concluding presentation, “Mission Studies and Information Management: The End of the Beginning,” focused on appropriate technology for advancing missiological archival and documentation work.

Subsequent meetings involved discussions with the American Theological Library Association (ATLA) in the hope that its Religion Index database could be expanded to meet the missiological concerns of IAMS members. IAMS also looked for assistance in the development of a common thesaurus (a list of key words that can be computerized to facilitate comprehensive information retrieval).5

At the 1985 meeting of DAB in Harare, Zimbabwe, Stephen L. Peterson, at that time librarian at Yale University Divinity School and one of DAB’s key contributors, presented “Proposals for an International Cooperative Missiology Data Base.” But unanimity proved elusive. In spite of the danger that data sharing would be impeded by each party doing bibliographic work in its own way, DAB members found it difficult to agree on critical questions for future action in their field. Cross-cultural tensions hindered progress, and a decision was taken simply to focus on building up a loose and informal network in line with natural patterns of relationships.

As a result, progress on the electronic missiological front was slow and episodic. Discussions continued, but achievements were individual in nature, depending particularly on the pioneering efforts of a few dedicated mission bibliographers, such as Turner, Walls, Jenkins, Bosch, Willi Henkel, Leny Lagerwerf, and, more recently, Norman Thomas. A special weeklong workshop in Paris in 1987 held out hope for cooperation in missiological indexing, but long-standing difficulties and complications prevented successful implementation.

Thus a sense of weariness set in, and in Rome in 1988 there was a changing of the guard as the first cohort of DAB leaders handed the baton over to younger mission researchers, some of whom had significant computer skills. Further DAB meetings were held, and between 1989 and 1991 DAB volunteers gave an intense amount of effort to evaluating computer systems and software, to developing custom-made software, and to building a common thesaurus.

Unfortunately, when IAMS met in Hawaii in August 1992, it...
Personal communication links between northern and southern colleagues must be developed before technological relationships are possible.
financial reasons little could be done to make this important data accessible beyond the confines of the local host institutions. A statement in English, Spanish, and French was issued reflecting financial reasons little could be done to make this important data cross-cultural bibliographic software and an accompanying the­

on how best to stimulate and support new scholarly initiatives in the study of mission and non-Western Christianity. One outcome of the New Haven meetings was an exploratory project, also funded by Pew, known as the Mission Studies Resource Development Project (MSRDP). Headed by Stephen Peterson and Jonathan Bonk (Providence Theological Seminary, Manitoba), MSRDP began its investigations in January 1993; its findings were submitted to Pew in September 1994. Among other things, the report, published by MARC in the spring of 1995, highlighted the potential of CD-ROM technology.

Meanwhile, DAB had negotiated (in 1992) the transfer of its software development project to GMI; several key DAB members had joined forces with GMI, bringing with them IAMS/ DAB values; and GMI had decided to undertake a project at the cutting-edge of missiological computing. With input from IAMS members and from associates who convene annually in the International Conference on Computers and Mission, GMI was ready to launch a full-fledged project in missiological resourcing for researchers, practitioners, and administrators, particularly in the Two-Thirds World. Building partly on the bibliographic software inherited from DAB, GMI programmers set out to foster a new order of electronic publishing for mission studies.

GMI’s Pilot Project

Along with others, GMI was concerned that the history of scholarly research has seen too much of Westerners obtaining low-cost information from the Third World and then selling it for substantial profit in the West. Something had to be done about the situation in which many North Atlantic institutions hold rare deposits of non-Western materials that are often unavailable in the countries of origin. Thus GMI decided to take steps to resource local leadership development and ministry formation programs overseas. GMI was also committed to the principle that information technology must be an ally of, and not a substi-

North Atlantic institutions often hold rare deposits of non-Western materials that are unavailable in the countries of origin.
of data in the form of custom-designed minilibraries and information centers, and at a fraction of the cost normally associated with non-Western acquisition of books, databases, and research tools. A compact disc holds 660 megabytes of data; by comparison, a high-density IBM PC-compatible diskette holds a mere 1.4 megabytes. To provide a sense of scale, a collection of 200 important books or 300,000 bibliographic records can be stored on a single CD-ROM disc. The cost, when produced in batches of 100, is less than $100 per disc. A further advantage is the ease of shipping one CD overseas (and clearing customs!) as compared with a box of diskettes or tapes. Then there is the greatly enhanced capacity to conduct sophisticated, integrated searches on CD-ROMs as compared to dealing with hundreds of separate diskettes.

GMI’s DMEP project may be viewed as an experiment in helping users, especially those in the Two-Thirds World, overcome local and systemic restrictions and equipping them with resources for leadership development and theological education as well as mission planning and management research activities. It has the capacity to advance missiological research by effecting more immediate forms of cross-fertilization—ecumenical, cultural, and institutional—between information providers; by conducting new levels of integration between different types of data (statistical, cartographic, textual, bibliographic, book-review, and curricular); and by making heterogeneous, comparative data accessible to users in all sorts of geographic locales. As long as some form of electrical power is available, the technology is not restricted to major urban centers. This approach transcends the limitations of First World publishing, marketing, and distribution of books and journals and introduces many advantages that book and microform publishing could never provide. Even more important, it provides a very cost-effective medium by which scholars in the Two-Thirds World can publish their work and gain international visibility, instead of being stymied by publishing or distribution bottlenecks in their own regions. GMI decided to focus its DMEP project on a small number of strategically positioned institutions in Africa and Asia that are most ready to take advantage of computer information systems. Institutions with limited financial resources, as well as some that are better established, are included. This reflects GMI’s determination to support individuals whose ability to conduct research, share data and results, stay current in their respective disciplines, and contribute to solving problems faced by their countries has been thwarted in the past by international inequities.

Initial steps in the DMEP project involved (1) taking cross-cultural soundings of local agendas, research needs, computer use (and absence thereof), and learning styles; (2) designing the software and configuration of the CD systems with input from users, allowing technical adjustments to be made en route; and (3) testing the training materials for the DMEP software.

A key axiom has been that it makes all the difference in the world how new systems are introduced to a culture. DMEP proceeded on the assumption that an integrative, cooperative approach works best, especially when the technological applications are introduced via networks of trusted people. This means taking steps to ensure that computer failure because of minor technical problems does not jeopardize local users’ operation of their equipment. A key policy, therefore, has been to get new users of the missiological CDs established in strong support groups and user groups for peer encouragement and assistance. These principles were highlighted in the Pew MSRDPE report: “Enabling and stimulating local centers of resource development in the developing world is the most effective means of strengthening the resource base for missions studies” in general. To accomplish this goal, “the yoking of local needs and local resources is of paramount importance and the availability of local, or at least regional, support is essential.” If that is achieved, those centers will then be able to “develop the internal capacity to assume a leadership role in research resource development for mission studies.” The report also observed that “word processing, desk-top publishing, and CD-ROM applications are very important first steps. They bring immediate benefits to their users, create a local climate of acceptance and comfort with technology, and provide these contexts with an experiential base from which they may develop future applications.”

20:21 Library: First Effort of DMEP

DMEP aimed at providing a wide range of information that would help facilitate the policy and decision-making of mission agencies around the world. With significant funding from the Pew Charitable Trusts, GMI decided to begin with a CD-ROM “library” of bibliographic materials and pioneering missiological studies. The first step was to invite key missiologists and organizations to contribute one or more of their best documents, databases, or bibliographies for inclusion in the 20:21 Library (so named after John 20:21: “As the Father has sent me, so send I you”). Negotiations included a commitment on the part of the information providers to forgo royalties, at least for the initial CD-ROM, in order to keep prices as low as possible. The first offering of the 20:21 Library, due for release by December 1995, includes the full text of missiological monographs such as William Smalley’s “Doctoral Dissertations on Mission . . .” from the July 1993 issue of the International Bulletin of Missionary Research; major bibliographies such as the massive cumulative index of the International Review of Mission; statistical, linguistic, and descriptive databases such as Wycliffe’s SIL Ethnologue; mission directories and handbooks; a compilation of current global evangelistic strategies focused on unreached peoples; John Mbiti’s pace-setting collection of 1,500 proverbs of the Oromo of East Africa, with translation and commentary; G. Stewart McIntosh’s annotated English translation (1994) of José de Acosta’s seminal sixteenth-century missiological treatise on the theme of preaching the Gospel in the Andes; Harold Turner’s pioneering collection of new religious movements; and GMI’s “GIS” (Geographical Information Systems), with its sophisticated maps depicting the world Christian movement and other faiths from many different angles.

Subsequent editions of the 20:21 Library will include missiological dissertations and theses selected to be of maximum use for master’s degree missiological extension programs in various parts of the world. As the library expands, the 20:21 CDs will enable traveling lecturers to bring along with them significant collections of well-integrated missiological resources, with
complete search and output facilities—a tremendous boon in restricted-access areas. These research resources should provide significant models and knowledge updates for scholars and leaders as well as a wealth of contextual information on the church and its worldwide mission.\(^\text{22}\)

As publishers and other information providers release more data for inclusion in the 20:21 CDs, users will increasingly be able to do such things as:

1. Search through several of the world’s major mission bibliographic collections, cumulative for decades.
2. Find out what is in print in the field of mission studies, what has been reviewed in journals, and where to get it.
3. Get electronic copies of books, articles, dissertations, documents, and reviews that are hard to obtain or access in print.
4. Search the full text of documents, reports, and so forth, within a mission organization or Christian network.
5. Produce custom bibliographies and reading lists.\(^\text{23}\)

### Envisioning Future Developments

Depending on funding, GMI plans to produce one or more CD discs per year, drawing on significant advice and input from users in the Two-Thirds World and strategic servers of the world Christian movement. They will provide first-rate bibliographic services for librarians because of their unique custom-made software and search facilities. Typically, the CDs will include all sorts of bibliographic software, mapping, textual and statistical data, and significant portions of various mission-related journals. The trend will be to produce CDs that are focused on one data type (e.g., textual materials, such as commentaries, translations, and major works on specific topics), one region of the world, one topic (such as Christian-Muslim relations), or curricular materials (such as a modular program in mission studies or new religious movements). One idea under consideration is to work with key African educational institutions to produce an annual electronic journal or yearbook for African theological and religious studies. This resource would contain articles from

### Noteworthy

#### Announcing

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 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.

The Thirteenth International Congress on Archives will take place in Beijing, China, September 2-7, 1996. The congress theme is “Archives at the End of the Century: Taking Stock and Looking Ahead.” Mission archivists are encouraged to participate. For further information contact: Organizing Committee, XIII International Congress on Archives, 21 Feng Sheng Hutong, Beijing 100032, China. Fax: (86-1) 607-9671 or (86-1) 602-0931.


The Church Missionary Society (CMS), London, marked its 196th birthday celebrations in April 1995 with a change of name. It is now the Church Mission Society.

#### Personalia

The Church Missionary Society (CMS) has appointed Diana Witts as general secretary. The first woman general secretary of CMS in its 196-year history, she succeeds Bishop Michael Nazir-Ali, who became Bishop of Rochester, England, in 1994. Witts went to Kenya as a missionary in 1976 and, more recently, was CMS regional secretary for West and Southern Africa and Sudan. In 1994 she was awarded the Cross of St. Augustine by the Archbishop of Canterbury.

Died. Sione Latukefu, Tongan historian, on June 2, 1995, in Canberra, Australia. He was 65. He was an ordained minister of the Free Wesleyan Church of Tonga and was also the first Tongan-born professional historian. He received his doctorate from the Australian National University, producing a dissertation that was later published as Church and State in Tonga (Honolulu: Univ. Press of Hawaii, 1974). He spent most of his teaching years as professor of history at the University of Papua New Guinea and late in life served for a term, 1989–1991, as Principal of the Pacific Theological College in Fiji.

Died. Jan Marinus van der Linde, Dutch missiologist, on July 6, 1995, in Zeist, Netherlands. He was 81. He served as a Reformed minister in the Netherlands and as a Moravian missionary in Surinam. In 1958 he was appointed as professor of missions at Utrecht University. His chief missiological books deal with the history of missions in Surinam. He also wrote authoritative studies of Jan Amos Comenius.

Died. Akanu Ibiam, (formerly known as Sir Francis Ibiam), Nigerian medical missionary, educator, and statesman, on July 1, 1995, in Enugu. He was 88. Ibiam renounced a well-paid government post to serve as a pioneer medical missionary of the Church of Scotland, and later as principal of the Hope Waddell Training Institute. A leading figure in Nigerian educational development, he was knighted by the British government in 1951 and at independence became governor of Eastern Nigeria. In the Nigerian Civil War he renounced his knighthood in protest at British support for the Federal Government. After the war he returned to medicine and worked for reconstruction and reconciliation. He was a founder of the Bible Society of Nigeria and at one time chaired the council of the United Bible Societies. He also chaired the committee that created the All Africa Conference of Churches (AACC), and he led the AACC peace mission to Sudan. He served as a president of the Christian Council of Nigeria, the AACC, and the World Council of Churches. At home he was a respected traditional ruler, with the titles Eze Ogo Isiala I of Unwana and Osuji of Uburu.
journals published around the continent, various indigenous dissertations, and contributions from archival collections. Such a model could be adapted for use by theological, missiological, and religious studies associations and networks in other regions of the world.

Several high-priority projects are now in process. When completed, they will be ideal additions to CD-ROM collections: the forthcoming second edition of David Barrett’s World Christian Encyclopedia, Norman Thomas’s American Society of Missiology bibliography of 10,000 missiological items in English and several European languages, and missiological dictionaries. But until royalty rights, marketing parameters, and funding needs are addressed adequately, some of these strategic resources will be hard to access beyond North Atlantic lands.

Another key element in making electronic libraries feasible is the ability to scan printed originals. At the moment, scanning technology is not reliable enough to be cost effective. Extensive human intervention is often needed to assure accurate data transfer from paper to electronic media, especially where poor originals and computer graphics are concerned.

GMI envisions the day when important centers in the Two-Thirds World will have access to the Internet. Already in the First World, researchers can access World Wide Web Home Pages via the so-called information superhighway. At the forefront in exploiting this medium are the a.d. 2000 and Beyond Movement, Wycliffe’s SIL, and the Billy Graham Center at Wheaton College, which provides Internet access for on-line searches of its library, archives, and special collections. All of this will someday be of enormous benefit to many relatively isolated scholars who cannot afford to travel because of prohibitive air fares or restrictions on the exchange of local currency. Realistically speaking, however, it cannot be anticipated that present telecommunications systems will be in a position to provide cost-effective data-sharing facilities for users outside the largest cities in the Two-Thirds World for many years to come. For most individuals at remote ministry sites in the nonaffluent world, CD-ROM will long be the most practical and beneficial solution for data sharing.

Conclusion

We have scanned the development over the last fifteen years of concepts and initiatives for sharing missiological resources equitably on a global scale—from Harold Turner’s microfiche project, to DAB’s customized bibliographic software, and now to GMI’s production and release of compact discs. During the last five years in particular, there has been a surge toward connectivity and electronic networking. Many formerly divergent technologies are being tied together, and a broadening recognition of standards in software and data capture has increased data sharing. Universally, the IBM-PC and Windows have become the most popular platforms for new software development. With electronic publishing on CD-ROM rapidly becoming the most feasible way to make vast amounts of information available, the present situation holds much promise for speeding up the dissemination of literature and knowledge between the hemispheres.

If the vision for electronic global sharing is to flourish, intercultural service and sensitivity must be our watchword.

Notes

4. Space does not allow treatment of similar developments in continental Europe. For this limitation the author begs the indulgence of the Francophone members of IAMS connected with centers such as the Centre du Recherche Théologique Missionnaire, in Paris, host of the January 1987 IAMS-DAB meeting. A similar disclaimer must be registered with respect to mission bibliographers in the Dutch (L. Lagerwerf, Leiden), German (M. Nienhaus and T. Kramm, Aachen), Italian (W. Henkel, Rome), and Spanish (E. Bierzychudek, Buenos Aires) language areas.
6. Mission Studies IV, no. 11 (1989): 73–86. It is a matter of interest that SHARE—a conservative evangelical forum in North America for advancing research and evangelism—and its successor, SHARE Fellowship (founded in 1990), appear to have trod a remarkably similar path to that of DAB during the same time period, even though the two missiological computer groups were hardly aware of each other’s existence.


11. John Roxborogh of New Zealand detected “widespread frustration with the hiatus” in developing appropriate electronic research tools (reported by GMI president Michael O’Rear in an internal GMI document on technology and decision making in the Third World, April 1995). For more on GMI, see n. 12. See also Stephen L. Peterson, Mission Studies Resources for the Future: A Report on the Mission Studies Resource Development Project (Monrovia, Calif.: MARC, 1995), pp. 27, 39. Peterson reported that by 1994 only a small number of mission libraries supported their catalogs directly on the Internet (p. 19). Similarly, only 17 percent of the 1,000 individuals listed in MARC’s Directory of Schools and Professors of Mission in the USA (1995) provided the editor with an E-mail address.

12. Since 1994, GMI, founded in 1983, has been marketing some of the items mentioned. GMI is a nonprofit technical support ministry serving agencies, institutions, and small missiological research centers around the world. It is experienced in training current and prospective users of research software. An important contribution to the development of multilateral electronic data sharing is the 1992 title Information Sharing Handbook: A Guide to Protocol and Procedures for Sharing Information, copublished by GMI and SHARE Fellowship.

For discussion of an interesting example of the development of an international missiological research database focused on the non-Western Christian movement, see Larry E. Keyes and Larry D. Pate, “Two-Thirds World Missions: The Next 100 Years,” Missiology: An International Review 21, no. 2 (1993): 187–206. From Every People, by Larry Pate, was copublished by OC Ministries and MARC (Monrovia, Calif.) in 1989.


14. The International Conference on Computers and Missions is an annual meeting of North American evangelical mission computer technicians and parties interested in world evangelization. A younger but more regular and more hands-on technical rendezvous than DAB, it is generally held mid-year at Taylor University, Upland, Indiana. GMI has historically played a major role in this conference. Also see John Roxborogh, “Report of Documentation, Archives and Bibliography to IAMS Executive, September 24–28, 1994,” Mission Studies XII-1, no. 23 (1995): 113. By 1993, GMI had already for several years sponsored three- to four-day-long “Research and Information Management Training Seminars” in regions around the world, based on its global research database.

15. Part of the information about GMI’s CD-ROM project in this essay has been provided by GMI president O’Rear and his colleagues. The present author drafted this essay while serving as an international mission projects consultant to GMI. He acknowledges his appreciation of input from O’Rear and Stan Nussbaum, GMI’s applied mission research coordinator, who reviewed early drafts of this essay.


19. DMEP training materials are based on a flexible modular curriculum produced by Edward Rommen, formerly at Trinity Evangelical Divinity School, now at Columbia Biblical Seminary and Graduate School of Missions.


21. Ibid., p. 35.

22. Key ministry and training providers such as Fuller Theological Seminary’s School of World Mission, as well as various networks around the world, are planning to utilize CD-ROMs to strengthen their missiological programs and research and knowledge base.

23. Book publishers—among them, Orbis Books, Asempa Press, MARC, and Herald Press—are beginning to rise to the challenge of electronic publishing as a cost-effective means of increasing their international visibility and dissemination. It is expected that publishers increasingly will wish to hold their manuscripts in digital form, ready for future CD-ROM publishing. Various clearinghouse functions will probably be required in the future.


25. O’Rear, of GMI, has observed, “Increasingly, . . . World Wide Web and CD-ROM publishing protocols are converging, so that the CD-ROMs we create today can easily be put up on the Internet tomorrow” (from an internal GMI memorandum).

26. Another sign of growing interest in computer-based applied missiological research is the Second Lausanne International Researchers Conference, to be held February 20–23, 1996, at High Leigh Conference Centre, Hoddesdon, Herts, England. This interdenominational conference will focus on the application of research to strengthen the church in every country and to facilitate better strategic planning by church leaders.
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“Count the Worshipers!” The New Science of Missiometrics

David B. Barrett

In 1896 Gustav Warneck made history by becoming, at the University of Halle, the first to receive the title professor of the science of missions. Since then, students of missions have often regarded the whole area of missiology as a science. Indeed it is—in the broad sense of the gathering and systematizing of knowledge. But more often than not, today the term “science” carries a more precise and narrower meaning. Any science, in this contemporary sense, is characterized by the fact that it measures phenomena. As the saying goes, “Science is nothing if it is not metrical”—that is, “involving measurement.”

Today we see emerging an approach to missiology that can more accurately be called the science of missions. It applies the contemporary scientific method to the phenomena of missions—that is, it studies missions in ways that are empirical, quantitative, and metrical. Giving it the name “missiometrics”, this essay examines its rationale and function.

We begin by examining six scriptural mandates, referencing a variety of English versions of the Bible in order to highlight the metrical nature of the mandates. We are not asserting here that missiometrics has its origin in response to direct scriptural imperatives. Rather, it has arisen out of its demonstrable utility in the work of missions. Neither is anyone suggesting that these mandates are universally applicable over the centuries, or are specific obligations on today’s church, still less on every Christian. Nevertheless, they testify to the place and importance of enumeration, measurement, and calculation in the work of God’s kingdom. It is clear that there should be some among the churches who are held responsible to take these metrical mandates seriously.

“Take a census!”

We first need to dispel two common misunderstandings held by those who distrust the use of numbers in Christian work. Some Christians deny the value of counting and statistics by bringing up King David’s sin in ordering a notorious military census (2 Sam. 24:1-2). The sin on this occasion, however, was not in the census itself but in David’s desire for aggrandizement. This one incident should not cause us to overlook the fact that the Old Testament is a vast storehouse of censuses and statistical data. In most cases, these enumerations appear to have been expressly ordered by God, who often commanded, “Take a census” (e.g., Num. 1:2 NIV, RSV, GNB).

Another argument against enumeration of Christian activity is an argument from silence: Never in the New Testament is a Christian leader told to count the churches or individuals under his care, or those untouched by the Gospel; or, There is no New Testament record of counting churches, or of membership rolls. True. But consider a secular parallel. If you own only the handful of coins in your pocket, you don’t need a bank, a bank account, or a monthly bank statement. But as your money increases, you need statements showing exact sums, lists of expenditures, and printed balances. Similarly, as long as the Christian movement consisted of relatively small numbers of believers and churches, censuses were unnecessary. But when the hundreds turned to thousands and the thousands to millions, censuses became essential for proper understanding, strategy, management, and outreach.

“Count the worshipers!”

In the Book of Revelation, the seer John was instructed, “Count the worshipers” (11:1 NIV, REB). The English word “count” comes directly from the Latin computare, “to compute,” and in normal English usage means “to add up, one by one, by units or groups, so as to get a total.” “Count” occurs 120 times throughout the Bible (in NIV); and it usually translates the Greek verb arithmeti, which we will examine in more detail below.

Reasons for this command to John to count the worshipers are fourfold. First, it could be regarded as preparatory to the restoration and rebuilding of the true temple of God. Second, it would demonstrate the triumph and magnitude of God’s grace toward humankind. Third, it would be for the protection of God’s people. Anyone who has shepherded a sizable group of young children around a zoo or a museum knows that the only way to ensure their safety is to count them all every few minutes. Another example would be Jesus’ illustration of the man with a hundred sheep (Matt. 18:12-13), who had obviously counted his sheep and therefore knew when one was missing. Still another example comes from the account of Paul’s shipwreck off Malta (Acts 27). In the midst of a major disaster, some eyewitness thought it sufficiently important at that moment to count or recall the exact number of all on the ship: “There was a total of 276 of us on board” (Acts 27:37 GNB). It is the same as with major catastrophes today—the only way to tell afterward how many are missing or dead is to have exactly counted them all beforehand. Fourth, counting provides the information needed to monitor a situation accurately, enabling us to make the best response to changing situations and needs. Counting is one of those basic everyday things all of us do from which many other things flow.

As with censuses, no one is saying that counting is essential to Christian discipleship. Counting only becomes important when numbers have increased in size to the point where we cannot grasp what is going on by impressionistic mental arithmetic alone.

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David B. Barrett, a contributing editor, is Research Professor of Missiometrics at Regent University, Virginia Beach, Virginia. He teaches M.A., D.Min., and Research Ph.D. courses in this subject to students located in any country, utilizing the Internet.
"List the names!"

The imperative “Take a census” in Numbers 1:2 (NIV, RSV) is immediately followed in the GNB by the more specific command “List the names.” Listing is important throughout the Bible. Lists extend from the genealogy of Adam (Gen. 5:1) to the 72 Gentile nations in the world (Gen. 10) to the unrevealed list in the Lamb’s Book of Life (Rev. 20:15). The word “list” occurs 46 times in GNB, sometimes as a verb, sometimes as a noun. In fact, as a noun, it is the very first word of the Greek New Testament, biblos, which the GNB, CEV et alia translate as “list”: “This is the list of the ancestors of Jesus Christ.” Most Western Christians see little value in that list of 17 verses and 45 names. For countless Hindus and other non-Christian religionists, however, it provides an essential initial authentication of the person of Jesus Christ, after which they may go on to read and accept the truth of the Gospels.

In addition to “count” and “list,” the Bible uses a whole range of similar verbs that we may relate to the Great Commission. As we will see, these biblical imperatives suggest the important role of mathematics, the sciences, and the modern information revolution in our fulfilling the Great Commission. These biblical verbs appear in Table 1, which lists 23 English verbs (translating 16 different Greek verbs). These verbs are then interpreted as collectively defining missiometrics and its domain, agenda, and activities. In the table, note that usually only the key reference is listed for each verb. For most, numerous other Scripture references in both the Old and New Testaments employ these English verbs.

Table 1. Twenty-three Key English Biblical Imperatives Delineating the Science of Missiometrics

<table>
<thead>
<tr>
<th>English verb, and example</th>
<th>Greek verb</th>
<th>Key reference (with version)</th>
<th>Comment/recommendation/implication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Add to their number!</td>
<td>prostitthēmi</td>
<td>Acts 2:41, 47 NRSV</td>
<td>3,000 believers were added in a single day.</td>
</tr>
<tr>
<td>Calculate the cost!</td>
<td>psēphizō</td>
<td>Luke 14:28 REB, NAB, NASB</td>
<td>Calculating costs requires detailed work.</td>
</tr>
<tr>
<td>Check the money!</td>
<td>hetoimazō</td>
<td>2 Kings 12:11 REB, JB</td>
<td>Proper accounting procedures are essential.</td>
</tr>
<tr>
<td>Compute years left!</td>
<td>syllogizomai</td>
<td>Leviticus 25:52 NIV</td>
<td>Redemption payments can be complex.</td>
</tr>
<tr>
<td>Count the worshipers!</td>
<td>metrō</td>
<td>Revelation 11:1 NIV, REB</td>
<td>One counts to protect, monitor, and evangelize.</td>
</tr>
<tr>
<td>Describe the land!</td>
<td>diagraphe</td>
<td>Joshua 18:4 AV/KJV</td>
<td>Describe complex situations item by item.</td>
</tr>
<tr>
<td>Disciple the nations!</td>
<td>mathēteuo</td>
<td>Matthew 28:19, The 1911 Bible</td>
<td>This is the central Great Commission command.</td>
</tr>
<tr>
<td>Divide the property!</td>
<td>merizō</td>
<td>Luke 12:13-14 GNB</td>
<td>Fair division of resources must be evident.</td>
</tr>
<tr>
<td>Estimate the cost!</td>
<td>psēphizō</td>
<td>Luke 14:28 NIV, NRSV</td>
<td>Prior planning is of prime importance.</td>
</tr>
<tr>
<td>List the names!</td>
<td>katalegō</td>
<td>1 Timothy 5:9 GNB, NRSV</td>
<td>Listing helps to control vast amounts of data.</td>
</tr>
<tr>
<td>Manage the property!</td>
<td>oikonomoē</td>
<td>Luke 16:2 GNB</td>
<td>Good management depends on knowing facts.</td>
</tr>
<tr>
<td>Measure the temple!</td>
<td>metrēō</td>
<td>Revelation 11:1 REB</td>
<td>Measuring is science’s main way to create data.</td>
</tr>
<tr>
<td>Multiply the disciples!</td>
<td>plēthynō</td>
<td>Acts 6:7 RSV</td>
<td>Churches often grow at compound rates.</td>
</tr>
<tr>
<td>Number by families!</td>
<td>lambanō</td>
<td>Numbers 1:2 NEB</td>
<td>Numbering family heads gives rapid totals.</td>
</tr>
<tr>
<td>Reckon the number!</td>
<td>psēphizō</td>
<td>Revelation 13:18 RSV</td>
<td>Mental arithmetic reckoning is a vital expertise.</td>
</tr>
<tr>
<td>Register the world!</td>
<td>apographo</td>
<td>Luke 2:1-3, 5 NRSV</td>
<td>Christians can learn from secular enumerations.</td>
</tr>
<tr>
<td>Sum (Take the sum!)</td>
<td>lambanō</td>
<td>Numbers 1:2 AV/KJV</td>
<td>Summaries and summings up depend on sums.</td>
</tr>
<tr>
<td>Survey the land!</td>
<td>merizō</td>
<td>Joshua 18:8 REB</td>
<td>Surveys must be thorough.</td>
</tr>
<tr>
<td>Take a census!</td>
<td>lambanō</td>
<td>Numbers 1:2 NIV, RSV, GNB</td>
<td>The Old Testament is a storehouse of census data.</td>
</tr>
<tr>
<td>Total up the spoils!</td>
<td>prostitthēmi</td>
<td>Numbers 31:32 NRSV</td>
<td>Regular totaling invariably surprises everyone.</td>
</tr>
<tr>
<td>Weigh the silver!</td>
<td>arithmēo</td>
<td>2 Kings 12:10 REB</td>
<td>Financial probity demands strict standards.</td>
</tr>
<tr>
<td>Work out the number!</td>
<td>psēphizō</td>
<td>Revelation 13:18 REB</td>
<td>Many subjects require lengthy calculations.</td>
</tr>
<tr>
<td>Write “800”!</td>
<td>grapho</td>
<td>Luke 16:7 GNB, CEV</td>
<td>Constant writing up of facts and figures is vital.</td>
</tr>
</tbody>
</table>

Synonyms: In addition to the above 23 verbs found in the major English Bible versions, there are a large number of synonyms or related concepts not used or seldom used in the English Bible. These include: account, analyze, appraise, array, assess, audit, balance, bring, buy, catalog, classify, collate, compare, compile, consider, control, correlate, delineate, digitize, enlist, enroll, enumerate, evaluate, examine, figure, gather, inform, inquire, inspect, instruct, investigate, learn, listen, monitor, muster, observe, organize, pay, probe, quantify, rate, record, recount, report, research, scan, search, sort, symbolize, systematize, tot, value, weight. These 53 verbs, with the listed 23, make up 76 English verbs, which (together with 40 Greek words associated with these synonyms) delineate the domain of the science of missiometrics.

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Because these 23 verbs enable us to measure the phenomena of mission, they are therefore defined here as the major or basic dimensions (from the Latin diminio, a measuring) of the science of missiometrics.

This kind of listing immediately raises the question, Given that each of the imperatives listed in Table 1 originally applied to particular individuals in particular historical situations, to whom do these imperatives apply today? The answer must be the same as the similar query often asked of the Great Commission itself: it is still valid for all Christian disciples today. Hence the 23 imperatives in Table 1 suggest the kind of metrical investigation needed for obedience to the Great Commission.

These biblical imperatives suggest the kind of metrical investigation needed for obedience to the Great Commission.

as the similar query often asked of the Great Commission itself: it is still valid for all Christian disciples today. Hence the 23 imperatives in Table 1 suggest the kind of metrical investigation that could profitably enhance our obedience to the Great Commission. In the modern age of computers and information technology, they can suggest original ways of measuring and promoting Christ's world mission.

At this point we should note a remarkable development linking the Bible with the emerging global information superhighway. Of the 76 verbs listed above, 30 have become single-word programming commands in scores of computer languages based on English, French, German, Spanish, Russian, Chinese, Japanese, Arabic, and 50 other modern languages of wider communication. A striking example of this convergence is the biblical word "list." The foremost language of AI (artificial intelligence, for creating expert systems) is known as LISP, which stands for "list-programming language." This unique computer language views the world as a series of lists and sublists; it then manipulates those lists with commands including "LIST." Likewise, the command "LIST" is common in the database languages dBase, FoxPro, and many others.

This link between the Bible and the information superhighway was not deliberately planned, and it is not widely recognized. But for Christians who believe in God's omniscience and providence, it is potentially of vast significance for communication of the relevance of the Bible in today's world, and hence for evangelization.

"Measure the temple!"

Since sciences are characterized by their metrical approach, it is noteworthy that "measure" is a term much used in English Bibles—136 times in the NIV, 133 in the NRSV, and so on. With usages varying from "Measure the temple" (Rev. 11:1 REB) and "Measure Jerusalem" (Zech. 2:2 NRSV) to the daily measuring out and pricing of barley in the town market (2 Kings 7:1 NRSV), the Bible supports a high level of precision in the lives of God's people. Three biblical Greek verbs related to the measuring function—arithmēo, metrēo, and psephizō—are the major ones for understanding the whole framework of the mathematical approach to the science of missions.

Arithmēo. The verb means "to number, count, sum." In the Greek Old Testament (the LXX) the verb is used 43 times, and it is used 3 times in the New Testament. Its related noun arithmos, "a number," is used 141 times in the Old Testament and 17 times in the New Testament. The translators of the LXX gave the fourth book of Moses the title Arithmōn. Six centuries later, the Latin Vulgate called it Numeri, from which we eventually got the English title "Numbers." This word "number" occurs 134 times in the GNB (314 times, with its cognates, in the NRSV). We may further note the Greek noun arithmētike, which means "the art of counting." From all this came the English word "arithmetic," and later the arithmetical sciences.

Metrēo. With this verb we enter into the fuller meaning of approaching missions as a science. There are three related Greek words here. Metron is the noun, referring to an instrument used for measuring, such as the linear measure mentioned in Revelation 21:15. It occurs 80 times in the LXX and 13 times in the Greek New Testament. Metrēo is the verb, meaning "to measure, take the dimensions of, judge by a rule or standard, estimate, determine the quantity of things." It occurs 5 times in the LXX and 10 times in the New Testament. A third Greek word, the adjective metrikos, means "metrical." It is not used in the Greek Bible, but it has been widely used in secular Greek since the time of Pythagoras and the origin of mathematics around 600 B.C.

There are a large number of English derivatives. The first English Bible in 1380 had "Mete the temple!" (Rev. 11:1 Wycliffe). Today, the most common derivative is "meter." This can be either a basic unit of length (39.37 inches); a person who measures; or an instrument for measuring, such as an electric meter, a parking meter, a postage meter, and so forth. There is also the whole range of specialized measuring instruments that are essential to scientific research, including thermometer, barometer, chronometer, speedometer, odometer, anemometer, and micrometer. There is also a large range of adjectives ending in "-metric." The Oxford English Dictionary (CD-ROM version) lists over 200.

Another type of derived word current in several sciences ends in the suffix "-metry." This means "the action, process, or art of measuring" something which is specified by the initial part of the word. Thus we have telemetry (scientific measurements made at great distances from the observer), geometry ("the process, art, or science of measuring the world"), and anthropometry ("the science of measurement of the human body"). Altogether the oed lists and describes 81 nouns ending in "-metry," including such sciences as altimetry, chronometry, iconometry, morphometry, optometry, radiometry, seismometry, sociometry, stylometry, volumetry, and zoometry.

Yet another range of sciences is derived using the suffix "-metrics." This refers to a theory of measurement or a system of measurement. In this category we find econometrics ("the use of mathematical and statistical methods in the field of economics to verify and develop economic theories"), which has just seen the publication of A Dictionary of Econometrics (1994). There are many parallels—jurimetrics (numerical analysis of legal issues), biometrics ("that branch of biology which deals with its data statistically and by quantitative analysis"), dosimetrics (for measuring lethal levels or doses of radiation and the like), cliometrics ("the use of mathematical and statistical methods, and often of computers, in analyzing historical data"), and psychometrics ("the science and technique of mental measurement").

These examples provide the model for our new discipline. The relation of missiometrics to missiology is the same as the relation of econometrics to economics, or of jurimetrics to jurisprudence, or of biometrics to biology.

Psephizō. This verb moves us from the comparatively easy task of adding up, counting, and measuring visible objects to the
more difficult task of what to do when hard, measurable data are not available. In the absence of visible data, *psephizō* means “to estimate, reckon, calculate, compute.” New Testament usages include Jesus’ illustration of the tower builder who was wise enough to sit down beforehand and “estimate the cost to see if he has enough” (Luke 14:28 NIV). The *nsv* and *AT*/*gs* likewise have “estimate.” The *rsv* has “count the cost”; the *gnb* and *jb* have “work out.” The *reb* has the builder “calculating the cost.” Four other major versions also use “calculate” in Luke 14:28 (MB, NEB, NAB, NASB). Finally, the most recent major version has “figure out” (CEV).

The most widely known usage of a number in the Bible may well be in Revelation 13:18, where *psephizō* conveys the exhortation, “Let him that hath understanding count the number of the beast.” Note that “count” in *av*/*kv* becomes “reckon” in *rsv*; “work out” in *neb*, *gnb*, and *reb*; “figure out” in *cev*; and “calculate” in four other major versions (NAB, NASB, NIV, NRSV). In 1594 the Scottish mathematician John Napier invented the concept of logarithms in order to speed up his calculations of this mystic number of the beast, 666.

All these New Testament usages of *psephizō* are summed up in Thayer’s Greek-English Lexicon of the New Testament (1886/1977, p. 676) as having a range of meaning from “count with pebbles” and “vote” to “compute, calculate, reckon,” with a preferred usage “explain by computing.”

“Calculate the cost!”

As we will see shortly, *psephizō*, translated as “calculate the cost,” is found in strategic relationship with a noun that underlies the key imperative of the Great Commission, *mathèteusate*. Etymologically, *mathèteusate* is related to both missions and mathematics. To begin with, missions itself is encapsulated in this imperative, which is best translated “Disciple the nations!” as in The 1911 Bible (Oxford). The verb encompasses a range of meanings: “to be a disciple, follow, make a disciple, teach, instruct.”

The cognate noun *mathētēs*, which occurs 57 times in the New Testament, means “learner, pupil, disciple.” *Mathētēs* is related to the noun *mathēma* (“what is learned,” Jer. 13:21 LXX; both

**Jesus, citing the analogy of the builder, advises his potential disciples to approach their decision metrically.**

nouns derive from *mathein*, a form of a verb meaning “to learn, perceive”). The noun *mathēma* in turn is the source of the Greek adjective *mathēmatikos* (with its Latin equivalent, *mathematicus*), which means “inclined to learn.” “Mathematical” in English has subsequently developed the additional meaning “rigorously exact, precise, accurate.” And so we arrive at today’s science of mathematics, defined in *wnv达尔* as “the group of sciences (including arithmetic, geometry, algebra, calculus, etc.) dealing with quantities, magnitudes, and forms, and their relationships, attributes, etc., by the use of numbers and symbols.”

*Mathētēs* (disciple) and *psephizō* (calculate) come together in the context of Jesus’ analogy of the builder. In Jesus’ own words, “No one who does not carry his cross and come with me can be a disciple of mine. Would any of you think of building a tower without first sitting down and calculating the cost?” (Luke 14:27-28 *reb*, emphases added). In this saying, Jesus speaks of a serious undertaking requiring one’s full attention (“first sitting down”). It presupposes the existence of data needing to be worked on. One can visualize Jesus observing how builders worked out the cost of materials for a new building, the cost of transporting the materials to the building site, architects’ fees, number of workers required and their wages per day, number of days required to complete the building, and so forth. All of these data would result in concrete cost projections. With this analogy Jesus encourages potential disciples to approach metrically—that is, only on the basis of serious calculation—their decision whether to follow him or not.

In our analysis of this whole process of disciples making, we need to develop some basic unit of measurement. Luke 14:27-28 again can provide an excellent starting point. Let us call this maxim of Jesus a *disciple-calculation*. This can be defined as an occasion in which an individual hears the Good News or is otherwise confronted with the person of Christ, has the opportunity there and then to become a disciple, is made aware of what it might cost him or her, and is told to decide then and there to work out whether or not to become a disciple. Such invitations from Jesus in first-century Palestine could not be deferred till a later or more convenient time; one had only an hour or two to accept, or even only a few minutes. Nicodemus had an hour or two; the rich young ruler perhaps twenty minutes. Blind Bartimeus had only three or four minutes as Jesus approached and passed by; Matthew, seated at the tax collector’s booth, may have had only a few seconds to make up his mind as Jesus said, “Follow me.”

For purposes of analysis, we will estimate that this process takes an average of one hour. A disciple-calculation is thus the same as one evangelism-hour or one disciple-opportunity, as described in the January 1993 issue of the International Bulletin of Missionary Research.

It thus fits the context to imagine an experienced builder taking at least an hour or so to calculate his prospects. Likewise, we may reckon that presenting the call to discipleship to an individual takes the evangelizer an hour on average—the length of a serious sermon, presentation, or discussion.

Like “list,” “calculate” has now become a key word in 1990s information technology. At least 24 of the English verbs tabulated or listed as synonyms in Table 1 take on greatly enhanced significance in the light of the information and computer revolutions since the 1970s. These verbs, all widely used in computer programming, are: add, calculate, check, compute, control, count, divide, estimate, examine, inform, instruct, list, measure, multiply, number, record, register, report, sort, sum, total, value, work out, write. For Christians looking for new ways to implement obedience to the Great Commission, these verbs can all be viewed as modern-day imperatives from Christ to his disciples on the information superhighway of the 1990s. But whereas Jesus may have observed a builder taking about an hour to do his calculations, on this highway today over one billion instructions or calculations can be done in one single second.

“Work out the number!”

*Psephizō* is also the Greek verb behind the English translation “Work out the number,” in relation to the mystic number in
Great Commission Christians, especially in administrative positions, ought to be numerate: able to understand basic mathematical concepts.

the Bible [1968]. The latter has an excellent bibliography of 147 books and 53 articles. Many expound the best-known biblical example, the number of the beast itself.)

By contrast, missiometrics primarily advocates the distinctly different subject of numeracy (mathematical literacy, facility with numbers). Great Commission Christians—especially those in executive, management, or administrative positions—ought to be numerate, defined as "able to understand basic mathematical concepts and operations." Persons responsible for sending 340,000 foreign missionaries throughout today's volatile and dangerous world should surely be fluent in counting, measuring, checking, listing, and estimating, in connection with the deployment, support, and protection of the missionary community. And they should not be intimidated by the very practical mathematical elements and concepts of probability and chance.

A New Way to Obey Christ's Command

Any science is powerless unless data exist. Surprisingly, missiology can call on immense reserves of data. Every year, the world's 23,500 denominations and 4,000 Great Commission mission agencies instruct some 10 million Christian leaders—pastors, clergy, bishops, catechists, evangelists, missionaries, lay officers—to fill out and return detailed statistical questionnaires listing and enumerating the year's work and progress. This has become the world's biggest single annual statistical enumeration, with considerable potential for creating insights for new outreach.

However, there is a startling postscript to this remarkable census. We have investigated what happens to the accumulated mountains of data and paper after they arrive at all these headquarters. The short answer is—nothing. Apart from the publishing of simple totals, and some bold forays by a few executives trained in church growth principles, little or no statistical analysis of any kind is done with any of these statistics. This yawning gap in Christian stewardship should therefore encourage Christians to undertake such analysis and to dig into this unique gold mine of annual data.

Statistics such as these help us understand the past, analyze the present, and plan for the future. And they should not be intimidated by the very practical mathematical elements and concepts of probability and chance.

Missiometrics measures anything and everything in any way relevant to world mission and global evangelization. At present, churches and missions already regularly measure and report on hundreds of variables. Major subject areas include church membership, church growth, places of worship, church workers, clergy, women workers, home missionaries, foreign missionaries, preachers, evangelists, audiences, catechists, catechumens, converts, baptisms, collections, finances, Scripture distribution, literature production, church administration, logistics, communications, broadcasting, computer usage, e-mail volume, and networks. These annual series of data provide enough exciting theses for any number of researchers to explore.

Are such statistics worth the time and effort to collect? Do they in any sense assist the churches in planning for mission in the modern world? They do, in several ways, helping us understand the past, analyze the present, and plan for the future. We may view statistics as signs from God, alerting Christians to the status and predicaments of the world's populations.

The church's dilemma is that Christ's central command "Disciple the nations!" is, apparently, not being adequately obeyed. Christian disciples numbered exactly 34 percent of world population in 1895; today, a century later, they still number exactly 34 percent. This measurement of results, or lack thereof, suggests that Christians today should seek new ways to implement Christ's command. This essay suggests that one aspect of implementation is to regard the 23 mandates or dimensions listed in Table 1 as component elements in the task of evangelization in the world of the 1990s and the twenty-first century. As missiometrics is employed in both its narrower meaning (measuring quantitative data) and its wider meaning (utilizing these data and their interpretation to mobilize obedience to the Great Commission), we might well see seismic shifts in the overall status of Christ's world mission.

Prognosis for the Twenty-First Century

The kind of contribution that missiometrics provides can be illustrated by means of the following brief scenarios of past, present, and future, with statistics of Christian outreach contrasting yesterday and today with tomorrow.

Past. From A.D. 33 to today, the grand total of all full-time Christian workers who have ever served can be computed at 6.3 million foreign missionaries, 36.8 million home missionaries, and 187.2 million other workers of all Christian confessions. Together these add up to the statistical category that the Roman Catholic Church enumerates as Apostolatus Copiae, the official English translation of which is "the Workforce for the Apostolate." The average such missionary in his or her lifetime in the past has produced, in contact with the non-Christian world, outreach enumerated at some 500 disciple-calculations/ opportunities/offers/invitations.

Present. In 1995 the potential impact of all living Great Commission Christians is illustrated by today's 460 million Pentecostals/Charismatics. They own or operate 40 million

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general purpose computers capable together of performing 50 trillion logical/mathematical instructions/calculations per second. By March 1995, Pentecostals/Charismatics using the Internet numbered some 7 million, increasing by 20,000 a week. In the age of computers and mass communications technology, the speed and volume of a Great Commission Christian’s evangelistic outreach (which is not necessarily a measure of faithfulness) is now as a result, potentially at least, over 1,000 times greater than in the past. (Example: on Easter 1995, evangelist Billy Graham preached a sermon on the cross of Christ that was relayed by satellite and heard by one billion people worldwide. In our terms, this one sermon generated outreach measuring one billion evangelism-hours/offers/invitations/disciple-opportunities/disciple-calculations.) Outreach that reaches the non-Christian world is thus becoming more of a reality every year.

By the year 2025 our productivity and accountability may be several million times greater than today.

Future. Within the lifetime of most of us reading this article, by A.D. 2025 there are likely, on present trends, to be one billion Pentecostals/Charismatics. They will own or operate one billion general purpose computers capable together of performing 100 quadrillion \(10^{17}\) calculations per second. In all likelihood, at least 500 million of these Pentecostals/Charismatics will be linked to each other and to all other Christians and to all varieties of global resources via the Internet or parallel derivatives by a vast array of user-friendly inventions. These will include personal “knowbots,” knowledge robots or gophers that can be sent by the user anywhere in the world to secure instantly any knowledge or information required. The potential productivity—and accountability!—in mission and outreach of a Great Commission Christian who is fully numerate may well then have become several million times greater than they are today.

These scenarios immediately pose a final question. Why would Christians need such staggering powers of calculation? One answer is that the world has become an enormously complex entity—6 billion human beings grouped in 13,000 ethnolinguistic peoples speaking over 10,000 languages. Describing all this complexity results in huge lists. Manipulating such lists requires vast computer memory and prodigious processing power unavailable until the present. Now these powers are becoming available to millions of Christians across the world. We need to ensure that world mission benefits from this development. Missiometrics gives us some powerful tools to assist the church in obeying its Lord’s commission.

Notes

1. All definitions in quotation marks in this article are taken from one of three standard dictionaries, sometimes shown here by the initials OED (Oxford English Dictionary), WTNIDEL (Webster’s Third New International Dictionary of the English Language), or WNWDAL (Webster’s New World Dictionary of the American Language).

2. English Bible versions quoted by their initials in this article are as follows, listed in chronological order of publication:

1611 AV/KJV (Authorized Version/King James Version)
1924 MB (Moffatt Bible)
1939 AT/GB (American Translation/Goodspeed Bible)
1952 RSV (Revised Standard Version)
1966 JB (Jerusalem Bible)
1970 NASB (New American Bible)
1970 NEB (New English Bible)
1971 NASB (New American Standard Bible)
1976 GNB/TEV (Good News Bible/Today’s English Version)
1978 NIV (New International Version)
1982 NKJV (New King James Version)
1989 NRSV (New Revised Standard Version)
1989 REB (Revised English Bible)
1995 CEV (Contemporary English Version)

3. The study of synonyms and analogous words undertaken in this article is based on Webster’s New Dictionary of Synonyms (1973 and later).

4. This unit of measurement is listed and enumerated each year in lines 69 and 70 of the “Annual Statistical Table on Global Mission” in the International Bulletin of Missionary Research. For definition and interpretation, see the issue of January 1993, vol. 17, p. 22.

5. The computations involved in measuring totals of all missionaries who have ever served will be described in the next “Annual Statistical Table on Global Mission,” to appear in the January 1996 issue of the International Bulletin of Missionary Research.
My Pilgrimage in Mission

Creighton Lacy

When people ask how I was led into a missionary vocation, sometimes I answer flippantly: “I couldn’t help it; I was born into it.”

My great-grandmother Mary Clarke Nind, an indomitable little English lady, gave up homeland and church to marry an expatriate. In her new home of Minnesota she helped to organize the Midwest chapter of the Woman’s Foreign Missionary Society of the Methodist Episcopal Church. In 1888 five women were elected to attend the Methodist General Conference in New York. After much debate all five, including my great-grandmother and Frances Willard of the Woman’s Christian Temperance Union, were declared ineligible—on account of sex! “They said I was not a minister or a layman,” was the explanation.

But Mary Nind traveled on to address the 1888 Centenary Missions Conference in London as a “lay delegate.” Six years later, with one son in South America (later the Azores) and a daughter in China, she set out on an almost unprecedented world tour of missions lasting nearly three years.

Born as the Third Generation in China

That daughter in China (my grandmother) raised five children, and much later when I was born, she and her husband, their daughter, and all four sons with their wives were serving as Methodist missionaries in China. Since those grandparents died when I was six, their influence was neither intellectual nor theological. But almost to the present day I have encountered people of various denominations who recall gratefully that “Mother Lacy” met their ship in the port city of Shanghai and took them to a home away from home, or spent hours shopping to replace a lost wardrobe or household shipment. I learned early that mission consisted not merely in converting the heathen but in loving and serving any stranger at the gate.

My grandfather was at that time director of the Methodist Publishing House; my father spent twenty years as general secretary of the American Bible Society in China (later the China Bible House, in cooperation with the British and Foreign Bible Society and the National Bible Society of Scotland). As the saying goes, printers’ ink flowed in my veins from an early age. But my father had also been a “district missionary” (adviser and supervisor for Chinese pastors) in rural Kiangsi Province, then principal of a boys’ school, and finally a bishop of the Methodist Church. My mother had come to China on a limited three-year assignment to operate a hostel for YWCA language students in Canton. Thus my earliest image of the “typical” missionary vocation was at least eclectic.

In a period when China and some other mission fields were partially divided by “comity” arrangements to conserve resources and reduce sectarian competition, the Bible Society served a wide range of churches from the central metropolis of Shanghai. Well do I remember clerks asking whether a customer wanted a “Shen” (Spirit) or “Shang Ti” (Ruler Above) Bible—not to mention the Catholics’ “Tien Ju” (Lord of Heaven) version. Thus my own heritage was ecumenical rather than denominational, cosmopolitan (in the third largest city of the world rather than an isolated interior station), and broadly international. If I did not grow up using Chinese as a first language, I did play soccer against, or go Scout camping with, teams from half a dozen national schools.

I do not know when I decided—or was called—to be a missionary. What I remember from an early age was a love of the Chinese people and a desire to help them. When I was asked by friends in the states, “why go so far away from home?” my answer was simple: “China is home; all the needs there are so much greater, and the resources so much less.”

Medicine once seemed the most desperate need of the country, but I did not have the stomach for that vocation. Diplomacy might help to build international bridges, but I lacked the social graces (read: alcoholic tolerance) for that. Nor did I find in myself any zeal to “save the souls” of my Chinese neighbors or to denounce their religions, or even—let it be admitted—any great conviction that they needed that ministration from me. What remained among my abilities was education, a sharing of my religious and intellectual heritage; when World War II came to an end, I knew only that I wanted to serve my beloved China, God’s beloved China, in the name of Jesus Christ.

I had chosen Swarthmore College (which did not then even have a religion department) not only for its academic reputation but because I admired the Quaker ideals and way of life, embodied in people like Rufus Jones, who had been a guest in our Shanghai home. My curriculum reflected a lifelong ambivalence between the contemplative life of philosophy and poetry and the activism of political science.

The ominous clouds of war, which ultimately swept all my roommates and closest friends into a more destructive kind of service, confronted me with an ambiguous, never fully reconciled dilemma. Leaning strongly as an adolescent toward the absolute pacifist position, I had written to a friend in the midst of Japan’s cruel invasion of China: “Do aggression and oppression ever justify war—or does war ever accomplish its avowed purpose?” During my first summer in college I had participated as a volunteer propagandist for the Student Peace Service of the American Friends Service Committee. Ultimately, however, I chose a self-contradictory registration as “Non-Combatant” (not “Conscientious Objector”) and went off to seminary at Yale, convinced only that I would make a better minister than soldier.

When I was asked, “Why go so far away from home?” my answer was simple: “China is home.”

Yale and Kenneth Scott Latourette

I did not choose Yale for its theology or literature, though H. Richard Niebuhr and Halford Luccock became two of my most

Creighton Lacy, third-generation Methodist missionary in China, is Professor Emeritus of World Christianity at Duke University, author of The Conscience of India, The Word-Carrying Giant, and Coming Home—to China.
beloved mentors. My primary interest was Kenneth Scott Latourette, who was the foremost historian of both China and missions. I not only took almost every course he offered but served as his personal secretary, took part in his weekly mission prayer fellowship, and became such a close friend that years later that devout Baptist bachelor consented to baptize our infant daughter. Latourette’s seven-volume History of the Expansion of Christianity seemed hardly the most useful subject to teach a generation of Chinese university students, and so I shifted into Christian social ethics for my postgraduate major.

Certainly postwar China—not to mention the rest of the world—needed ethics. I hope that on my pilgrimage, then and now, it was Christian ethics. For me it was determinedly social, both theoretically and practically. I had discovered in political theory courses that I was a confirmed utilitarian, advocating the greatest good of the greatest number, even (where necessary) minimizing the individual rights so idealized—and now distorted and misused—by most Americans. Only years later did I realize that this emphasis on the community, on society, and on rights as “inalienable” only if accompanied by responsibility had its roots in my Confucian China.

Those years of seminary and graduate study included life-changing contacts and involvements. The Lisle Fellowship, initiated by former Burma missionaries, offered the first broadly international, interracial, interfaith student work camp, though these were now abundant under many auspices. In my second summer I coordinated the deputation teams that engaged in a wide assortment of community services. I also met the Southern belle who later consented to “marry China” as well as a Chinese Yankee.

The Student Volunteer Movement, especially its Wooster (Ohio) Conference of 1942–43, provided influential opportunities. Speakers included such giants as Robert Mackie and John R. Mott. More important, SVM leaders like Winburn Thomas and Ruth Isabel Seabury gave this young, inexperienced seminarian the challenge of organizing the conference public relations and writing the conference report.

**Ministry in Postwar China**

The atomic end of the Pacific War reopened China for the return of Christian missionaries. We sailed, not on the troop ship that carried many of our colleagues, but on a freighter whose cargo consisted of trucks, railroad cars, and dynamite, all for the “reconstruction” of China. The years 1947–51 were tumultuous and decisive for that nation and for us. My wife and I had expected to spend our lives as campus ministers, teaching music and philosophy at the attractive, prestigious University of Nanking. Mao Tse-tung had other plans—assisted by Chiang Kai-shek, who by this time had disappointed most of his Christian as well as other supporters. Our disrupted and migratory term included one year of language study, one at the university, and two “pinch-hitting” in a boys’ middle school, a seminar, and a treasurer’s office made chaotic by the collapse of currency and foreign exchange. I do not know that we made any converts during that hectic period. I hope we changed a few lives by demonstrating that, in contrast to some earlier periods of church history, missionaries did not run away in the face of difficulty or danger. I do know that we established a friendship and mutual trust with at least a few students that was resumed after a thirty-year hiatus.

That final year brought almost daily air raids by Nationalist planes from across the Taiwan Straits, raids during which our neighbors cried out: “Why do they bomb their own people?” and “We might as well give the Communists a try; nothing could be worse than the [inflationary and civil] chaos under which we’ve been living!”

When the Korean War began in the summer of 1950, friends said in effect: “We appreciate your staying to share our apprehensions and adjustments, but when foreign missionaries were interned by the Japanese, we were friends and allies, able to deliver food or mail or money. If our countries get into war over Korea, we will be enemies, unable to help you.” We understood this to be the courteous Chinese way of saying, “For your sake and ours, it is time for Americans to leave.”

Sadly but surely, this exodus was part of our pilgrimage in mission. As many readers know, another part was my father’s death in Foochow under Communist house arrest, in the city where he was born and where his parents had settled as missionaries in 1887. But our departure from China, delayed rather than accelerated by the Communist authorities, revealed that we had no clear missionary calling to any other country.

**New Ministry at Duke University**

Completing a dissertation and starting a family coincided with an invitation in 1953 to teach missions and social ethics (what a fortuitous combination!) at the Divinity School of Duke University. Perhaps God had a better plan for us than even China. If I lacked some talents—and some commitment—for “converting the heathen,” I had no reservations about teaching American pastors the crucial importance of the world church for their own ministry, as well as their role in serving God’s children within a global context.

During the 1950s and 1960s our seminary sent a couple of missionaries overseas each year; there have been hardly that many in any recent decade. But those students still credit me for the admonition that good missionaries must identify with their flock. At least one was expelled from his country for human rights involvement; another has retired—to continue frontier evangelism—in his adopted homeland, since all of his children have married nationals. Indigenization too far? I don’t think so.

When the title of my teaching field was changed from Missions and Ethics to World Christianity, I knew I ought to learn more about the universal church and the cultures in which it is set. With China closed to Westerners, we spent two years in India, one in Japan, three summers in Zimbabwe, and a semester in Taiwan; we traveled to almost every portion of East Asia and visited South Africa and six countries of South America.

These visits had three obvious values. One, expected, was the opportunity to see Christian churches at work in nations and among peoples very different from China and to glory in the diverse manifestations and achievements of the household of God. A second was to observe non-Christian religions in their “natural” settings, discovering beauty and spiritual depth—and truth!—as well as depressing superstition. In Japan, for example,
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both library research and observing an endless series of colorful festivals enabled me to help students better appreciate their own cultural traditions. International Christian University in Tokyo was unquestionably a mission field, in that it then admitted classes of 25 percent Christians and graduated about 75 percent as Christians. In India my study included interviews—with politicians, educators, social reformers, and leaders of sundry faiths—to inquire about the influence of their religion on their public policies. Thus my teaching and absorption of world religions was more existential than doctrinal.

A third benefit, unanticipated, was the sharing of life and work, joys and triumphs, with missionaries in various denominations and countries and types of service. Since we had had overseas experience but were no longer connected with any mission board, we were accepted as independent, objective, sympathetic academic observers. The complaints and frustrations and sometimes tears were cathartic for our friends, and enlightening for our own understanding of the missionary task in a dramatically changing age.

Milestones in My Intellectual Pilgrimage

What of my own intellectual and faith pilgrimage? As already indicated, my principal research tool, especially as a Fulbright Scholar in India, was the personal interview. Over the years I had the rich privilege of talking privately with Presidents Nyerere, Kaunda, and Banana in East Africa; with Desmond Tutu and Beyers Naude in apartheid South Africa; with four successive presidents of India and with Prime Ministers Nehru, Shastri, and Gandhi; with Leonardo Boff, Dom Helder Camara, Juan Luis Segundo, Sergio Torres, and Paulo Ayres in Latin America; and with K. H. Ting and others in China.

Political leaders were frank and hopeful about their efforts to build independent governments that would genuinely serve the people. People of other faiths gave me fresh perspectives on the mission of the church.

Meeting people of other faiths gave me fresh perspectives on the mission of the church.

people. People of other faiths gave me fresh perspectives on the mission of the church. An Indian president: “Do not call me a non-Christian; I am a Hindu by birth and culture, but I have not been to a temple for twenty years, and I read my Bible every day.” Of a Buddhist priest just before the Communist takeover in China: “He is very much interested [in the Gospel] and might almost become a Christian if he had anyone to tell him more about it.”

From Third World theologians I learned some of the infinitely rich interpretations and applications of the Christian faith. And I learned some of the profound problems confronting the establishment of a world church, in which the majority of Christians—as well as the majority of destitute and desperate peoples—live in non-Western, nonaffluent, “non-Christian” societies.

Missiologists are often reminded that mission begins at home, even if it should never end there. My first and ongoing residence in a southern state began in the decade just before the civil rights movement. As a young, empathetic, but by no means radical Yankee educator, I was invited to serve on a theological faculty still agitating unsuccessfully for the integration of Duke University, and also on the boards of the University Chapel, the Campus Christian Ministry of North Carolina College for Negroes (long since renamed), and the Edgemont Community Center (in a black poverty neighborhood). I believe I was the first white person in Durham, after the famous Greensboro sit-ins, to walk the local picket lines outside of theaters and grocery stores.

I shall never forget my anxiety at being heckled by an inebriated opponent, until I heard footsteps behind me and found myself surrounded—protectively!—by a group of young blacks. This too is part of my pilgrimage in mission. One of the grievous disappointments at the end of a career committed to integration—of races as well as nations and churches—is the pressure today from so many sources toward renewed separatism.

Perhaps it is the personal—or universal human—paradox that a teacher and sometimes practitioner of social ethics finds his guidance and inspiration primarily from individuals. I do not remember a single theological or biblical discussion with my parents, except for breakfast devotions and the stimulating table talk with an endless succession of outstanding world churchmen and churchwomen who graced our home. Their spiritual nurture was as quiet and natural as my exposure to the richness of China’s history and politics, its culture and scenic beauty. I remember very few words of wisdom from distinguished professors, but I still prize their warm friendships.

I look back past the tumultuous events, some of them recorded above, to a ride by taxi and train in Sri Lanka from Colombo to Kandy with Lesslie Newbigin (for the first World Council of Churches Conference on Dialogue with Other Faiths), to sermons by Leslie Weatherhead in London, to visits in the New York homes of George Buttrick and Reinhold Niebuhr, and to academic association with Kenneth Goodson and H. Shelton Smith. I see in my mind’s eye (and sometimes in slides) the truly saintly countenance of a Buddhist abbot in a South China monastery where we Christians were holding a student retreat just the week before the Communists arrived, the effervescent friendship of a young Hindu mahant (a feudal religious and political lord in India), and the repeated hospitality of my college roommate’s Jewish parents (with no discomfort at harboring a Christian-missionary-to-be).

Where, some of you are asking, was the Divine Guidance by which I was graced (of which I was not always sufficiently aware)? Here in these friends, to be sure, but also in circumstances, in the “things that happened to me,” the doors that closed as well as those that opened. I can identify no precise date of revelation or calling. I grew up, spiritually as well as physically, in a Christian home and moved through the familiar stages of Sunday School, church, Christian Endeavor, seminary, a summer parish in very rural Vermont, and four years of pastorates in very urban Connecticut. But one measure of God’s presence lies in how very few of the events or experiences along this pilgrimage I would change if I had the choice.

I ask no dream, no prophet ecstasies, No sudden rending of the dimness of my soul away.

—G. Croly
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The Legacy of J. C. Hoekendijk

Bert Hoedemaker

Johannes Christiana Hoekendijk is often appreciated as an influential figure behind the so-called worldly theology that was popular in the ecumenical movement of the 1960s; many other observers, however, describe his position as untenable and absurd. These qualifications are attached particularly to his crusade against ecclesiocentrism, his desire to embrace the secular world as the arena of God’s action, and his insistence on a desacralized mission in which shalom rather than church is the keyword. Scherer speaks of a “quite new, unhistorical, and methodologically unclear model for Christian mission”;3 Bosch of “a view that leads to absurdity.”4 Some commentators focus on Hoekendijk’s presentation at the 1960 conference of the World Student Christian Federation in Strasbourg, in which he urged participants to desacralize the church and to recognize that Christianity is a secular movement; they called these ideas “extravagant nonsense.”5 Even the two dissertations written about Hoekendijk’s theology are decidedly negative in their final evaluation: Coffele, an Italian Roman Catholic, rejects Hoekendijk’s “eccelesialism” and his action-oriented Christology; van Gurp, a Dutch right-wing Protestant, suggests that Hoekendijk advocated the realization of shalom through revolution without atonement in Christ.6

Given this reception, the attempt here to reassess the legacy of J. C. Hoekendijk may seem rather pointless. Yet, a certain curiosity remains. We may be intrigued by the power of his words during a past generation of missionary and ecumenical history. Even more, the isolation of his position calls for investigation. Hoekendijk stood alone against the postwar need to institutionalize the ecumenical movement, alone among his contemporaries and their theological preoccupations, and alone between the dominant ecumenical paradigms of Catholicism and evangelicalism. No doubt there is a personal history that accounts for much of this loneliness. But there may also be a message in it that still deserves to be heard.

Formative Years

Hans Hoekendijk was born in 1912 in Indonesia and spent his childhood in western Java, where his father was a missionary. His attachment to the evangelical religiosity and missionary zeal of his parental home remained strong for the rest of his life, as did his disappointment over the failure of his own career as a missionary. At eighteen, he entered the missionary training school in Oegstgeest (the Netherlands), where after six years he was selected and enabled to pursue theological studies at the State University of Utrecht (1936–41). His plan to finish his dissertation and return to Indonesia as a missionary was upset by the outbreak of war. In 1940 Hoekendijk married Els Laman and was ordained as a missionary, but because of the war, he was temporarily employed as student pastor. In this function, he became involved in the Dutch resistance movement through caring for Jewish children and had to go into hiding. Trying to get to England at the request of the Dutch government, he got stuck in Geneva, where he assumed pastoral care for refugees. In 1945 he finally made it to Indonesia, the field of his original appointment, where he took over the missionary consulate. But because of serious health problems, the Hoekendijks had to return to the Netherlands in 1946, which was a fundamental and lasting disappointment. He served for a brief period as study director at the ecumenical center of Bossey and then as secretary of the Netherlands Missionary Council. During that time he rewrote his dissertation practically from memory (the first draft having been lost during the war). It was entitled “Church and Volk in German Missiology” (1948).7

His dissertation is the only major academic work left by Hoekendijk. It contains a fundamental and critical analysis of the ethnopathos in German missionary thinking—namely, the transformation of the natural, romanticized, and sociologically mis-

There is a curiosity about the power of his words at a particular juncture of missionary and ecumenical history—and about his loneliness.

leading concept of Volk (people) into a pseudotheological category. Hoekendijk’s devastating criticism of this development, his proposal to understand “the people of God” as an eschatological notion and his insistence that “church” can never be identified with any given natural form gained special significance against the background of the war experience and stirred up much debate in missionary circles. His 1952 essay “The Church in Missionary Thinking”—a preparatory paper for the World Missionary Conference in Willingen—developed this early position in the context of the search for a mutual integration of the missionary and the ecumenical movements.8

A Suspicion of “Church-ism”

Willingen 1952 generally counts as a disappointment; its weak theological statement certainly did not meet the high hopes for a new vision on the missionary obligation of the church. In hindsight, however, it was an important intersection of currents in twentieth-century missionary and ecumenical thinking; as such, it is an indispensable background for an understanding of Hoekendijk.

There was, first of all, the factor of the maturing of the missionary movement into a global network of churches, designed to bear the burden of Christian witness in a chaotic world.
In this perspective, the traditional ecclesiological weakness of the missionary movement evidently needed a new foundation, especially after the upheaval of the world war and the traumatic fall of China to Communism. Over against this general tendency, Hoekendijk developed his basic suspicion of “churchism.” Can a development of mission into church really be considered a maturing? Is it not, rather, a betrayal of the fundamental missionary meaning of “church” (the church happens as the Gospel of the kingdom is brought to the world)? There may be traces of an original evangelical spirituality in this suspicion, akin to the revivalistic mistrust of all ecclesiastical establishment. The dominant note, however, was the conviction that a preoccupation with church would blind the ecumenical movement to what is really going on in the world—the vast field of humanity in need of shalom.

A second current was the theological redefinition of mission, away from the Warneck approach of gradual pedagogy and away from the Mott approach of energetic global evangelism. Growing insight into the confusion of missions with Western cultural interests, together with the experience of war and profound change in world relations, demanded a new biblically based orientation. The names of Hartenstein, Cullmann, and Freytag come to mind here. These men sought, in different ways, to place church and mission in an eschatological perspective and to define both, as it were, from the point of view of what is coming rather than what is. This approach stimulated Hoekendijk to form his own, more radical position, namely, that mission is something that takes place not between world and church but between world and God’s kingdom, between time and the end of time. This position had apocalyptic overtones. The basic melody, however, was not denial of the world but affirmation of its ever-challenging diversity. We see, in other words, a curious correlation between radical eschatology and discovery of “world.” Hoekendijk’s suspicion of churchism can also be understood in this connection. The suspicion was not essential but functional, it meant to express the view that the church is instrument rather than center and that, in the ongoing missionary dynamic, it can never become settled in any social, cultural, or religious establishment.

At Willingen, Hoekendijk’s views were a novelty; they collided with the approach of those who could conceive of divine action in the world only in and through the church, but they diverged just as widely from the North American report Why Missions? which was also influential at the conference.7 The American report emphasized the responsibility of the church to be aware of the “signs of the times,” of what God is saying through the events of the day (especially in China). In a sense, this position was also eschatology, but it was an eschatology geared toward interpreting contemporary history (traces perhaps of the strong millennial tradition in American missionary thinking?) and toward political responsibility of the church (in ecumenical history a classic issue distinguishing between American and continental European eschatology). Willingen tried to combine all these divergent motives and interests in an effort to formulate a Trinitarian foundation of mission; in so doing, it saved both the church interest and the eschatological interest, but it did not solve anything. The concept of missio Dei (the Mission of God), widely used in later years to summarize Willingen and to define the post-Warneck and post-Mott missionary thinking, retained the same ambiguity. It could be used to defend a traditional approach to missions but also, as in the case of Hoekendijk, to develop an eschatological position. In a sense, Willingen came too early, both for this position and for the North American report. It was not until the 1960s that these two contributions in the background of Willingen bore fruit.

Hoekendijk went to Willingen in his capacity as secretary of the Department of Evangelism of the World Council of Churches. He had been called to this post in Geneva in 1949, after having served for two years at the Netherlands Missionary Council. Both functions had enabled him to travel extensively (including in Eastern Europe and South Africa) and to deepen his knowledge of the postwar world as mission field, as is evident in his study “The Evangelisation of Man in Modern Mass Society” (1950). After Willingen, in 1953, he returned to the State University of Utrecht, first as church professor in practical theology, apostolate, and biblical theology, then, from 1959, as state professor in church history of the twentieth century.

The Shift to God-World-Church

Hoekendijk’s Utrecht years were, generally speaking, not very happy. Because of serious illnesses, he was not able to travel as widely as he wanted or to participate in academic life as intensely as he was expected. He related better to students than to colleagues. He stimulated various ecumenical experiments but felt estranged from the church. His aphoristic style of writing was hailed by some but suspected by others, as it kept causing misunderstanding and controversy. He was a great source of inspiration and encouragement for younger theologians who looked for new directions, but the theological establishment never really accepted him. In the early 1960s, which were years of new ecumenical openings and high hopes for renewal, his advice was widely sought and his influence widely felt. In the eyes of many, however, he remained an irresponsible radical. His presentation at Strasbourg 1960 is an obvious example.

Nevertheless, his appointment in Utrecht was not illogical. In the early 1950s, the Netherlands Reformed Church had more or less committed itself to a “theology of the apostolate”—pioneered by Kraemer and van Ruler—which attempted to take seriously the fundamentally missionary character of the church and the outward-directed position of the church in society. Hoekendijk was expected to play a constructive role in this program. In some respects, however, he turned out to be a kind of Trojan horse. He rejected, for instance, the widely accepted notion that the apostolate (the term is meant to weld together the ideas of mission and evangelism) is a function of the church, insisting instead that the church is a function of the apostolate. He did not accept the theocratic presuppositions, typical for much reformed thinking in the Netherlands (and strongly defended by van Ruler), according to which the Christianization of culture is an essential aspect of the history of salvation. He vigorously exposed all signs of self-sufficiency in the institu-
tional church and kept looking for new experimental forms of kerygma, koinonia, and diakonia. In brief, Hoekendijk’s interpretation of the apostolate, although it did take some tendencies seriously that were present in the postwar renewal of the Netherlands Reformed Church, was not generally accepted as a constructive contribution.

The World Council of Churches study project “The Missionary Structures of the Congregation” (1962–66) gave Hoekendijk a chance to develop his views. He played a major role in this project, especially in the European working group; although the two group reports were not written by him personally, they are generally considered to bear his stamp. Several basic elements of the study are indeed characteristic of the Hoekendijk of the 1960s: the positive evaluation of secularization as a fruit of the Gospel; the interpretation of “world” as “history”; the reordering of the familiar sequence God-church-world into God-world-church, with the church occupying a noncentral position; the emphasis on shalom as the substance of God’s action in the world; the appeal to the church to join and follow this action and to forsake its “heretical structures” to this end; the effort to solicit cooperation with sociologists in the reflection on adequate structures for mission. Most of these elements appeared again in the report of the second section of the Uppsala Assembly (1968), “Renewal in Mission.”

By the time the study project was completed, Hoekendijk had moved to the United States, accepting a call to the chair of world Christianity at Union Theological Seminary in 1965.

Hoekendijk’s American years have been described elsewhere. Any general characterization of these years reveals the ambivalence of this time. His personal life was marked by a divorce from Els Laman and a second marriage in 1970 to Letty M. Russell, one of his former students at Union. In his work he experienced, on the one hand, expansion: contact with students from all over the world, guest lectures in many other American theological institutions, extensive travel as visiting professor in Mexico, India, and Indonesia. On the other hand, he experienced decline: disappointment because of financial cutbacks at Union, loss of communication with students, and (again) serious health problems. One notices in these years a sobering of style, a paucity of words, a concentration on essential definition rather than flamboyant exposition, and a return to Bible study as a method of teaching. In his teaching and writing, Hoekendijk manifested, on the one hand, a stubborn original evangelicalism, in which he sought to develop the concept of mission into the idea of a “messianic pattern of life,” and the theology of missions into a “missionary theology.” On the other hand, his unwillingness and inability to identify with the new currents of black and liberation theologies seriously impaired the range of this evangelicalism; he could not move backward to a theology of the establishment, and he could not move forward to what he considered to be idealizing (me-ology instead of the-ology). Besides practicing and advocating a “humble agnosticism” as the adequate missionary attitude, he felt silent for loss of communication.

Jerusalem ’95: Yeshua for Israel
Lausanne Consultation on Jewish Evangelism
Conference Statement

The fifth international conference of the Lausanne Consultation on Jewish Evangelism (LCJE) met June 18–23, 1995. It was the first global conference on Jewish evangelism to be held in Jerusalem. A total of 160 participants from six continents gathered under the banner “Yeshua (Jesus) for Israel.”

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We rejoice in the tremendous movement of Jewish believers in Jesus, particularly in the former Soviet Union as well as South Africa.

The newest LCJE chapter is in Japan, and we are blessed by our Asian brothers and sisters who not only express deep love for Jesus the Messiah but also their heartfelt desire to see Jewish people find salvation through him.

We recognize the opposition and difficulties inherent in Jewish evangelism, yet as we see the Spirit of God opening Jewish hearts to the Messiah, our joy will not be overshadowed. We commit ourselves to work together to communicate the Gospel.

Yeshua for Israel

From its inception, the Gospel proclamation was Jewish in essence, content, and context; thus we affirm that belief in Jesus as Messiah is in keeping with faith in the God of Israel. Jesus’ Jewish disciples were the first to proclaim to their own people that he is indeed the Messiah, and that there is salvation in no other name (Acts 4:12).

Jesus was named Yeshua because he was to “save his people from their sins” (Matt. 1:21). It is therefore profoundly tragic that of all names, his has been misused to perpetrate atrocities which Jewish people have suffered throughout the centuries, even up to our own time. We therefore call upon all who identify themselves and their faith with the name of Jesus to honor the meaning of his name. To do so requires both compassion for the Jewish people and the courage to meet them with the message of salvation in Jesus in a way that affirms their Jewish identity.

The Lausanne Consultation on Jewish Evangelism (LCJE) was established in 1980 as a branch of the larger movement of the Lausanne Committee for World Evangelization. LCJE is a network of agencies and congregations, scholars and writers involved in Jewish evangelism. Its purpose is to foster communication and cooperation among the members as well as theological and missiological research related to such ministry.
One element in these years may be particularly significant for the interpretation of Hoekendijk’s legacy: his repeated reference to a theology of revolution as the legitimate form of a missionary theology. Next to his choice of position in the Willingen discussion, this is perhaps the most important clue for the understanding of his persistent theological concerns.

In the appendix to the German edition of his dissertation, Hoekendijk suggested that a future revision of the book might focus on the theme of revolution as the major problem of modern history. The church-Volk problem might then be dealt with in the perspective of the revolution-tradition polarity. The church, usually preferring tradition over revolution and thereby misjudging the character of history, chooses Volk rather than Gesellschaft (society) as its sociological point of reference; in other words, it clings to the primary system while the world around is developing the secondary system of industrial organization. Precisely in and through this secondary system, revolution has become a characteristic feature of life. In Hoekendijk’s view, there are two aspects to the modern phenomenon of revolution: the world has become history, and the post colonial division of the world into rich and poor demands transfer of power. Theologically speaking, God historicizes the world, opening it up toward his future of shalom, and the movement of the Gospel toward the poor invites the destruction of the age-old crusade syndrome. In sum, the worldwide revolutionary ferment provides the opportunity for a missionary church to develop kerygma, koinonia, and diakonía in an eschatological perspective.

In these emphases, Hoekendijk closely associated himself with theologians like Alves, Lehmann, Metz, Moltmann, and Shaull, who in various ways aimed at a theological interpretation of the obviously revolutionary character of contemporary history. These men tried to weld together involvement in revolution and witness to the humanizing activity of God, in which the determinism of power and violence is broken by true liberation and reconciliation. In this connection, Hoekendijk repeatedly emphasized the necessity to distinguish between revolution and rebellion (the latter being merely a confirmation of the status quo) and to oppose the short-term identification of the missio Dei revolution with limited causes like black power. His definition of liberation, in all this, tended to be quite radical in a theological sense but rather unspecific in terms of social and political change.

“Mission” came to mean for Hoekendijk the vicarious existence of the whole people of God for the whole world, presence and service wherever the divine initiative with regard to the world manifests itself in history, and witness as a postscript to the “self-evident” movement of the message toward the poor. On this basis he dreamed of a missionary existence and a missionary theology in which all compartmentalization and mutual suspicion between a traditional missionary establishment and a traditional church establishment would disappear.

At the time of his death, in 1975, the theology of revolution, in the sense in which Hoekendijk had meant to develop it, had become largely obsolete. But he had been able to pass on his dream to many others.

The Challenge of Reconciliation

We note that the religious relativism of contemporary culture is not only erosive and intolerant of any claim to truth but is also self-destructive. We recognize our responsibility to uphold biblical faith as ambassadors of reconciliation on behalf of Almighty God; it is our burden and our joy to proclaim his great love and offer of reconciliation through Jesus to all people. The pluralistic climate in Jewish communities around the world begs to be met with this ministry: “We implore you on the Messiah’s behalf—be reconciled to God” (2 Cor. 5:20).

While religious relativism is to be expected in today’s secular society, it is both distressing and shameful to find it within churches. Any church or denomination that presumes to say that the Jewish people (or any other people) can be reconciled to God outside of Jesus, does not honor Jesus. They also perpetrate a form of discrimination, no matter how unintentionally. We therefore call all Christians to recognize the legitimacy and the urgency of sharing the Good News of Jesus, the Jewish Messiah, with those people from whom and for whom he first came. We urge any Christian who has been persuaded that Jewish evangelism is disrespectful or unloving to consider the need to base love and respect upon New Testament mandates rather than to measure love according to the spirit of this age.

We also note the skepticism of many churches towards Jewish believers in Jesus who maintain their Jewish identity. The first-century Apostolic Council in Jerusalem recognized the work of the Holy Spirit in bringing Gentiles into the community of God’s people and decreed that these new Christians need not become Jews (Acts 15). In like manner, we call upon the churches of this century to recognize the work of the Holy Spirit in bringing Jews into the body of Christ. We urge all Christians to welcome Jewish believers in Jesus into the body of Christ with glad hearts, whether they choose to worship in traditional churches or Messianic congregations.

The Ministry of Reconciliation

In 1995 Israel will begin celebrating the third millennial anniversary of the city of David. We are reminded that Jerusalem is a symbol of peace and reconciliation. It was here that God chose to reconcile the world to himself in Jesus the Messiah. The heart of evangelism is reconciliation with God, and therefore evangelism ought to beget reconciliation between peoples. We rejoice and give thanks for the testimonies of Arab Palestinian Christians, and we are blessed to know of ministries of reconciliation between Jewish and Arab believers in Jesus. We join our hearts in prayer for reconciliation in the current context of the Middle East as well as between Jewish and Gentile believers throughout the Diaspora.

The Hope of Jerusalem

In Jerusalem, the capital of the Jewish people, we stand in awe, for it is here that biblical history and biblical hope meet. The prophets spoke of the Word of the Lord going out from Jerusalem, and it is from here that Jesus told his disciples to begin their Gospel mission. We rejoice to see the Jewish people return to Zion and the Land of Israel. We also rejoice even more that many are turning to Jesus, the Messiah. The Scriptures speak of the day when God will make a new Jerusalem, a city for the redeemed of Israel and of the nations. As we reach out to the people of Israel—in the Land and throughout the world—with the Gospel of Jesus, we pray for the peace of Jerusalem.
In reviewing the facts and emotions of Hoekendijk’s life and work, one is struck by a certain stubbornness with which his central theological affirmations were repeated over and over in an aphoristic way, and by the absence of any self-critical dialogue with theological critics. In hindsight, one can easily see how a certain sarcasm and pedantry in his style, together with his display of vast knowledge, could have blocked communication. Close reading, however, also reveals how these negative elements served to preserve a spirituality of longing. This spirituality was for him the only way to preserve the vision of world and eschatology “in one glance.” The “one glance” implied, above all, an aphoristic way, and by the absence of any self-critical dialogue, the experience of modernity, secularity, and revolution, could no longer be kept at arm’s length by mission and church but had to be integrated into an encompassing view of God-world-church. This was Hoekendijk’s program for a renewed mission, a renewed church, and a renewed theology.

Hoekendijk’s version of the program contained much criticism and suspicion, and sometimes massive generalizations (“Secularization is the liberating work of Christ”; “all religions are anachronisms”) that were not always fair. These features might be better understood when they are seen as products of a curious alliance between a secular Christology (“Christ as the man for others”) and a Christ-centered either-or thinking reminiscent of the Barmen theses of the German church struggle in the 1930s. When such an alliance is fed by a spirituality of longing, it creates a nearly impossible situation for church and theology: profound and radical changes are necessary, but nothing in fact meets the standard. Hoekendijk seemed to want to say that ecclesiology can begin only after the recognition of this impossible (eschatological) position.

The deeply disturbing question of how to deal with the tension implied in this position may well be the most important part of Hoekendijk’s legacy. Although it is difficult to develop a missionary strategy or a strategy of church development that starts from this question, it cannot easily be dismissed. In the case of Hoekendijk, the question forcefully presented itself during the years of the war. It was in the war that he truly saw the world, as well as the inadequacy of traditional missionary thinking. The quandary arising from that experience—the naked confrontation of eschaton and world—was a point of no return. Although, in Hoekendijk’s case, it was channeled through his personal history and reworked with the aid of his specific theological equipment (which gave his theology that particular combination of powerful appeal and inaccessibility, and which brought him so much loneliness), it is difficult to overhear the message that the practicality of “eschatological action” is fundamental and characteristic of any mission that seeks to live out of the concurrence of God’s initiative and chaotic contemporary history.

Our assessment has suggested two clues for the interpretation of Hoekendijk. One was the Willingen debate. Here we found the curious correlation between radical eschatology and discovery of world. Because of that correlation, we might add, the notion of judgment—always a part of traditional definitions of the relation between kingdom and world—was translated, as it were, into a permanent suspicion of all tendencies to institutionalize mission and church definitively. The second clue was the revolution debate. Here we drew attention to the effort to hold together the ferment of modern history and the shalom action of God, with both penetrating to the far corners of the whole earth. We might add here that the profoundly problematic nature of global society and the radical nature of God’s action forced Hoekendijk to refer the missionary to the vulnerable position of “humble agnosticism.”

It is only partly adequate, then, to interpret Hoekendijk as a pioneer of a truly pluriform church. To be sure, he was that too; he even pleads the cause of coexistence of contradictory forms of community, for only then can the church truly be with the world. But this pluriformity is no easy thing; it is not the comfortable pluraliformity of a consumer society. It makes sense only in combination with the incisive eschatological question of shalom, in which final judgment and final promise are held together.

Notes

5. Hoekendijk, Kerken volk in de Duitse zendingswetenschap (Amsterdam: Kampert & Helm, 1948), published in German (edited, with appendix added) as Kirche und Volk in der deutschen Missionswissenschaft (Munich: Kaiser, 1967).
6. This essay ultimately appeared in several languages.
11. There are striking parallels here with the life and work of the German missiologist H. J. Margull (1925–82), who worked closely with Hoekendijk in the Missionary Structures Project.

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FULLER
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Needs and Opportunities in Studies of Mission and World Christianity

William R. Burrows

In the course of my work at Orbis Books I have reached a number of conclusions about needs and opportunities that present themselves in regard to studies of mission and world Christianity. These conclusions constitute the basic premise of this essay. To phrase the premise, I borrow insights and freely adapt words I first heard from the lips of Professors Lamin Sanneh and Andrew Walls: *Christian scholarship, for the sake of the Gospel and to be faithful to prophetic and inculturation dimensions of Christian mission and discipleship, must challenge certain assumptions of liberal society that affect both the secular and the Christian theological academy.*

At this point, it may suffice to say that for much of the secular academy, Christian theology is akin to voodoo. In contrast, Asian and local religious traditions—native American, for instance—usually find respect in the academy. In that context, the emergence of world Christianity is scarcely commented on by either Western Christian theologians or the secular academy. As for Christian universities and seminaries, they are so involved in theological critiques of one kind or another that it takes a fair stretch of the imagination to recognize anything like scholarly reflection on the *missio Dei*. Their theological studies often appear to follow contemporary cultural and academic vogues; they do little to help remove distortions in the lenses through which we view the Gospel. Although it is delicate to bring it up, a question cannot be avoided: Is the theological professoriate more dedicated to enhancing its guild or to spreading the Gospel?

I believe that in the final analysis, in the context of that question, Christian scholarship must ultimately grapple with five basic issues that stem from contemporary "historical" as opposed to "dogmatic" issues:

1. Problems that arise from social and historical studies indicating that Christianity has been syncretistic from its origins have not been resolved. The attempt to deal with the problem of relativism and finality has largely been unsatisfactory; in that context the problem of authority, accordingly, is central: What deserves to stand as authentic Christianity in a pluriform world? How do we determine it? Put another way: In what manner do realities intrinsic to the Gospel transcend the relativities of history?

2. Insight into the syncretistic nature of every instance of concrete, historical Christianity leads to insights into its particularity. This makes claims to universality problematic. Nevertheless, the Gospel of the kingdom as preached by Jesus and the church is a message about the universal and eschatological scope of divine, saving, healing, forgiving grace revealed in Jesus. Christian thought must learn to deal with particularity and relativity, on the one hand, while, on the other, upholding the need to declare a universal and final Gospel. How can that universality be made clear in the light of critiques—for example from the poor, women, Asians, Africans (in Africa and in the diaspora)—that powerful groups within Christianity monopolize what counts as orthodox?

3. Although Third World Christianity—in its concreteness, as opposed to an idealized image of it—is not taken seriously in the North, it is today the living center of the Christian tradition. For one kind of northern theology, expressions of Third World Christianity that are not grounded in "approved" readings of biblical and early Christian literature are suspect. For another, the origin of world Christianity in the missionary movement fatally implicates it in the colonial era. Moreover, taking world Christianity seriously as a reality and not merely an idealized construct means criticizing both the myth of "native innocence" held so fervently by the academy and the secular academy's hostility toward Christianity, which masks as agnosticism.

4. Clarifying the meaning of mission in a contemporary situation—with its hostility to the notion of conversion, combined with respect for all religious and cultural traditions—is a major task confronting Christian theology. In that task, Orthodox emphases on the Spirit may provide avenues and bridges to more adequate missiologies open to a noncategorical activity and presence of God than the West's standard "redemption" emphasis.

5. A major ecumenical, interdisciplinary, and intercultural study and research effort is required today to help the secular academy and Christians take account of the emergence of world Christianity as a communion of local inculturations of Christianity. In particular, research is required to help Christians in the West, as well as Third World Christians, understand the historical, spiritual, ethical, anthropological, philosophical, and theological dimensions that form their respective syncretistic forms of Christianity. The task ahead is to formulate more adequate missiologies for a new evangelization without imagining that a "pure form" of Christian identity can be imposed on all. Giving up the illusion that one's own tradition has a corner on evangelical truth, while remaining committed to that tradition's richness, necessitates a profound conversion of heart and mind that Western Christianity—in all its bickering factions—is poorly prepared for.

William R. Burrows is Managing Editor of Orbis Books, Maryknoll, New York. He spent five years as a Divine Word Missionary in Papua New Guinea and did his doctorate at the University of Chicago on the Roman Catholic doctrine on other religious traditions. In its original form, this essay was occasioned by the celebration of the twenty-fifth anniversary of Orbis Books.

We must learn to deal with particularity and relativity while upholding a universal and final Gospel.

INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH
Taken together, these five points undergird my hypothesis that First World Christianity is in a missionary situation that differs in no essential way from Third World Christianity. Northern and southern Christianity, in other words, stand at a crossroad where collaboration as equals in world mission is possible and, quite probably, essential.

What is the goal of world mission in this context of a new catholicity? Everyone will have their own ideas. For myself, I believe that our *kairos* moment revolves around helping the many traditions of world Christianity become more effective agents of divine reconciliation in the spirit of 2 Corinthians 5:16–21.2

**Case in Point: Orbis Books**

The founding goal of Orbis Books was and remains, first, to assist the global conversation among Christians. Second, it seeks to promote conversation among Christians and persons of good will of diverse cultures, religions, and secular traditions. This is done chiefly by bringing the voices of Third World Christianity to the table of intercontinental, cross-cultural conversation. Given our founding by Maryknoller Miguel d’Scoto and Maryknoll’s tradition of missionary work in the Third World, this orientation is not surprising. What may be important to stress is that d’Scoto and his succeeding Maryknoll conferees have been particularly insistent on the following: Third World Christian voices are largely the voices of the poor. Their insights into both the Gospel and global economic and social systems constitute a bedrock for defining the meaning of mission in our day.

Mission in this key takes rise in Christian visions of *shalom* as God’s goal for creation, which in turn constitutes the human vocation to serve the *missio Dei*. Christian mission is not primarily ecclesiastical but Christic: a participation in the paschal dynamic of life, death, and resurrection manifested in Jesus of Nazareth, God’s Christ and ours, and mediated by the Spirit. As churches in the old, Eurasian heartlands of Christianity seek renewal, moreover, Third World expressions of Christian life are important resources, as integral parts of the universal heritage of programmatic basis. Thus a third and fourth facet of our program crystallized around the Faith Meets Faith series (edited by Paul Knitter of Xavier University) and the Faith and Cultures series (edited by Robert Schreiter of Catholic Theological Union). In addition, from early on we published African-American and later U. S. Hispanic theology as expressions of “Third World USA.” Our Henry McNeal Turner/Sojourner Truth Series in Black Religious Studies, initiated by James Cone of Union Theological Seminary, is now directed by Dwight Hopkins of the University of Santa Clara.

Because of the importance of women’s and biblical studies that reflected concerns raised by Third World voices, we began publishing more books on women’s concerns and the Bible. They are two of the most important parts of the program today.

Most recently, in the context of the ecological crisis, under the inspiration of Jay McDaniel of Hendrix College, Arkansas, Orbis realized that the gulf between the ecology movement, mission, and the social justice movement needed bridging. Ecology was long considered by many Third World theologians and church people to be a northern, middle-class preoccupation that they did not have the luxury to indulge. Thus, we established an Ecology and Justice series (led today by Mary Evelyn Tucker and John A. Grim of Bucknell University, Lewisburg, Pennsylvania, with Leonardo Boff and Sean McDonagh as advisers).

**Third World Theology, the Church, and the Academy**

Nothing in recent years has hit North Atlantic Christian theology with the impact of the Latin American liberation theology of the 1960s and 1970s and translated by Orbis. On the positive side, it opened a flank in the confidence of the liberal academic theological establishment that northern theology was the gold standard of Christian reflection. Subsequent theological movements have exploited that opening. I have in mind studies and perspectives shaped by such voices as those of African-Americans, women, Hispanics, and persons involved in interreligious dialogue. Women’s theology and black theology are probably the liveliest carriers of the liberation tradition in the United States today. Their relation to world Christianity has not been a matter for sustained reflection and scholarship by missiology, which is still largely the realm of white men.

On the negative side, liberation theology’s vocabulary was adopted by persons who—as good moderns—often appeared skeptical about whether Christianity had an essential otherworldly salvific dimension. Their silence and sometimes hostility to questions on this dimension created suspicion on the part of many that liberation theology was a Trojan horse for a radicalized social gospel bereft of transcendence. Second, the use of a particular kind of social analysis yielded precise condemnations of social ills and contributed to a tone of intolerance in contemporary theology. When various pillars on which that social analysis rested lost plausibility in the collapse of Communism, liberation theology was often discarded as yesterday’s news. That view, in my opinion, is short-sighted.

On balance, the Latin Americans had a decisive impact on theology across the world. Their successes are grounds for hope that the First World may yet care to learn from the experience of the Third. It is probably not too much to say that the Latin Americans are virtually the only Third World theologians to have been taken seriously in the First World.

Perhaps emblematic of liberation theology’s most enduring achievement, many Christians who reject the socialist outlook
implicit in early liberation theology nevertheless agree with three basic insights of the liberationists:

1. The Christian Gospel envisages a total liberation of humankind.
2. Liberation is a key metaphor for salvation in its full biblical dimensions.
3. The Gospel interpreted from the side of the poor and marginalized reveals dimensions of biblical truth hidden from the rich and powerful.

Putting this body of insights together with insights into our environmental situation and with positive views of religious plurality is a major task for both missiology and liberation studies. We at Orbis and other publishers need to do more about unifying our programs around such insights. As far as I can see, the Christian community has hardly begun to grapple with what Christian mission means in the light of the emergence of world Christianity and of the Gospel articulated from the perspective of the poor. Neither is it clear that we have plumbed the evangelical depths of what is meant by "the poor." Certainly, we are only at the beginning of reflection on what it means to create wealth for the benefit of the poor (as opposed to decrying its accumulation by a few and to demanding its redistribution). And the problem of creating wealth while avoiding ecological suicide is equally undeveloped in thinking on mission.

An important goal of the Orbis program is to publish books that aid reflection on Christian vocation and mission in the context of the social issues mentioned in the previous paragraph, as well as the context of world religious plurality. The difficulty is that books of sufficient nuance to deal with the Gospel and both the mystical-religious and the sociopolitical dimensions of life on our planet cross the boundaries between the political and theological Left and Right, among academic disciplines, and between the general theological and the missiological communities. Consequently, in spite of wonderful words about the need for interdisciplinary studies, books dealing with the range of issues facing mission today are too seldom written and published, and even more seldom read. Publishers know a terrible secret: academics and church leaders prefer to stay within guild boundaries.

Mission Studies Today

Overall, mission studies are the Cinderella of contemporary theology, as theology is the Cinderella of intellectual life in the North. I could support this judgment with a thousand citations, but I suspect that both those who lament and those who approve with total clarity is illustrated by Isabel Whitehead and her turban fixation. However, all who experience the continuing antagonism of Hindu India against Western (imperialistic) Christianity (and the Indian Christian indifference to, if not provocation of, this antagonism) will be thankful that the Whiteheads disallowed Azariah’s misguided desire to name a village after them.

Western missionaries saw that in India the new born church could not afford to break away from its cultural roots. Far from having become a widow by marrying the nationalist spirit of the age, the Indian church is very close to being an orphan, cut off from its family lineage of thousands of years of cultural development. Harper should at least have acknowledged this danger.

The fact that pitfalls are present in all directions reminds us to depend on God, who alone builds and keeps his church.

H. L. Richard
Hummelstown, Pennsylvania

Author’s Reply:

My main thesis is that the ideology of nationalism has had a powerful, though largely subliminal, effect on the way in which Christians have negotiated a wide variety of cultural issues and interactions between believers of different ethnic backgrounds. Those who argue that Indian Christians should...
this statement will agree with it. Furthermore, mission studies too often appear to be a conceptual hodgepodge. (An anthropologist friend jokingly calls missiology—as practiced—the marriage of mediocre anthropology and shallow theology.) The question I propose is this: Can mission studies and both First World and Third World theology find a way to work together to advance the larger goal of missio Dei as reconciling all in a non-Western Christ?

Key questions in regard to mission studies and missiology concern whether they are academically sound; whether they promote the missio Dei; whether they are backward-looking, "antiquarian" studies without relevance to missio Dei; and whether they serve as justification for neoclassic proselytism.

I should quickly add that I have nothing against historical studies of Christian mission. Indeed, historical studies are important if Christians and their neighbors who adhere to other religious traditions are to understand their present moment in nuanced perspective. This kind of historical studies is not antiquarian but foundational to the theological enterprise. It is not an accident that Bernard Lonergan, whom I consider magisterial in discussions of theoretical method, devotes great attention to the importance of historical studies for theology. Lonergan's views and those of David Tracy have influenced me greatly.

Work by Lamin Sanneh, Lesslie Newbigin, and Andrew Walls helps us gain better perspectives on mission, to be sure, but I am not sure whether the mission studies community as a whole has drawn the most interesting conclusion from their writings, namely, that the next chapter in Christian historical scholarship generally should be one of illuminating the deeper story of the emergence of world Christianity in both its historical and its theological dimensions. Influenced by these three scholars, I would propose that the goal of scholarly efforts and collaboration between North and South should be to aid the world Christian community to understand theologically the emergence of world Christianity and then to act upon that understanding in a new era of mission.

We have reached a moment when the goal of Christian scholarship should be to increase dialogue among Christians in various lands and, at a second but equally important level, to increase dialogue between Christians and members of other religious traditions. This step is necessary because true understanding of the quite different situations of Christians worldwide and of new religious movements and developments within ancient non-Christian traditions is required if we are to be in solidarity with diverse parts of the body of Christ and of brothers and sisters who follow other faiths. That solidarity is a precondition for a new kind of Christian mission to be carried on in the third millennium—one that is respectful of other religious traditions and ways. Such respectful attitudes will be the sine qua non of those who wish to share with other searchers their faith that Jesus the Christ is the Light of the World.

We are moving out of an era when one was saying something theologically important about Christian mission by adding a geographic adjective such as "foreign" or "overseas." Nevertheless, persons who have participated in Christian mission in cultural and geographic areas that they were not born into are a precious resource for promoting understanding among geo-

Richard also suggests a) that Western Christianity is imperialistic in the political sense, b) that Indian Christians have provoked Hindu antagonism, and c) that at least some Indian Christians should be denied their right to free expression in the name of cultural development. He provides no historical evidence or argument to support these highly questionable assertions. The links between Western Christianity and political imperialism in this century have been much too carelessly drawn by politicians and historians alike. One could make a plausible case that following World War I the links between Western Christianity and anti-imperialism were as strong, if not stronger than the links between Christianity and imperialism. Richard offers no evidence to substantiate the charge that Indian Christians are responsible for Hindu antagonism, but he insinuates that small gestures (such as the choice of a Western name for an Indian town) constitute a provocation. Arguments that would deny individuals or groups liberty of self-expression in the name of cultural conformity are, to my mind, very dangerous indeed.

Christianity is about changing everything within a universal perspective. It is not surprising that it causes trouble in the context of caste identity or solidarity. It should not be surprising that Christianity causes trouble for modern politicized ideas of national and ethnic self-determination that promote new forms of caste-like identity (which are, by no means, limited to India).

Susan Billington Harper
Harvard University
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Christian studies need to take theological account of the fact that the world religious frontiers today appear relatively stable. Numerically large conversions from one major tradition to another, I believe, are fairly unlikely. Most religious conversions, if I am not mistaken, will be intensive—within a given tradition—as persons move from nominal to deeper appropriation of the tradition they were born into. Moreover, Christian intradition conversions will often be brokered by insights gained from the writings and representatives of non-Christian traditions. The deepening and purification of other religious traditions has often been stimulated by contact with Christianity (think, for instance, of Native American, Indian, and Buddhist revivals). Christianity in the North appears destined for a similar renewal.

Whither Studies of Mission and World Christianity?

Where should we be going? Aloysius Pieris, a Sri Lankan Jesuit, says convincingly that a "Western Christ" has no place in Asia. The Third World, he states, is struggling to articulate its own ways of dealing with the crushing problems of modern life. It seeks a way forward that does not surrender to the dominant forms of economics, ecclesiology, or politics.

Friends of Third World Christianity—mission agencies, researchers, activists, missiologists, and so forth—want to help their Third World colleagues, but the solutions they propose are often redolent of First World prescriptions. Will the Third and Second Worlds pioneer "third-way" or alternative solutions that work? The jury, I submit, is out. But the more Rwandas, Somalias, Chechnyas, and Bosnias we experience, the less likely it is that the First World will think it can solve the problems of the Third and Second Worlds. The inner-city jungles of North America and the vacuousness of religious life in Euramerica, moreover, may indicate the need for the North to examine the log in its own eye and to seek help from the South with the diagnosis and treatment of its vision problems.

Such a perspective leads to studies and publications in relation to Christian mission, as well as in relation to Third World and world Christianity in a new world religious order. To begin with, I am unsure that "missiology" serves as a useful blanket term for studies of mission and world Christianity. If missiology is to survive, its focal image should flow from a vision of missio ad gentes, like that of Pope John Paul II in Redemptoris Missio. There he identifies all peoples, new sociocultural situations, and "new areopagi" as foci of missio ad gentes (RM 37). Then missiology would be the branch of theology that thinks about the theoretical and practical implications of transmitting Christianity across the boundaries of faith. There are weaknesses in that encyclical which appear when one reads it carefully. I suspect that they occur because the pope both issued a biblical-theological document on mission and, with the same document, tried to settle in-house Roman Catholic controversies on missionary orders and the place of "vocations" in these orders. He also tried to avoid two problems that rack his church: (1) controversies over the position of women and (2) the failure to adapt the ordained ministry in culturally appropriate structures. The pope was highly successful in articulating a biblical vision of mission but relatively unsuccessful in assuring acceptance of his solutions to his church's practical problems.

Andrew Walls has maintained that "mission studies" should be done under the rubric of church history and theology, making alterations in our methods where necessary. What might this mean in practice? In the paragraphs that follow, I dream a bit.

First, in the area of theological studies, the future of mission studies lies with those capable of articulating visions of Jesus as Light of the World and the Spirit as Life of the World—visions that will fertilize the lay Christian imagination in diverse cultural contexts with a desire both to discover and to bring that light and life into all the world's areopagi.

Second, in the area of historical and social studies, instead of concentrating attention on non-Western cultures as exotica and on the great missionary heroes, we need solid work on what was and is occurring among local peoples during the several stages of history arching the period from initial missionary contact through formation of relatively mature local churches.

These historical and social studies are necessary for developing adequate theological visions. Until such studies unmask our biases, theology will be dominated by the powerful—for example, males, northerners, graduates of prestigious universities, the ordained. Our vision for such studies needs to be broad and deep, embracing at least the following dimensions.

- These studies should be comprehensive, surveying the subject matter as it regards meaningful slices of major groups of Christians along such boundaries as culture, ethnicity, geography, and nationality.
- These studies should be interdisciplinary. Scholars with expertise in areas such as the history of religion, economics, anthropology, theology, psychology, mission theology and history, and political science could help the academic community worldwide understand what was happening as local churches began emerging. I would hope that this process leads to Third World Christianity receiving the same respect that academia now gives traditional local and world religions.
- These studies should be ecumenical, telling the story of churches and other religious traditions in ways that will show how they contribute and relate to world Christianity as a whole. This aspect may be the trickiest of all. At the
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end of the day, it is often not perceived to be in the interest of some institutions to have the story told in ways that relativize these organizations’ contributions. Even more tricky for some is exploring the relationship between Christianity and other traditions in nuanced fashion.

- These studies should be interinstitutional, pairing churches, study centers of various types, and universities around the world in collaborative relationships.
- These studies should be critically sound, leading to academically respectable, honest books that deal with the ambiguities of Christian mission, local cultures and religion, the health of local churches, and their relations with world Christianity and world and local religious traditions.
- These studies should result in publications whose excellence will compel churches, secular universities, and both students and makers of international policy to take notice of the importance of religion in general and world Christianity in particular.

Notes

1. While I am aware that the term “Third World” is problematic to many, I use it to indicate a hermeneutic entree that seeks to interpret and search for “third-way” approaches to the problems of modernity. This hermeneutic arises in social locations where neither First nor Second World models appear to work. When referring to gross economic and political power imbalances, the term “Two-Thirds World” has distinct advantages, and the terms “North” and “South” are useful in other contexts. See Aloysius Pieris, S.J., “Does Christ Have a Place in Asia?” Concilium, 1993, no. 2, pp. 33–47, for a good treatment of this issue.


3. This overlap should not come as a surprise. Two recent books make the enormity of the problem clear. See Robert Kegan, In over Our Heads: The Mental Demands of Modern Life (Cambridge: Harvard Univ. Press, 1994); and Howard A. Snyder, EarthCurrents: The Struggle for the World’s Soul (Nashville: Abingdon, 1995). Kegan especially makes one aware that the kind of psychological and spiritual qualities necessary to come to terms with conflicts are often beyond our capacities to develop by simply willing them or merely studying the issues.


6. Pieris, “Does Christ Have a Place in Asia?”

7. See Eamon Duffy, Stripping the Altars: Traditional Religion in England, 1400–1580 (New Haven: Yale Univ. Press, 1992), for a marvelous example of how such studies could enrich our understanding of religious life.

Book Reviews

I Am a Palestinian Christian.


Mitri Raheb, who was born in Bethlehem, now serves as pastor of the Christmas Lutheran Church in that Palestinian city. His book is both a personal testimony and a public declaration. As such, it reflects the contemporary significance of the Gospel in the land of Jesus and points to the mission imperative in a setting where Christians are a minority among Jews and Muslims.

Raheb is clear that “Palestinians [need] peace with Israel” (p. 35) and that Palestinians share a responsibility for the success of the treaty signed in Washington in 1993. But he is most eloquent when he describes the oppression of his people. A chapter entitled “Daher’s Vineyard” points to a modern parallel of the biblical experience of Naboth (1 Kings 21). Raheb’s analysis is especially strong when he describes a twenty-first-century agenda for Christian-Arab theologians. He believes that only a contextual Palestinian theology can provide an effective alternative to the escapism of religious fundamentalism (Christian, as well as Muslim and Jewish fanaticism) and to the “failure of secular ideas to create a just, equal and peaceful society” (p. 43). He is equally troubled by the contemporary emigration of large numbers of Christians who seek political freedom and economic opportunity elsewhere.

Having studied both in Germany and the United States (at Hartford [Conn.] Seminary), Raheb understands the Western, Protestant approach to mission as well as the particular opportunities and limitations of Christians in the Middle
Jerusalem written since the beginning of Scripture with a grant from the Research Overseas Ministries Study Center. Appendixes to the book include documents related to the peace process and ten pastoral statements by the church leaders of Jerusalem written since the beginning of the popular uprising known as the Intifada.

—J. Martin Bailey

J. Martin Bailey and his wife, Betty, currently serve as volunteers in Jerusalem under appointment to the Middle East Council of Churches from the United Church of Christ and Disciples of Christ. Martin is a specialist in communications; both are ordained ministers of the United Church of Christ.


Rarely are works published of this scope and quality, books that can legitimately be regarded as indispensable to anyone interested in the recent history of world Christianity. Mission Legacies is this kind of book. It is a collection of seventy-five biographical essays on a wide range of individuals who have played significant, sometimes decisive roles in the missionary movement as proponents and promoters, theologians, historians, theorists, administrators, and missionaries. They include, though not proportionately, Protestants and Roman Catholics, men and women, Europeans and North Americans, as well as several better-known leaders from Asia and Africa.

Originally each article appeared in the International Bulletin of Missionary Research, beginning with Wilbert Shenk’s pace-setting analysis of the legacy of Henry Venn published in the April 1977 issue of what was then called the Occasional Bulletin of Missionary Research. Compiling them into a single volume was a fortunate afterthought, which helps to explain, in part at least, some of the more obvious lacunae (such as the limited number of women, Roman Catholics, and non-Westerners included). What is not clear, however, is why there is such an inordinate concentration on missionaries to China, India, and Africa. The editors are aware of these anomalies and doubtless will attempt to rectify them in any future volume.

With only two or three exceptions, every article is carefully researched, remarkably balanced, and well written. These qualities alone distinguish the book from most works by multiple authors. Several of the essays are outstanding examples of the way missionary biography can and should be written—that is, they are scholarly though not ponderous, sympathetic while objective, analytic but not hypercritical. This is especially true of Eric Sharpe’s brilliant pieces on J. N. Farquhar, Lars Peter Larsen, C. F. Andrews, and A. G. Hogg. It is also evident in the essays on A. J. Gordon and A. T. Pierson by Dana Robert, on A. B. Simpson by Gerald McGraw, on John R. Mott by Howard Hopkins, on William Carey by Christopher Smith, and on Lewis Bevan Jones by Clinton Bennett.

Only three of the chapters fail to measure up to these criteria, namely the essays on Thomas Valpy French, Ida Scudder, and V. S. Azariah. Though informative, they are primarily sentimental pieces more in the genre of missionary hagiography.

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Proper Confidence: Faith, Doubt, and Certainty in Christian Discipleship.


Lesslie Newbigin, evangelist and interpreter of modern culture, is at work again. This time his emphasis is on the character of faith as a way of knowing and as a response to being known. In broad historical lines he draws the contrast between classical and biblical approaches to truth, down to the present time. He shows again how the subject-object, theory-praxis dichotomy of the modern mind leads, through the search for absolute certainty, to nihilism. In contrast, he develops, here more fully than in previous books, the form of faith as personal commitment, growing out of the relationship that God establishes in revelation, leading to knowledge we do not control but whose reliability we trust. Again he draws on Michael Polanyi to illustrate the truth that some faith commitment is in fact universal in the sciences and in society, even when it is denied. Here is one more persuasive argument in the struggle to free the modern world from the Cartesian captivity of its thought so that the word of the living God can at least be heard.

But this is not all. The heart of the book is a chapter on grace that moves the whole argument from the realm of the
mind to the realm of the heart. "It is as
saviour that God is sovereign." Human
beings are not by nature lovers of truth;
we are idolaters. We are set free from sin
and self not by being given a theory to put
into practice but by a calling whose truth
lies in the faithfulness of the one who calls.
This truth changes us and the world as we
respond to it in humble and penitent faith.
This, says Newbigin, governs both our
confidence as witnesses and the manner in
which we relate to others as we commend
the Gospel. This is the heart of his
message. Nowhere does he express it more eloquently.

The question of biblical authority concludes the book. Here the author seems somewhat less insightful. Probably few biblical scholars would recognize themselves in his depiction of the historical-critical method and its relation to faith. The field is characterized by a complex interaction of science and piety, theology and ideology, calling for study in more depth than was possible for Newbigin here. Nevertheless his critique of both fundamentalists and liberals in biblical interpretation as captives themselves to the method and truth-concept they claim to oppose is well taken.

This book is the latest offering from the work of the Gospel and Our Culture Group in Britain, which seeks to clarify the mission of the church to a society that once was Christian. —Charles C. West

Charles C. West is Professor Emeritus of Christian Ethics at Princeton Theological Seminary.

Jesus and Israel: One Covenant or Two?


No biblical theme is more filled with overtones of tragedy and sorrow than the relationship between Jesus and Israel. "He came to his own home, and his own people received him not" (John 1:11). In our day the Jewish people, having survived the Holocaust and established the state of Israel, are demanding that the churches revise their attitudes toward this elect people in such a radical way that "Christian" anti-Semitism shall forever cease. The charge is that certain issues in the New Testament that allegedly promoted this bigotry must be totally repudiated. Jews neither rejected Jesus nor crucified him; he in turn did not reject Israel.

This charge has been met with widespread acceptance largely within main-

line Protestant and Roman Catholic churches, with the result that the biblical witness to Israel's redemptive hope is no longer conceptualized as related to Jesus. Rabbinic Judaism is elevated to the level of biblical validity, and Jesus is reduced to a Jewish rabbi of limited achievement. The result of this new ferment is the promotion of two separate clusters of divine promises, defining two diametrically different ways to secure reconciliation with God—either via Sinai or via Golgotha.

After demonstrating great sensitivity to the evil of anti-Semitism, the author, professor of New Testament at Calvin Theological Seminary, faithfully reviews the Old Testament promises of God to Israel. In four compelling chapters, he relates the key themes of its identity, temple, land, and law to Jesus Christ and the church, the ongoing "Israel of God."

Holwerda concludes with a superb treatment of Romans 9-11 under the bold rubric: "A Future for Jewish Israel?" Israel's election is affirmed. He does not waver in his insistence that Israel has a future, despite the validity of the church as today's believing remnant of Jews and

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EarthCurrents: The Struggle for the World’s Soul.


“We’re in for a rough ride,” said a sociologist recently, referring to the numerous apocalyptic religious movements emerging at the end of the twentieth century. Thank God for Howard Snyder, who challenges us to look beyond the year 2000 and to understand the forces that will shape life in a new millennium.

Snyder, a professor at United Theological Seminary in Dayton, Ohio, surveys and analyzes eight key global trends that are bringing about a global revolution that will alter the shape of human life across the planet. He then reflects on six emerging global worldviews in response to these trends. Finally, he offers a proposal for personal hope and faith in the midst of this new “global city.”

The author goes more than halfway through the book before making mention of God, almost two-thirds of the way before introducing a theistic worldview, only in the final twenty-four pages does he focus on the story of Jesus Christ as the worldview that he finds “coherent and true.” Yet the book offers a strong Christian witness in the midst of the “EarthCurrents” that are shaping the world’s soul.

It is evident that Snyder has read widely in the areas of science and technology, political science and economics, philosophy and religion. His references are amazingly up-to-date, with most of the books referred to having been published in the 1990s. His illustrations also are strikingly contemporary. Yet he maintains a basically evangelical perspective. While one would wish for a broader theological base in writings of major Catholic and mainline Protestant scholars, it is refreshing to have this breadth and depth of scholarship coming from the evangelical tradition.

Though this could hardly be called a missiological work, it certainly offers a prolegomena for mission in the new millennium, especially as traditionally non-Christian cultures experience the impact of these EarthCurrents and the acids of modernity.

—James A. Cogswell

James A. Cogswell has served as an evangelistic and educational missionary in Japan, and as Asia secretary and World Service/World Hunger program director with the Presbyterian Church. He was director of the Division of Overseas Ministries of the National Council of Churches until his retirement in 1988.


This is a truly remarkable work, unique and pioneering in mission scholarship. It is the sort of encyclopedic textbook—covering the whole field of a discipline in summary detail—for which European scholars are famous. However, a “missiological encyclopedia” of this type—“a guide through the whole field of missiology” (p. 13) by a single author—is something new, at least in English. Originally published in Dutch in two volumes (1986, 1991), this is the English translation of the first volume; the second volume in English, on the theology of mission and mission theology, is scheduled for publication in 1997.

Jongeneel, a former Dutch missionary in Indonesia, is professor of mission at Utrecht University. He says that his work “is not a handbook on mission(s), but on mission studies, i.e. missiology. It does not provide a comprehensive survey of
mission(s), but rather a comprehensive view of the study of mission(s). In other words: it is not primarily interested in the phenomenon of mission(s) ... but in the way in which [it] has been studied and still is studied" (p. 2). The work is divided into the history of mission studies, the history of missions, but rather a comprehensive way in which [it] has been studied and phenomenology of mission(s) ... but in the place of these studies in the whole field of theology and other disciplines, and the so-called auxiliary sciences (p. 3). The scope and approach are ecumenical, international, and comprehensive. Every section has a rich bibliography, and there are indexes of names and subjects.

This volume is not easy reading, but it is rewarding. The price will put it out of range for many individual scholars, but it will be an essential acquisition for every theological library.

—Gerald H. Anderson

Gerald H. Anderson, editor of this journal, is director of the Overseas Ministries Study Center, New Haven, Connecticut.

Theologie aus asiatischen Quellen. Der theologische Weg Choan-Seng Songs vor dem Hintergrund der asiatischen ökumenischen Diskussion.


Karl Federschmidt was a theological student in Madurai, South India, and had been involved in South Asia solidarity work and academic assignments before he wrote this doctoral dissertation. He is now a pastor in Wuppertal, Germany. His work on the "theological journey" of Choan-Seng Song is the first of its kind in German-language scholarship.

In order to supply a sound framework for understanding Song's theological horizon, Federschmidt traces the EACC/CCA discussions from their beginnings and analyzes the paradoxes behind those discussions. He starts with "Christo-centric universalism," which was reshaped into a "theology of the suffering people," and he refers also to the concept of missio Dei (Willingen 1952), which exerted a deep influence on Asian theological thinking (chap. 1–2). In chapters 3–7 Song's Taiwanese context, his theological education between East and West, with influences from Fang Tung-mei, T.-F. Torrance and D. D. Williams, is described in detail, and his doctoral thesis comparing Barth and Tillich is recounted. His contribution to issues such as Christology, ecclesiology, and political vision is analyzed. Song drew his resources from Asia, particularly Taoist and Buddhist sources, and at the same time greatly influenced the Asian theological process.

Yet Federschmidt challenges the Asianness of the story-theology of Song, who, beginning in 1970, spent most of his time outside Asia in Geneva and Berkeley. What happens to Asian "stories" if they are not recounted out of participation but more and more just for their aesthetic value as literature, poems, and so forth (242ff.)? Is Song's political vision based on a concept of harmonic cosmic order? Is he as close to Confucian ideas as Suh Nam-Dong has suggested?

However these questions may be answered, Federschmidt has skillfully and sharply evaluated Song's theological journey and his challenge to Western theology. He concludes that Song's work has not yet been fully appreciated in Germany and other parts of the world.

Ulrich M. Deln

Ulrich M. Deln, a German pastor of the Protestant Church of Rhineland, has doctorates in missiology and history of religion. From 1986 to 1994 he was an ecumenical worker at Tomisaka Christian Center in Tokyo, Japan.

"Seeing both liberal and fundamentalist Christians imprisoned in the epistemological presuppositions of the Enlightenment, Lesslie Newbigin offers them liberation by pointing to the fiducial character of all human knowledge. The best form of apologetics, he contends, is the preaching of the particular yet universal gospel. . . . This book is the mature work of a lifelong evangelist with thirty years of experience in India and now a deep concern to reverse the intellectual and cultural apathy of the West."

—Geoffrey Wainwright

"In this short but acute book, Bishop Newbigin unmasksthe unspoken and concealed conditions that have intimidated and effectively held Christians in check, making their taming by modern cultural forces easy and comprehensive. It follows from this that any hope for renewal of mainline Christianity cannot take place without the kind of critical probing of those unspoken conditions that Bishop Newbigin presents here. This book begins the process by turning the searchlight on Christians themselves, charting a course between the fundamentalist reaction and postmodernist radical nihilism. Whether or not this book results in the long-overdue shake-up Newbigin calls for, it is bound to be included in the arsenal of any meaningful response to the contemporary challenge."

—Lamin Sanneh

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Hans Ucko grew up in a Jewish family and after conversion, became the Church of Sweden’s secretary for Christian-Jewish dialogue. At present he is the WCC executive staff member responsible for Christian-Jewish relations. The book mainly discusses theological issues. The author notes, for example, that Jews and Christians are heirs to common roots, though the church has often denied its origin. But “there can be as much theological condescension in the love for the Jews as in the old ‘teaching of contempt’ ” (p. 8). Ucko does not shrink from delicate questions, including those related to the Israeli-Palestinian conflict. In Judaism election and the Promised Land belong together, yet Christians should not “uncritically sanction the politics of Israel in occupied territories as willed by God” (p. 23).

Ucko describes the dangers facing the Jewish people. They can choose, on the one hand, assimilation and losing their identity or, on the other hand, withdrawing into a self-chosen ghetto. The Jewish people have always been in a minority position, and the church should learn from their experience. As Ucko points out, the language and images of the New Testament were those of a minority. Ucko raises a number of pertinent questions, as for instance: “Does the use of the term Christ mean that the church is more at ease with the Christ than with the Messiah?” (p. 81).

This book fulfills the expectations raised by its intriguing subtitle. In reading the book, one is drawn into a dialogue with its author, a pleasant and fruitful experience.

—Johan M. Snoek

Johan M. Snoek, a retired minister of the Reformed Churches in the Netherlands, served the Church of Scotland at Tiberias, Israel (1958–69), and was WCC executive secretary for Christian-Jewish relations (1970–75).


This formidably researched, beautifully written book is a study of “mission as atonement” (p. 9), which Emilson claims “has had no history” (p. 352). Eschewing evangelism, such missionaries seriously engaged other religions, rejected the term “missionary” and sometimes “Christianity,” adopted the customs of the people among whom they worked, identified with the poor, and worked politically to overcome injustice. Like Albert Schweitzer, they sometimes saw themselves as literally atoning for the sins of their own societies.

Emilson, who lectures in church history at United Theological College in Sydney, Australia, studies mission as atonement by examining the ideas of missionaries Samuel Evans Stokes and Verrier Elwin, both of whom Gandhi commended.
to foreigners as worthy of emulation. Stokes, an American, founded the Brotherhood of the Imitation of Jesus in 1908 in the Simla Hills region of India. In 1911 he married an Indian woman, thereby scandalizing white opinion. Emilsen superbly probes Stokes’s motives and the reaction the marriage engendered.

After World War I, British oppression radicalized Stokes. He joined Gandhi’s movement and was jailed. Emilsen’s main interest, however, is Stokes’s spiritual search, which led him to fashion a “divine synthesis” (the title of chap. 8) of Christianity and Hinduism and ultimately to convert to Hinduism. Emilsen concludes (controvertially but with evidence) that Stokes’s strongest motive was social. Emilsen breaks new ground in exploring the reaction to Stokes’s decision, which angered Indian Christians; even many Hindus were unreceptive.

Elwin arrived in India in 1927, longing to live with the untouchables. Angering conventional Christians, he became “a Christian apostle of Gandhi” (p. 309). He eventually established an ashram among the tribal Gonds and became a highly respected anthropologist. Like Stokes, he rejected the term “missionary.” After he concluded that the Anglican Church was part of the imperialist establishment, he rejected both his priesthood and the church.

Although this may be “history from the margins” (p. 352), it is a very significant work that deserves a wide audience.

Kenton J. Clymer

Kenton J. Clymer chairs the History Department at the University of Texas at El Paso. His latest book is Quest for Freedom: The United States and India’s Independence (New York: Columbia Univ. Press, 1995).

Preparing to Serve: Training for Cross-Cultural Mission.


Along with the rapid growth in the numbers of missionaries being sent from the Two-Thirds World today, there has been a corresponding increase in the establishment of missionary training centers in Africa, Asia, and Latin America. David Harley has himself been a teacher and principal at one of the traditional missionary training centers, All Nations Christian College in Great Britain. This revision of his doctoral dissertation at Columbia (S.C.) International University focuses on the emergence of the new centers of the Two-Thirds World. On the basis of both his own teaching experience and a written survey of these newer missionary training schools, the author provides a primer for the development and evaluation of programs for missionary training.

The book is a down-to-earth study. It utilizes survey reports, anecdotes, case studies, and personal stories. The eleven relatively brief chapters state the need for missionary training, survey centers now in existence, and outline a step-by-step approach. The book could serve as a handbook for establishing or evaluating missionary training schools. Other topics discussed include faculty selection, how to screen and choose the right students, curriculum, planning, and pastoral and contextualization issues.

The book is clear and concise. It would be of practical help to any school, society, or mission agency on any continent seeking to be engaged in missionary training. The author’s frame of reference is confined almost entirely to the World Evangelical Fellowship and its partners. There is no discussion of the missionary training
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Dissertation Notices

Arulampalam, Sriganda.
“Toward an Exclusivistic Model of Dialogue in a Religiously Pluralistic World.”

Goodwin, Mark Joseph.
“Conversion to the Living God in Diaspora Judaism and Paul’s Letters.”

Kim, Victor.

Presler, Titus L.

Schulz, Klaus Detlev.
“The Missiological Significance of the Doctrine of Justification in the Lutheran Confessions.”
Th.D. St. Louis, Missouri: Concordia Seminary, 1995.

God So Loves the City: Seeking a Theology for Urban Mission.


In this edited volume, a group of faculty and students in the doctoral program in missiology at Fuller Theological Seminary grapple with issues of theological method in mission strategy. Their primary concern rests in the nexus between the need for interdisciplinary method in theology of urban mission and the reality of the world of the urban missionary. This is
both a restatement of the oft-heard call for a proper relationship between theory and practice and also a struggle as fresh as the authors’ recollections of their ministries in their respective communities. Put simply, they seek to develop a method for theological reflection that cares for both the Sitz im Leben of urban life and the struggle for wholeness of missionaries themselves. Editors Charles Van Engen, associate professor of missions at Fuller, and Jude Tiersma, coordinator of the urban mission concentration at the seminary, provide methodological chapters that bookend the essays.

Each essay begins with the story of some signal event in the author’s context of ministry as a starting point for reflection. Although Harvie Conn’s foreword gives some indication that this book represents a more recent wave of thought that moves beyond “the city as the place of crisis, of the erosion of values, of the segmentation of personal life” (p. ii), the stories chosen for most of the chapters reflect this very notion of the city. Yet they do not rest there. Each story is designed to be an entry point into the theological method proffered for this venture into “urban hermeneutics” (p. vi).

The next stage of each essay is a reflection on the story followed by a reading of the context. These two moments serve to establish critical distance with and subsequent reengagement of the situation of ministry. The authors suggest this step be followed by a rereading of the Scriptures, a coming to biblical texts with eyes informed by having engaged context. New mission insights and actions follow this reading; the method concludes with a retelling of the story in light of new awareness.

Of particular value in this text are the ways in which the essays move the reader between context, person, and Scripture, ever caring for the person of the missionary in the theologizing process. Less successful is the text’s ability to convey a sense of hope for the city; rather, one is left with the notion that God’s love for the city is found in pockets of hope, seemingly isolated yet powerful events that remind us that these places are not forgotten. Yet the fact that these chapters reflect the experiences of missionaries from around the world implies the authors’ belief that in the ability to connect the experiences, one can see God’s love for the city.

—Harold Dean Trulear

Harold Dean Trulear is Dean of First Professional Programs and Professor of Church and Society at New York Theological Seminary. He served as an urban missionary for Youth for Christ/Campus Life in Atlanta, Georgia, and Paterson, New Jersey, from 1973 to 1983.

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October 1995
INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH

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Culture, Values, and Worldview. Professor of anthropology at Asbury Seminary examines how worldview and theology of culture impact cross-cultural mission. Eight sessions. $95

Charles Van Engen  
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Urban Churches in Mission. Dr. Van Engen, Fuller School of World Mission, explores the demands of mission in light of God’s love for the city. Cosponsored by Latin America Mission. Eight sessions. $95

José Miguéz-Bonino  
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Faces of Protestantism in Latin America. Dr. Miguéz-Bonino, Evangelical Seminary of Buenos Aires, surveys Protestant churches and their contemporary witness. Eight sessions. $95

Jan A. B. Jongeneel  
Feb. 26–Mar. 1  
Prayer, Belief, Worship: Dynamics of Missionary Service. OMSC Senior Mission Scholar, Utrecht, Netherlands, relates spiritual formation to the challenges of cross-cultural mission. Cosponsored by Christian Reformed World Mission. Eight sessions. $95

Evvy Hay and Richard Crespo  
Mar. 4–8  
Church-based Community Health Care. Drs. Hay and Crespo, with the cosponsorship of MAP International, conduct an interactive program in community health care and development. Eight sessions. $95

David A. Kerr  
Mar. 11–15  
Christians Meeting Muslims: Presence, Dialogue, Witness. Newly appointed director of the Centre for the Study of Christianity in the Non-Western World, Edinburgh, explores Islamic culture and belief. Cosponsored by Beeson Global Center of Samford University, Mennonite Central Committee, United Church Board for World Ministries, and Worldwide Ministries Division, Presbyterian Church (U.S.A.). Eight sessions. $95

Duane Elmer  
Mar. 20–23  
Cross-Cultural Conflict Resolution. Dr. Elmer, Wheaton College, combines lectures and group processing to strengthen interpersonal skills. Cosponsored by Moravian Board of World Mission, SIM International, and World Relief. Wed. 2:00 p.m.–Sat. noon, seven sessions. $95

Donald Senior  
Mar. 25–29  
Journey to Jerusalem. Dr. Senior, Catholic Theological Union, Chicago, reflects on the personal significance of the cross in mission. Cosponsored by Maryknoll Mission Institute, at Maryknoll, N.Y. Eight sessions. $120

David Harley  
Apr. 8–12  
Training for Cross-Cultural Mission. OMSC Senior Mission Scholar, former principal, All Nations Christian College, England, evaluates First and Third World models of leadership training. Cosponsored by American Baptist International Ministries. Eight sessions. $95

Tite Tiénou  
Apr. 15–19  
Christianity in Post-Independent Africa. The President of Alliance Seminary, Abidjan, Côte d’Ivoire, surveys the nature and mission of contemporary African churches. Cosponsored by MARC/World Vision International. Eight sessions. $95

Peter Kuzmic  
Apr. 22–26  
Christian Mission in Eastern Europe. Dr. Kuzmic, Evangelical Seminary, Osijek, Croatia, evaluates Christian mission in the post-Communist era. Cosponsored by Eastern Mennonite Missions, InterVarsity Missions, and World Evangelical Fellowship. Eight sessions. $95

Maria Rieckelman and Donald Jacobs  
Apr. 29–May 3  
Spiritual Renewal in the Mission Community. Rieckelman and Jacobs direct a time of biblical and personal reflection. Eight sessions. $95

David E. Schroeder  
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How to Do Strategic Planning for Mission. Dr. Schroeder, President of Nyack College, New York, shows how to evaluate and plan for new mission outreach. Cosponsored by Lutheran Church–Missouri Synod Mission Services. Mon. 2:00 p.m.–Wed. noon. $75

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