

APM

Volume Two — 1962-1974

# Early Proceedings of the Association of Professors of Mission

Edited by Robert A. Danielson  
and David E. Fenrick



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

---

**APM**

---

# Early Proceedings of The Association of Professors of Mission

Volume II  
Biennial Meetings from 1962 to 1974



*First Fruits Press*  
*Wilmore, Ky*  
THE ACADEMIC OPEN PRESS 2015 WILMORE SEMINARY

*Early Proceedings of the Association of Professors of Mission.*  
First Fruits Press, © 2018

ISBN: 9781621715610 (vol. 1 print), 9781621715627 (vol. 1 digital), 9781621715634 (vol. 1 kindle) 9781621712886 (vol. 2 print), 9781621712862 (vol. 2 digital), 9781621712879 (vol. 2 kindle)

Digital versions at (vol. 1) <http://place.asburyseminary.edu/academicbooks/26/>  
(vol. 2) <http://place.asburyseminary.edu/academicbooks/27/>

First Fruits Press is a digital imprint of the Asbury Theological Seminary, B.L. Fisher Library. Asbury Theological Seminary is the legal owner of the material previously published by the Pentecostal Publishing Co. and reserves the right to release new editions of this material as well as new material produced by Asbury Theological Seminary. Its publications are available for noncommercial and educational uses, such as research, teaching and private study. First Fruits Press has licensed the digital version of this work under the Creative Commons Attribution Noncommercial 3.0 United States License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/3.0/us/>.

For all other uses, contact:

First Fruits Press  
B.L. Fisher Library  
Asbury Theological Seminary  
204 N. Lexington Ave.  
Wilmore, KY 40390  
<http://place.asburyseminary.edu/firstfruits>

---

**Early proceedings of the Association of Professors of Mission.**

Wilmore, KY : First Fruits Press, ©2018.

2 volumes ; cm.

Reprint. Previously published: [Place of Publication not identified] : Association of Professors of Mission, 1956-1974.

Volume 1. 1956 to 1958 – volume 2. 1962 to 1974.

ISBN: 9781621715627 (vol. 1 : electronic)

ISBN: 9781621712862 (vol. 2 : electronic)

I. Missions--Study and teaching--Congresses. 2. Missions--Theory--Congresses. 3. Religion and social problems--Congresses. 4. Association of Professors of Mission. I. Association of Professors of Mission. II. Proceedings of the Association of Professors of Mission.

BV2020.A875eb

Cover design by Jon Ramsay



asburyseminary.edu  
800.2ASBURY  
204 North Lexington Avenue  
Wilmore, Kentucky 40390

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY





*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



First Fruits Press

*The Academic Open Press of Asbury Theological Seminary*

204 N. Lexington Ave., Wilmore, KY 40390

859-858-2236

[first.fruits@asburyseminary.edu](mailto:first.fruits@asburyseminary.edu)

[asbury.to/firstfruits](http://asbury.to/firstfruits)

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

# About the Association of Professors of Mission

---

The Association of Professors of Mission (APM) was officially organized in June of 1952 at a meeting held at Southern Baptist Seminary in Louisville, Kentucky. This meeting was the result of a desire to bring together mission teachers from seminaries, colleges, and Bible schools to share papers and discuss issues related to Christian missions and especially the teaching of missions.<sup>1</sup> From 1952 to 1972, the APM met biennially, usually in conjunction with the American Association of Theological Schools (AATS) meetings.

Papers and research were shared and discussed at these meetings, and this work was often mimeographed and bound, along with minutes and other reports, to be distributed to members and sold to a few institutions or other interested parties. By the 1960s it became standard to present papers from the three traditions of the APM- conciliar Protestant, Roman Catholic, and conservative-evangelical Protestant. Horner notes, “The APM was thus in some important respects the most widely ecumenical body in North America at that time.”<sup>2</sup>

Today these papers are hard to find and rather rare, often located within institutional archives. In the interest of preserving this heritage and the unique perspectives of missionary professionals over such an important time period in mission history, the APM decided to reprint these papers and make them available digitally as well. Proceedings were not made or preserved for the 1952 or 1954 meetings, so they are not included in this collection. In addition the papers presented at the fifth biennial meeting in

---

1 For a thorough discussion of the development of the Association of Professors of Mission see Norman A. Horner’s excellent article “The Association of Professors of Mission: The First Thirty-five Years, 1952- 1987” in the *International Bulletin of Missionary Research* 11(3): 120 – 124, July 1987.

2 *Ibid.*, page 121.

1960 were published as a separate book,<sup>3</sup> so they are likewise not included here. The remaining nine proceedings from 1956 to 1974 are presented here in their entirety, with minutes and additional reports being placed in appendices for those interested in these documents from an historical perspective.

In 1972, members of the APM worked to found a more inclusive organization focused on Christian Missions, and so the American Society of Missiology (ASM) was born, and in 1974 began the tradition of having the APM meet jointly with the larger ASM at their annual meeting, with future papers to be published through the ASM journal, *Missiology: An International Review*. As the APM/ASM has continued to grow, both parts have continued to thrive, with the APM continuing to focus on the teaching and educational side of mission. Many professors of mission are the only professors in this field in their institutions, so the APM continues to offer a place for these professors to find fellowship as well as pedagogical ideas to further their course design and content. Beginning in 2013 the APM once again began producing its proceedings in a digital online format, with print copies available through a print-on-demand source at a low cost in order to promote the teaching of missions to a wider global audience.<sup>4</sup>

Of the APM, R. Pierce Beaver once wrote,

Our Association of Professors of Missions came into existence ... not as an expression of the old missionary triumphalism but as an attempt to build a lifeboat for floundering brothers and sisters. It really marks the beginning of a new era rather than a climax of the older development. The biennial reports of the Association reveal the wrestling we have done over our reason for

---

3 Wilber C. Harr, editor, *Frontiers of the Christian World Mission since 1938: Essays in Honor of Kenneth Scott Latourette*. New York: Harper & Brothers, 1962.

4 The 2013 proceedings is entitled *Social Engagement: The Challenge of the Social in Missiological Education* (<http://place.asburyseminary.edu/academicbooks/3/>), and the 2014 proceedings is entitled *Transforming Teaching for Mission: Educational Theory and Practice* (<http://place.asburyseminary.edu/academicbooks/10/>).

being, curriculum, and teaching methods during the past twenty-odd years.<sup>5</sup>

It is the earnest hope of the APM that these historic documents can continue to add to our growing knowledge of mission history by being made more accessible for both members of the APM and scholars in the field of Christian missions all over the world. It is also our hope to allow professors and teachers of mission all over the globe the ability to access material that can help make them more effective educators for the kingdom of God.

*Robert Danielson*  
*Advisory Committee Member*

---

5 R. Pierce Beaver, "The American Theological Seminary and Missions: An Historical Survey," in APM, *Proceedings, Twelfth Biennial Meeting* (Wheaton, IL, June 9-10, 1974), pgs. 7-14.





# *First Fruits*

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

iv

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

# Table of Contents

---

*About the Association of Professors of Mission..... i*

I      OUR TEACHING RESPONSIBILITY IN THE  
LIGHT OF THE DE-EMPHASIS OF THE  
WORDS “MISSION” AND “MISSIONARY”  
*6th Biennial Meeting; Trinity College, Toronto, Canada; June 12 - 13,  
1962*

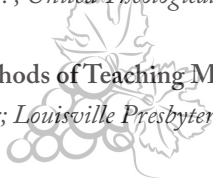
**Introduction..... 3**

What is the Justification For a Chair of Missions in This  
Situation? ..... 4  
*J. Leslie Dunstan; Andover-Newton Theological School; Newton Centre,  
Massachusetts*

Implications of the New Concepts for Christian Missions in India  
and Japan .....18  
*Creighton Lacy ; Duke University Divinity School; Durham, North  
Carolina*

Implications of the New Concepts For “Closed Countries” and Areas  
Where Extreme Nationalism Impedes Christian Missions .....37  
*Calvin H. Reber, Jr. ; United Theological Seminary; Dayton, Ohio*

Present-Day Methods of Teaching Missions in the Seminaries.....57  
*Norman A. Horner; Louisville Presbyterian Seminary; Louisville, Kentucky*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



Missionary Education in the Contemporary Situation.....81  
*Norman A. Horner; Louisville Presbyterian Seminary; Louisville, Kentucky*

The Significance for the Professors of Missions in the IMC – WCC  
Merger .....100  
*Leonard T. Wolcott; Scarritt College for Christian Workers; Nashville,  
Tennessee*

125 THE THEOLOGY OF THE WORLD APOSTOLATE: COMMON  
GROUND FOR PROTESTANT - CATHOLIC CONSIDERATION  
*7th Biennial Meeting; Eastern Baptist Theological Seminary; Philadelphia,  
Pennsylvania; June 8 - 9, 1964*

**Introduction**..... 127

The Theology of the World Apostolate .....128  
*Ronan Hoffman, OFM Conv.*

The Theology of the World Apostolate.....145  
*James A. Scherer, Chicago Lutheran Theological Seminary*

187 AN INQUIRY INTO THE IMPLICATIONS OF JOINT ACTION  
FOR MISSIONS  
*8th Biennial Meeting; Columbia Union College; Takoma Park, Maryland;  
June 6 - 7, 1966*

**Introduction**..... 189

The Techniques, Processes, and Progress in Joint Action for  
Missions ..... 191  
*Floyd Honey; Secretary for Mission and Service New York Office; World  
Council of Churches*

Trends in Cooperation and Common Action Among Conservative  
Evangelical Agencies .....209  
*Eric S. Fife; Missionary Director; Inter - Varsity Christian Fellowship*

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Trends in Cooperation and Common Action Among Missionary Agencies of the Roman Catholic Church ..... 218  
*Rev. Frederick A. McGuire; C.M. Executive Secretary; Roman Catholic Mission Secretariat*

231 THE THEOLOGY OF RELIGIONS  
*9th Biennial Meeting; Eden Theological Seminary; Webster Groves, Missouri; June 10 -12, 1968*

**Introduction**..... 233

Theology and the World's Living Faiths ..... 235  
*Roland W. Scott; Garrett Graduate School of Theology*

Understanding Other Religions From a "Conservative Evangelical" Point of View.....251  
*Jack F. Shepherd; Latin American Mission*

Some Recent Books in Missions ..... 263  
*James H. Pyke; Wesley Theological Seminary; Washington, D.C.*

286 SALVATION AND MISSION  
*10th Biennial Meeting; Wesley Theological Seminary; Washington, D.C.; June 16 -18, 1970*

**Introduction**..... 288

Salvation and Mission in Contemporary Catholic Thought ..... 290  
*Lawrence Nemer S.V.D.; Catholic Theological Union; Chicago, Illinois*

The Missionary Work of the Eastern Orthodox Church: The Russian Orthodox Mission to America .....321  
*Dimitry F. Grigorieff; Georgetown University*

The Image of God in the Christian Mission ..... 332  
*Dr. Eugene L. Smith; World Council of Churches in the USA*

*First Fruits*  
 THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

**CHURCH GROWTH MOVEMENT**

*11th Biennial Meeting; Scarritt College For Christian Workers; Nashville, Tennessee; June 12 -14, 1972*

**Introduction**..... 342

**What is the Church Growth School of Thought** ..... 344

*Donald McGavran; Fuller Theological Seminary*

**Church Growth Theology** .....361

*Arthur F. Glasser*

**Missiological Research in the Fuller Seminary School of Missions** ..... 379

*C. Peter Wagner; Associate Professor of Latin American Affairs*

**The Homogeneous Unit In Mission Theory** .....403

*Donald McGavran*

**The Christian Mission In The Last Decades Of The Twentieth Century**.....419

*E. Luther Copeland*

**MISSIONS IN THEOLOGICAL EDUCATION**

*12th Biennial Meeting; Wheaton College; Wheaton, Illinois; June 12 -14, 1974*

**Introduction**..... 437

**The American Theological Seminary and Missions: an Historical Survey** ..... 439

*R. Pierce Beaver*

**A Rationale for Christian Mission in Theological Education** .....447

*Roland Scott*

**Missions in Theological Education: The Present Situation** ..... 462

*Walter Cason*

*First Fruits*

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

viii

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

The Role of Mission Studies in Theological Education .....467

*Charles W. Forman*

480 CONFERENCE REPORTS



*First Fruits*

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

IX

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



# *First Fruits*

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

X

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

---

**APM**

---

**Our Teaching Responsibility  
In the Light of the De-  
Emphasis of the Words  
“Mission” and “Missionary”**

*6th Biennial Meeting  
Trinity College  
Toronto, Canada  
First Fruits  
June 12-13, 1962*

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



# Introduction

---

Because of a growing demand from all kinds of individuals interested in the world mission of the Christian Church and from theological and other libraries, it has become accepted practice by now to publish in this form the Proceedings of the biennial meetings of The Association of Professors of Missions in the United States and Canada.

To others than members of the Association, the Papers are the chief interest in the Proceedings, but the attention of all is invited to the other aspects of the Program, especially the services of worship. The Association is grateful to the Executive Committee of the 1960-1962 biennium for planning the Program and conducting the 1962 meeting, to Trinity College, Toronto, for serving as host, and to all participants in the program.

*Herbert C. Jackson*  
*Secretary, 1962-1964*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## What is the Justification For a Chair of Missions in This Situation?

---

*J. Leslie Dunstan  
Andover-Newton Theological School  
Newton Centre, Massachusetts*

Six years ago when this Association met, one of our members presented a paper on “Missions in the Curriculum.” Near the end of that paper were these words:

We in the field of missions are lost sheep, scattered among the folds of history, theology, comparative religions, and education, wandering from the theological field to the practical field and back again. We are so busy looking at the world revolution and the fresh strategies of the mission fields that we have failed to analyze the changes required in our own teaching. We proclaim in our lectures and sermons that the world mission is the central task of the church, yet we have all too often allowed it to become peripheral in our curriculum.

Today, we return to somewhat the same theme, only now we hedge it about with interpretive limitations. We are to assume that the words “missions” and “missionary” are undergoing a process of de-emphasis, that is, that they have become tainted words, unfit for use in the carefully exact circles of theological professors. And we are to ask whether, in view of this discrediting of our traditional language, and by implication all activities, agencies, authorities, and assignments associated with these terms, there is any further place for a chair of missions in our seminaries. That way of stating the matter really results in a slaughtering of the lost sheep of the earlier paper and either their consumption by the hungry bears of history, theology and practice, or their burial by dry-eyed deans secretly glad to do

the obsequies for wandering animals which had threatened to contaminate the pure heritage of the theological flock.

We shall assume that the statement about the current de-emphasis of the words “missions” and “missionary” is substantially correct. Nothing would be gained by doubting the statement, for all that would ensue would be the marshaling of evidence both for and against the contention and the attempt to arrive at a conclusion by weighing the evidence. Inevitably, the opposing parties would remain convinced of their own positions. Therefore, we shall not raise the issue. But we do need to ask the reason for the de-emphasizing in order to judge whether that reason has any bearing upon our subject. It may be, to cite one possibility that our two words have fallen out of use simply through the passage of time. Words do that sometimes. The thirty-third verse of the seventh chapter of the First Book of the Kings in the King James Version describes the wheels of a chariot; in doing so, the passage uses the words “naves” and “felloes.” I judge that those words have become so completely de-emphasized in our time that one would need to search a bit to find a person who knows their meaning. At any rate, the Revised Standard Version does not use them. Yet, wheels still have hubs and rims. Now if something like that is happening to our two words we can proceed to deal with our theme completely untroubled by the setting in which we are asked to consider it. Or it may be, to cite another possibility that our two words have acquired some unpleasant connotations and meanings, and that therefore the de-emphasis which is taking place is only a kind of unacknowledged effort to give the words a rest until they shall have re-established themselves in the good graces of our common discussion. Again, if that is what is happening we can deal with our theme without considering its setting, since the setting has no real or permanent bearing upon the work to be done by a professor of missions.

Or it may be that the de-emphasis upon the two words indicates that the enterprise and the persons to which the words referred are gradually disappearing; that with the changes that have taken place missions as we have known them are coming to an end and missionaries are becoming fewer and fewer in number. If these things are taking place, our words are falling into disuse rather than undergoing a de-emphasis. Yet, even if this were the case, the disuse would be only in the immediate practicalities. The words would still be needed for use in the study of that era of church history in which they have had meaning. The church has conducted missions, and missionaries have been sent out. Our students should know something of the heritage that is theirs if for no other reason than to make reference to it from time to time. Thus, there ought to be professors in our seminaries responsible for acquainting students with that

particular part of the church's past. Even though the words are going out of use, we could, in this way, justify the existence of a chair of missions. The incumbent would occupy himself teaching in his special field, researching the vast mass of material left by missionaries, and putting his findings in some kind of usable order. And he would have just as much right on a seminary faculty as a professor of early church history.

But, perchance, none of these suggestions is the case. There is the possibility that the current de-emphasis upon the words "missions" and "missionary" is a sign of a deep-seated, and, in part at least, unacknowledged condition in the life of the Christian church. Surely the rather widespread discussion that has been going on about those words and the warmth that is generated by those who insist upon their continued use or plead for their deletion from our vocabulary indicates that far more is involved than an intermural quarrel over language. We treated the claim that our two words have acquired some unfortunate implications rather cavalierly a minute ago, and dismissed the condition as a temporary affair, which the passage of time will cure. Suppose, however, that the trouble, which has befallen our words, comes from the manner in which the missionary enterprise has been carried on and the principles upon which it has been based. Some have said that during the nineteenth century, missions, quite unconsciously perhaps, got themselves involved far too deeply with the imperialistic undertakings of the western powers and thus acquired through association some unpleasant imputations. Suppose further that the beliefs and practices of the missionary enterprise in that era were the inevitable and quite proper expressions of its essential nature. If these suppositions were the case, then the background against which we are asked to consider our theme may be indicative of the very heart of the matter.

We ought to remind ourselves that we have not reached a clear and defensible justification for a chair of missions. We remain, generally speaking, the lost sheep of six years ago. Some of us by sheer dint of enthusiasm and persuasiveness have gained a relatively firm hold upon a spot in the theological terrain. Yet, the fate of some of our illustrious predecessors ought to tell us that our positions are precarious at best. Consider the record, which Professor O. G. Myklebust has set down for us in such inclusive detail in his two-volume *Study of Missions in Theological Education*.

The missions chair, which was established at New College, Edinburgh, in the nineteenth century, was really the result of the enthusiasm aroused in the Free Church of Scotland by the work Alexander Duff had done in India. No one, apparently, thought through the reason

for the chair and Duff was not able to define the field with which he would deal. That chair survived only one successor to Duff, its original occupant. On the European continent Warneck worked to make the subject of missions academically respectable and thus to give it standing in the theological curriculum. He believed there were some firm principles upon which missions rested and he thought that if those principles were elucidated and the records of the missionary enterprise organized around them there would be a body of material to be mastered by theological students. Warneck was not interested in setting boundaries around an area over which the professor of missions might rule in lonely dignity, for he said that an incumbent in a chair of missions should work within the established disciplines. But he was interested in establishing the right of the missions professor to exist on grounds acceptable to the scholarly world. And there are chairs of missions on the continent today, which have their rationale in the proposals Warneck made. You will observe, however, that if we take seriously the present-day questioning of the word “missions” and see in that questioning a symptom of some difficulty in the enterprise itself, the justification which Warneck provided for a chair of missions is seriously undermined.

In our own country, the story is a mixed one. We have had chairs of missions established because of an emotional interest in missions or the person of a missionary; chairs established to give pastors-to-be an enthusiasm for the missionary cause and the knowledge of how best to bring their congregations to a more generous support of the enterprise; chairs established to enlist and train students for the missionary profession; and chairs established simply to acquaint students with the history of the missionary activity of the church. We have been thoroughly American in our experimenting and our practicality. And the reasons we have given for the establishment of such chairs have been as varied as the creative minds, which proposed them. But we have not come to any agreement as to an appropriate justification for those chairs.

Against this background, we suggest that the way to a more solid foundation for our work lies ready at hand; and I propose a brief excursus into some simple theology in order to clear the ground for that foundation. At the Third Assembly of the World Council of Churches, [the late] Dr. Paul Devanandan quoted Dr. Hoekendijk thusly: “A church which knows that it is a function of the apostolate, and that the reason for its existence is therefore the proclamation of the kingdom to the world does not ‘pursue’ mission. On the contrary such a church becomes the mission.” That quotation was taken, as you will recognize, from a paper prepared for the Willingen meeting of the International Missionary Council. Dr.

Devanandan paraphrased this quotation by saying, “the church is God’s mission.” That statement can serve us here. The one thing it does is to put the church fully and completely in the context of God’s work in man’s behalf. We need not trace the steps by which the church has been led to assent to such a statement. During the past half century, as human affairs have undergone a radical revolution, the church has been forced back upon itself to understand what it is and what its role is. Out of that process of self-knowing there has come the awareness that the church is the very mission of God among men; that there is nothing more and nothing less than this which can or should be said. This does not imply that God works only through the church. God is Lord of all men, making the creation serve Him, lifting up those who are caught in lowly places and bringing down the mighty. All human history testifies to the power of God and glorifies the hidden mystery of His being. But the church in a unique and special way is the agent of God’s outreach.

Thus in its very being the church is God’s mission. God brought the church into existence through Jesus Christ; God has sustained the church through all the changing affairs of history by His power; God has directed the church through the wise and unfailing leadership of the Holy Spirit; God has brought about the results that have followed from the work the church has done; and God ever holds before the church the promise of that kingdom of which it is the fore-court. From beginning to end, the church is the creation of God for the intention, which He has for men. The church is the mission of God.

We have made this statement as unequivocal as possible in order to set out in all its starkness that which is true. If we ever seriously intend to banish the word “mission” from our language we shall have to reckon with that which the church is and we shall have to put some other word or phrase having the same meaning in its place. We might use the word “sent,” so that the church would be “those whom God sends.” That would be most clumsy and not readily usable. But whatever word we use it will of necessity have to convey the correct description of what the church is.

On the other hand, however, to Protestants the church is a human institution. Men agree together to form it; men write the rules under which it will exist; men plan its programs and conduct its affairs. The interests of men, their desires and their yearnings, the emotions and the feelings of their inner selves, their knowledge and their wisdom, and the circumstances of their days are all involved in the make-up and the activity of the church. Looked at from the outside by those who know nothing about it, the church appears much the same as other organizations men

have created for their own ends. The buildings men erect to house their churches, the rituals by which they express themselves, and the particular activities in which they engage may differ from comparable elements in other organizations in which men participate. But in the fact that the church is of men, it participates completely in the human world. We must assert this just as emphatically and just as explicitly as we did the divinity of the church.

Yet, this double nature of the church is precisely what must be, for such is of the essence of our faith. Jesus Christ was both Son of God and Son of Man. And the church is both of God and of man. The very nature of the church appears when within it God brings the world to Himself and openly establishes His Lordship over it. God through Christ lays claim to men and by their response makes them His people. On the one hand, the church makes clear its divine origin as it depends in its life upon the Holy Spirit within it; and on the other hand, the church holds firmly to the world by bringing the world into all its affairs. The church carries out God's demand for righteousness and truth and complete responsibility, but does so in and through the circumstances in which it is involved.

The history of the church shows only too clearly how difficult, if not impossible, it is for man to fulfill the task God has given him in the church. Man fails by putting greater stress on one aspect of the church than the other, doing so in any of a number of ways. He may pay primary attention to the divine presence in the church and then either withdraw from the world completely or separate his connection with the world from his relationship to God. Or alternately, he may pay primary attention to the world, and then either sanctify his worldly career, believing that God's blessing rests upon it, or separate his life in the church from his life in the world and keep the two quite unrelated. Yet, even though man is always in danger of erring in the working out of the nature of the church, he never loses touch with that nature as long as he maintains his connection with the church.

Now you will observe that God's mission is carried on by the church to the extent to which it is true to itself. For the church is the place where the rule of God and the world meet, or, the church is the place where the outreach of God to man comes in contact with the world; or, the church is the place where God makes explicit that which He is doing for all mankind and invites man to accept His rule. We shall use the word "boundary" for that which takes place in the church, for that has come to be a well-known term. The boundary of God's mission is the church.



But precisely, where is that boundary? To that question, there is no clear answer. But in general there are three possibilities.

First, there is the line between the church and the world. On one side of the line are those people who are members of the church through some willed action of their own and on the other side are the people who are not members. The boundary may not always be as distinct as some would like it to be, nor even as some are sure, it is. There are church members who belong to the world and men in the world who well may be true church members; and no one can be sure of the true state of affairs. Yet, even so there is a meeting between the church and the world. The church makes an impact upon the world and the world must take account of the existence of the church. The boundary of God's mission is the border of the church.

Second, there is the boundary line that is within the church. Men enter the church as they accept God's lordship over their lives. They enter the church as they are, men formed and molded by the world, giving their allegiance to the powers of the world. In their commitment to God, they repudiate that within them that is of the world. That is, they repudiate that within them, which they consciously recognize as being a denial of God's authority. But men never do, because they never can, put their whole lives under God. Always within the church, there is an order, either liturgical or sacramental or ethical or experiential, which is the form of God's rule. And men live within that order. That order is the boundary line between that in church people which remains under worldly control and that in the church through which God's saving mission among the people. He has chosen is carried forward.

Then third, there is the individual in the church. He is of the world; he is within the church. He brings into the church the world that is himself and he becomes the subject of the ministrations of the church and the transmission of God's leading through the church. He is the place where God's mission and the world meet. And he is moved, within himself, from one side of the boundary of God's mission to the other; he is changed from being one to whom the mission is addressed to one who is himself a missionary. God's mission runs right through the life of a person.

We cannot take the time to analyze the way in which the boundary, lying within the individual as it does, comes to be within the church and between the church and the world. Such an analysis would show how the life of one individual is related to the lives of others in the church and how there develops a oneness of understanding and spirit within the church.

The church, because of the relationships of which it is composed, comes to be more than the sum total of the lives that are within it. Thus, the church produces within itself a boundary line that is common to its members, and at the same time, the church establishes a boundary between itself and the world.

Moreover, as we noted earlier, it is through Jesus Christ that the church comes to be. He is the one who is at the heart of the church. He establishes relationships with individuals and thus becomes the source of the complex of relationships that is the church. The church is more than the oneness of a human fellowship and the consensus which human agreements of mind and will create. The living Christ is in the church. Christ works through the total body of the church. This is the reason we have said that there is a boundary within the church and one between the church and the world.

Primarily and basically, however, the boundary is within the individual. As Protestants we know this and insist upon it, although we ought to remark, as a kind of parenthesis, that we are being forced to do some rather careful thinking about the other boundaries of which we have spoken. We have not yet come to terms with the authority of the church, which in reality is the authority of Christ through the church. When we do, we shall discover that the other boundaries are of far more significance and are far more clear than we now know. For the present, however, we attend to the fact that the boundary of God's mission passes right through individual life.

We may illustrate. William Carey was a man of his own time. During a period of his life, the boundary line for him involved the established order of the church and God's dealing with him through that order. Also involved were his contacts with people who had broken with the church as it was then in England. Carey took his world into his awareness of God dealing with him, and through that relationship he was led into a different structure of life than he had been in before. Subsequently, Carey became absorbed in the larger world that had opened through the agencies of explorers and traders, and he confronted that world as he learned about it from his reading. Then he carried that world into the presence of God. God's mission in him thus began to involve that larger world. Carey's decisions and actions were based on his knowledge and the practicalities of his day; they were the means by which he expressed the authority of God for him, both as he understood that authority and as he understood the world. He brought together within himself the boundary between God's working through Christ and the world of men. People looking at Carey

could and did criticize him, and we in our day pondering the record of his life see many aspects of it that were erroneous and mistaken, with signs of sheer unsaved humanness. Such objective judgment, however, does not in any way effect the fact that Carey carried within himself the frontier of God's mission to mankind.

God's mission goes forward in precisely that way. Certainly, God works through Jesus Christ; He is and will ever remain the divine in the midst of men. But Christ enters into relationship with man; He uncovers to man the truth of his own self; He asks man for dominion over his life; and when man submits to Christ's demand Christ becomes his authority. Then the relationship continues, Christ reaching deeper and deeper into man's life, shining the light of His truth and righteousness on the varied qualities of that life, bidding man let Him extend His rule, and man accepting that rule, even though protesting all the while and often taking back control over himself for a time through his own will. Man's life is always tied to the world of men. His ties are formed through knowledge, interest, attitudes, purposes, and actions. The claims the world has upon him, the extent of those claims and the weight those claims exert depend in part upon himself and his own nature. And as his own self changes so do the claims of the world. Life is within man, formed through decisions and choices and actions. God grants man new life when man worships and serves Him. The mission of God in the world passes through the personal life of each individual. Man must be himself, as God, through Christ, makes him to be.

Now with that, naive and most inexpert discussion we proceed to suggest an answer to the question set for us. The key to that answer lies in the mission of God. That mission, as it goes forward, moves through the lives of individuals. This means that all Christian people are bearers of the mission, or that they are missionaries, to use the traditional term. In every Christian, God brings the world under His authority, and through every Christian He moves out into the world with His authority and makes that authority clear in living witness. This is the reason for the growing realization that laymen have a most significant role to play in the work of the church. However, our particular interest here lies at another point.

In our theological schools are those who from among church people feel they are to bear a unique responsibility for God's mission. They are, if you like, missionaries among missionaries. They bear within themselves responsibility for the boundary line within themselves, and in addition, responsibility for the boundary as it exists within the church and between the church and the world. As they are able to work out in their

own lives a broader and deeper understanding of God's mission, that is, as that mission becomes increasingly effective in them, they will be better able to carry out the work to which they have given themselves. To use traditional language, ministers are responsible for the Word of God; they are ministers of Word and Sacrament, charged to keep the church true to its heritage and its commitment. The professor of missions, then, must deal with students as they face and work out the mission for them. The professor must engage with the students as they explore the boundary line for themselves. The professor must lead the students as they discover ever-wider reaches of the world within which the boundary line is set.

The professor of missions has the mission as his primary responsibility. And the mission is a living enterprise carried on by God within men. That enterprise is always mediated through men, which means that the professor is always a mediator. He does not so much transmit knowledge, although through the work he does students will acquire a good deal of factual material of which they were not earlier aware, but he does bring students to the place where they must actually confront the reality of the divine mission taking place in them. He cannot make the students act on that mission, but he can proceed in such fashion that their eyes may be open to it. The professor of missions has his task defined by the mission.

But do not the professors in other fields of study carry the same responsibility? The professor of Bible or of Church History or of Theology may, and certainly should, so manage the educational process that students will be led to share vitally in the subject matter. The documentary hypothesis should be more than a theory and Amos more than a name in a long list of prophets; Augustine should be more than a theologian of renown and Luther more than a monk who pinned ninety-five theses on a chapel door; and the books of Schleiermacher, Regal, Forsythe, and Barth should be more than sources of trouble at examination time. The whole curriculum of a seminary should come alive so that students not only master its contents but also feel within themselves the thrill of sharing life with leaders of God's people through the ages. Yet, even when that occurs and the lives of students are molded and changed thereby the mission of God is not primarily involved either for student or for teacher. The mission of God may well be taking place, but it will not be under careful scrutiny.

Again, is there not a similarity between the work of the professor of social ethics, or Christian ethics, whatever his title may be, and that of the professor of missions? The professor of ethics is concerned with that aspect of Christian life in which the authority of God over the life of man

is turned into the practical realities of behavior. This would appear to be life at the boundary, and thus would be precisely the place to which the missions professor must give his attention. But ethics deals at the boundary with the faith a man already holds. There is, of course, and always is bound to be an interaction between the measure of a man's faith and his actions, for faith is formed and molded in action. Yet, even so, in ethics the primary concern is with man's action. His faith is assumed. But in mission, faith itself is the subject of concern, the illumination God gives a man's response to that illumination. The distinction here is one, which James dealt with in his letter. Yet even though faith and its expression appear as two sides of the same coin, there is a difference between them, and one may look at one side of the coin at a time. A life of faith in Jesus Christ is the same everywhere; the only question involved in it is the extent of the faith, or the degree to which faith in Jesus Christ has overcome faith in other powers: that is the question of the boundary line. Forms of living, however, are different in different societies, and while they must express faith, they must be related to their particular societies as well as to faith. And the professor of ethics treats of man's actions as expressions of faith.

This leads to the question of how the limits within which the professor of missions works are to be defined. In the past, those limits have been set by the enterprise in which the churches of the western world sent emissaries of the Christian Gospel to lands outside the west. The words "Christendom" and "heathendom" are indicative of the understanding on which the missions were conducted, and thus of the limits within which the work of the professor of missions was seen to be. All this is changed, however. And in any case, as we indicated earlier, such a definition of the work of the missions professor was bound to prove defective since it was built on conditions that through the very nature of God's work were bound to change. The professor of missions cannot operate within limits set by geography or history. His work is concerned with the boundary line of God's mission, primarily as that line exists in the lives of seminary students, and then as it exists within the church and between the church and the world. At the present time, there is much confusion in this matter. Professors of missions continue to be thought of as related to the overseas work of the church. It was reported that the mission board executives of one denomination held a meeting with the professors of missions in the seminaries of that denomination in order to bring the professors up to date on the mission program and the promotional plans designed to finance it. If the professor of missions is responsible for God's mission as it is being worked out he must take under his purview the meeting of faiths, the boundary between the faith God gives and the faith or faiths by

which men in the world live. Within this general area the professor may set some arbitrary limits for himself, although he will find it increasingly difficult to do so, for as the professor works with the students as they meet the boundary line in their own lives he is bound to be drawn into a consideration of the various contemporary faiths of men as those faiths become live possibilities for the students.

There will be four divisions in the work the professor of missions will do. We speak of divisions only to describe the material the professor will use and the directions of interest he will have. All his work will focus on the mission of God within the life of the student; thus, all his work will be addressed to a particular point. Yet, it may lead to further clarity if we mention certain distinctions that can be drawn.

First, the professor will help the students appreciate and live through the boundary line, as it has existed among Christian people in the past. History is much more than a record of earlier days; it is more than a story of activity to be studied and criticized. It is the reality within which the student must take his place. It is God's mission, both as God has carried it out and as He carries it out now. Tradition is not written doctrine; it is the living Christ in human affairs and the student must find his way into that. God's mission in him ought to come, in part at least, through the ever-continuing work of God. In dealing with students at this place, the professor will use the history of the boundary line on which men have lived. This section of the professor's work we may call "the mission in its own setting."

Second, the professor will direct the students to meet the boundary line within the church itself. The world is in the church. We see it clearly now in the divisions in the church and in the psychological, sociological, and racial characteristics with which those divisions are marked. And as we see these divisions, we realize that we have been led to see them through the mission in which God is engaged in our lives and churches. God would lead His people now into a deeper oneness with Christ and with each other. God's mission would now overcome the barriers between men that nature and history have set up. Within the church, the world as it is with all its complexities and brokenness must be brought under God's rule. And this must take place within the lives of students as they are led to enter ever more fully into God's continuing activity. This section of the professor's subject we may call "the church and the mission."

Third, the professor will lead the students into the meeting between their own faith and the other faiths by which men live. Students should



know and feel within themselves the power of idolatrous faith. They may know that power when they are helped to see it, for it is not something outside them. They are not wholly alien to other faiths. To the extent, then, that they are made consciously aware of the various forms idolatry takes and discover within themselves the power of God overcoming idolatry they will know of the mission which God carries forward now and the mission which belongs to the church. The section we may call “the mission and the faiths of men.”

Fourth, will be that of the practical problems and methods involved in the implementation of mission. This may or may not be considered a section separate from the other three sections. Very likely, in the educational process, this section will be within the others since the boundary of God’s mission is always expressed in some form or other. Yet there remains the possibility, since the mission is of faith that this section will provide the occasions for confronting students with the meaning faith must have in living. In this, the professor will use his discretion and proceed as the development of his primary purpose dictates.

If this is the justification for the professor of missions and this the pattern within which he does his work, is he not forever doomed to academic mediocrity? Since his main concern is with the faith of his students, will he not be forced to disregard the rigorous standards of high scholarship? Such need not be the case. God is all truth, and in His mission to and through man God imposes upon him in all he does the test of absolute truth. Man’s own life and the boundary line within him must be judged in truth. All pretense, prejudice, and false images must be overcome, until the very wholeness of truth becomes the decisive power in life. Every bit of data, every record of history, every fact of contemporary affairs in the church and outside it must be treated with the utmost regard for truth. That this is difficult goes without saying, for all of us are on both sides of God’s mission the side of the human world as well as on the side of His people. We are and we see from lives set in the world. But this is precisely the reason why the professor of missions must submit all he does and says to the most exacting scrutiny of the truth. He cannot be less strict in his scholarship than his fellow professors, and should, in the nature of the case, be more strict than they.

Then, what about the responsibility of the professor for the preparation of those who present themselves for missionary service, to use our traditional terminology. Here the question of words properly arises. As we said a bit ago, all Christian people are missionaries, for all deal in their lives with the border between God’s rule and the rule of the



world. And all ministers trained in our seminaries must know that they are missionaries at work among missionaries, that they with their people confront the world and bring that world under the Lordship of Christ. But there may be, and there ought to be in our seminaries men who believe they are called to enter the world of another culture and language than their own to bring that world under Christ. There is every reason why such men should appear, since God ever provides servants for His church. Such men will need to meet the discipline provided for all students by the professor of missions. Further than this, in general, preparation for the specific service they are called to render will have to be done apart from the main body of the students, perhaps in an institution designed for the purpose. The church may have to find a new name for such men, although the names that have been proposed thus far seem strangely inadequate. But whatever name is devised, it will have to indicate that they are engaged in God's mission at a particular spot.

Such is the justification for a chair of Christian missions. Or we might call it, the chair of the Christian mission. That is, the chair of those who are "sent by God." There is no possibility that a chair defined in this way will ever be outmoded. The work the professor does will doubtless change in form and content through the years, but God will continue His saving work among men to the end of time. As long as we conduct theological education within the general structure, which now exists, there will need to be a professor of the Christian mission. This does not, of course, mean that the title will remain unchanged; that is a secondary matter of no particular importance. Then, if, under the leading of God a completely different and now quite undreamed of plan for the training of church leaders should come to be, somewhere in that plan will need to be one who is responsible for leading students deeper and more widely into the mission of God.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# Implications of the New Concepts for Christian Missions in India and Japan

---

*Creighton Lacy  
Duke University Divinity School  
Durham, North Carolina*

## INTRODUCTION

It is somewhat ironic that one so thoroughly in accord with “the new concepts” in Christian missions—or what I understand them to be—must begin with a demurrer about our theme. This paper supports—in general terms, at least—not only the integration of missions into the center of the Church’s life, measures of indigenization, revised policies and programs in certain areas, but even a reformulation of theological purpose. Yet I cannot accept the “de-emphasis of the words ‘Missions’ and ‘Missionary’” either as a valid and necessary concession to popular prejudice or as an adequate statement for the theme of this conference.

Of course, we must do all in our power to remove the stereotypes of missionaries as white representatives of an imperialistic West. We can do this not only by enlarging the present body of non-Occidental missionaries (now some 200 in Asia), but more basically by changing the attitudes and sometimes the roles which missionaries assume. But the offense goes deeper than that. Amid the resurgent and sensitive non-Christian faiths, the evangelistic imperative of every committed Christian is almost as objectionable as the organized effort at proselytizing (to use their indignant term). The offense comes not simply when Western churches send missionaries abroad to teach and to serve, but when any Christian insists on the essential uniqueness of the Christian revelation rather than acknowledging many paths to the One Eternal God. In a personal interview with the Indian Prime Minister two years ago I asked

Mr. Nehru about a published statement to the effect that he was drawing closer to Buddha and to Christ. “Did I say that?” he asked with a laugh, and then answered soberly:

Buddha has always appealed to me. Christ has appealed in a somewhat different way, as a very magnificent person. Buddha appeals to me in that way—plus his thoroughly undogmatic way... His normal advice to his followers was: “Don’t accept anything that I say. Experiment. Find out for yourselves.”

It is precisely this alleged dogmatism, interpreted as intolerance that non-Christians find offensive in the Gospel.

Nor can we overlook the fact that many sincere, devout Christians find the same offense in Christian missions. One need not go so far as the much-maligned Arnold Toynbee (who now acknowledges the cultural distinctions of various religions and takes his own stand as a European with Christianity, rather than seeking a synthetic world faith) to find widespread opposition to “imposing our beliefs on other people.” The very climate of democracy, humility, fairness, and courtesy impels us toward tolerance and peaceful coexistence. I have the feeling that much of our de-emphasis of “missions” stems from this internal censure rather than solely from external protest. We can mitigate both types of criticism by more Christian attitudes of charity, by more intelligent understanding of other views, by caring less about numerical expansion and trusting more in the Holy Spirit to define as well as to induce conversion. But unless we are willing to surrender our insistence that Christ is the Supreme Revelation, to be accepted as such by all people as the exclusive means of salvation, there is little value—perhaps actual betrayal—in trying to avoid offense by a change of terminology.

Addressing a Methodist consultation in 1956, Charles Ranson declared: “I am bothered by the people who are prepared to compass land and sea to find one synonym for the word ‘mission’ or the word ‘missionary’...We must not abandon the essential thing for which ‘mission’ stands...The word ‘missionary’ has got to be rehabilitated, rather than lost.”<sup>1</sup> Max Warren protests against the “virtually untranslatable designation of ‘fraternal worker’ and ‘Inter-Church Aid.’” Acknowledging the various misunderstandings involved, he speaks of the de-emphasis on the words

## First Fruits

1 *Adam, Where Art Thou?* Methodist Board of Missions [1956], pp. 7-8.

‘mission’ and ‘missionary’ as “very understandable, laudable in intention, and tragically misconceived.”<sup>2</sup>

We who are direct participants in the missionary movement must decide whether we prefer a concession to ignorant popular opinion or a full-scale effort at reinterpretation and re-education. Christians in the West stand in critical need of a vital doctrine of the Church and its mission. Christians in the East need to become so involved in that mission themselves that it no longer carries racial or national connotations. Both groups should express their “partnership in obedience” with greater humility and understanding toward non-Christian faiths. But neither segment of the Church should abandon its “sense of sentness,” its commitment to new creative channels of Christian outreach. (By outreach we should imply not destructive penetration, or the colonial terminology used forty years ago for “the Christian occupation of China”, but a hand outstretched in service, motivated by love.)

In other words, I am seconding Max Warren’s affirmation that the various missionary terms “speak to something fundamental to the life of the Church on (*sic*) the way that phrases like ‘fraternal worker’ and ‘Inter-Church Aid’ can never do.” Perhaps I should be embarrassed to take this stand at the very moment when my own title is shifting from Missions to World Christianity. But despite a recognition that Missions has little academic respectability, especially at the graduate level, our school is motivated not by the unpopularity or misunderstanding of the term “missions” but by the greater inclusiveness of “World Christianity” to embrace Ecumenics, and The Christian Critique of Communism, and International Relations as well as the traditional area of Missions *per se*.

An Air Force chaplain from the Far East tells me that Clark Air Base in the Philippines is guarded by a contingent of pygmies with blow-guns and poison arrows, sentries who proved their skill in a planned test by slipping in and out of the heavily guarded area completely undetected. I would not want to push the analogy too far, but I would suggest that, even though jet-age changes are taking place in the very citadels of the Christian world mission—new concepts, new tactics, new instruments—we may need to retain at the frontiers of the Church some methods and labels and goals that are both radical and primitive in the profoundest original sense of those terms.

To suggest what some of these “jet-age changes” may be for the Christian mission is an assignment which most of you could perform in

---

2 Max Warren, *Challenge and Response* [Morehouse-Barlow, 1959], pp. 88-89.

far more scholarly fashion. Since you read the same books and articles that I do—only more of them—I must draw largely on personal observation. I spent just ten and a half months in India, more occupied with political and social trends than with the Church, and only three weeks in post-war Japan. The impressions, which follow, are therefore designed to provoke discussion rather than to proffer definitive conclusions. Where I am guilty of dangerous generalizations or the very dogmatism I deplore, these *may* be due to restrictions of space or to the deliberate sharpening of contrasts.

While the broad concepts appear to be pertinent to the world scene, I shall merely attempt to illustrate (from Japan and India only) selected problems and directions and relationships, which challenge world Christianity today. As our chairman remarked in a recent letter: “These are not new concepts in our field of instruction, but...they are not as widely understood by ordinary people in the church in America or abroad as the Boards and agencies assume,” and many mission societies still “take a rather dim view of these concepts.” I would add that neither we, professors, nor the Board secretaries, have fully grasped the implications and ramifications of these developments. In that sense, our overall theme is exceedingly timely.

## A. THE POLITICAL STATUS OF MISSIONARIES

At the outset, of course, the prevalent concept of missions is reflected in government policies toward “foreign” missionaries. Presumably Dr. Reber’s paper will deal more fully with exclusion from some areas and restrictions in others, on the part of self-conscious, newly independent governments. Here I would only suggest a rather remarkable contrast between India and Japan. The Indian Government, protesting that there are now more missionaries in the country than under British rule, enunciates three general conditions:

1. No additional missionaries should be permitted visas, but only those who are replacing others who are retiring or withdrawing.
2. No evangelistic missionaries should be received, whose primary purpose is admittedly to make converts or proselytize.
3. No foreign missionaries should be admitted to perform any jobs for which qualified Indians can be found.

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Quite obviously, every case is considered on individual merit—and individual pressures. An ordained minister, assigned to open a new program of religious education at Leonard Theological College had been thrice refused entrance last year, reluctantly started Spanish study in Costa Rica, then was abruptly summoned with his family to India after the right string had finally been pulled. One of the most narrowly evangelistic of our recent Duke graduates sailed blithely to Bombay faster than our missionaries knew he was coming, while a classmate, an able and long-committed agricultural sociologist, had to settle for Pakistan instead. The reason given to me was disarmingly simple: the evangelist's wife was a nurse.

To the best of my knowledge there has been no direct persecution or harassment of missionaries in India since the Madhya Pradesh Inquiry and demonstrations some seven years ago. The door is not closed, although frustrating delays are common. Yet, there is no question that Indian immigration authorities look askance at the word “missionary” in a passport, even for visits across the Pakistani border. Indian Christians told me that Prime Minister Nehru was a bulwark of tolerance and fairness that many applications were taken directly to him, and that Home Minister Pandit Pant (since deceased) represented the conservative Hindu opposition to Christian missions. The two deputies who have succeeded Pant are presumably sympathetic on this issue, but there is no certainty that Hindu nationalism will not gain the ascendancy again.

What does this mean for mission policy? Under such close scrutiny for each individual case, it is doubtful whether any change in terminology will fool the government into admitting more “fraternal workers” than “missionaries.” Many people in this country have inquired how so many representatives of small sects and faith missions have gotten into India when older and larger denominations have failed. One answer given me—which I report with some reluctance—is that some of these groups deliberately lay down a barrage of applications, knowing that the vast majority will be rejected, but counting on religious toleration and political pressure to get a certain percentage in. The established boards, which have built up honorable ties with the government over many decades, feel it a matter of Christian honesty to request visas only for those particular missionaries who are designated for a particular post. If this is so, and if prior assurances about the type of work intended are deliberately violated, the whole missionary enterprise will in the long run be jeopardized.

“In Nippon quite the other way, for ‘missions’ is the word to say.”  
 (One group of Japanese customs officials laughed boisterously over asking a

missionary how much tobacco and alcohol she was carrying; whether at the absurdity of the idea or of doubting a Christian's declaration, the grateful missionary neither knew nor cared.) The Methodist Woman's Division secretary for Japan tells me that her own visiting permit is always labeled "missionary" and that immigration authorities request the designation of "missionary teacher" rather than just "teacher," because "the processing of a 'missionary teacher' is much quicker than for one who is just designated as a 'teacher'". Some reasons may be obvious. Japanese nationalism is infinitely more secure than that of India. Conversely, her religious unity is virtually non-existent today. Americans, especially on short-term assignments without language study, are in no sense the economic threat to Japanese that a foreign teacher would be in India. Furthermore, Japanese culture thrives on adaptability and absorption, and hence welcomes increased Western influence. Underneath these superficial factors—political, social, cultural—I believe there are some profound differences in the historical and contemporary role which Christianity has played in the two countries, differences which we shall discuss under such headings as indigenization, theological creativity, social and evangelical outreach.

## B. INDIGENIZATION

Since one of the basic connotations of "missions" is "foreign," the Church, if it is to inject new meaning into old terminology, must accelerate indigenization of many types. We have talked in mission circles for decades about making use of native architecture, art, and music. Except for Christmas cards, portraying the Nativity Scene in countless cultural settings, we have largely abandoned the path, which Daniel Fleming pioneered twenty-five years ago with his *Christian Symbols in a World Community, Each With His Own Brush*, and *The World At One in Prayer*. Even the new churches whose dedications I attended—a Pentecostal chapel in Lucknow, a great Centenary Church in New Delhi—would fit unnoticed into any American town. There are, thank God, exceptions, like the chapel at Isabella Thoburn College but I saw very few.

Now I am well aware that nationals (sometimes more often than missionaries) feel it necessary to escape from the pagan environment and assert their "new life in Christ" in cultural terms. This kind of fear may have been valid fifty years ago, but I sincerely question whether it is today as critical a need as that of identification with their own national communities. I know American tourists thrill to visit an otherwise unintelligible worship service in Calcutta or Kobe and find the congregation singing familiar hymn tunes. But I wonder whether the Church's greatest concern today



should be the homesickness of a tourist or the alienation of a non-Christian neighbor. One of my most emotional moments in India came as I sat on a dusty rock-pile (gathered laboriously by an outcaste Christian flock to prove their determination to build a church) listening to *bhajans* (hymns set to the tunes of folk songs and ballads) accompanied by brass and wooden castanets traditional to Indian music and dance. Before we can express the universality of the Gospel, we must prove that it has relevance, appropriateness, concern for the Indian villager—and this applies to its outward manifestations as well as its inward grace.

Japan faces much less tension at this point precisely because of the adaptability already mentioned. When my wife bemoaned the Western “corruption” of Japanese television (Annie Oakley) talking Japanese, and nightclub trios screeching hill-billy blues), our keen young missionary guide insisted that no such dichotomy could be made, that whatever its origin this *is* Japanese culture today as truly as *bazebol*. There is no incongruity about the Catholic Peace Cathedral in Hiroshima or the modern chapel of International Christian University (as there would be in India) because Western styles have actually become indigenous. As William Woodard has said:

“Westernness” is not in itself an obstacle; how could it be when Japan is being modernized and Westernized so rapidly? The obstacle is rather the fixity of the Western pattern: Christianity persists tenaciously in resisting any adaptation to Japanese culture.<sup>3</sup>

Very little needs to be said about devolution, the indigenization of leadership in the Christian Church. Most of the major denominations have moved rapidly in this direction—some would say too rapidly—although certain smaller groups still make little or no effort to transfer authority to nationals or to develop an indigenous ministry. Related to this problem, however, is the need for Christians to play a more active role in government and society. I shall return to this again, under “Social Outreach,” but two incidents will illustrate the point here. First, it was remarked in India that many of the most highly placed Christians have cut themselves off from active participation in the life of the Church. It is not that they have abandoned their faith; they are devout individual Christians in government. But they are not witnessing participants of the corporate Church. Again, of course, there are exceptions, like Rajkumari Amrit Kaur. Second, I was told of one occasion on which Nehru, after greeting

3 William Woodward, “Japan: Three Obstacles to the Gospel,” in *Christian Century*, March 7, 1962, p. 288.



a Christian delegation most cordially that morning, denounced a Hindu cabinet minister profanely for taking part in “such trash” as an anniversary observance of St. Thomas’ arrival in India. In other words, he can be tolerant of Christians and Christianity as a part of his foreign relations, but he does not see them as part of the life and heritage of India. The fault, I am convinced, lies partly with generations of Christians themselves, both Indians and missionaries.

### C. EVANGELISTIC OUTREACH

The resented “proselytizing” role of the foreign missionary in India can be reduced only as Indians themselves assume a vastly greater initiative in evangelistic outreach. With tragic unanimity, outside observers find the Indian Church an ingrown, self-conscious minority, its pastors at best concerned with the preservation of their flocks, rather than a permeation through society.

Historical explanations abound. The earliest Syrian type of Christianity apparently settled into minority ghettos long before the Muslim avalanche swept over India. That these groups have emerged with vigor and ecumenical leadership in the twentieth century is a miracle in itself, but they have never propagated their faith with missionary zeal. By the Christian era, Hinduism had already solidified if not petrified its socio-religious structure so that alien faiths could take root only at the risk of total absorption. Islam, the one exception, planted itself by conquest and thus intensified Hindu determination to preserve its traditional culture inviolate. There may be some connection between this history and the fact that the Church of South India seems to display more evangelistic energy than Christian groups in the “Muslim north.” By and large, as we all know, Christian converts have come almost entirely from the outcasts, who had nothing to lose and something to gain by apostasy—and even some of these are drifting back to Hinduism now that the government offers reserved seats in government, university fellowships, and other inducements for Harijans (as Hindus but not as Christians).

Christians, then, have in many respects been outcasts from their own communities. The East India Company and the British Crown were so reluctant to encourage communal strife that by the time British protection became a real material asset to converts; it had become a political liability. Thus, it is understandable that Indian Christians have regarded themselves as a constantly threatened minority, on the defensive against an environment, which even today exerts social pressures often more exclusive and intolerant than the official positions of Muslim

Pakistan and Malaya, or Buddhist Burma and Ceylon. Christians have not wanted to call attention to themselves by any evangelistic thrust. They have become another enclave in India's pluralistic society, too poor and educationally backward to achieve the influence of the Parsis, too passive and widely dispersed to wield the power of the Sikhs (who are roughly equal in number).

For the most part, Indian Christians have not yet dared to recognize that times have changed. Religious freedom, constitutionally guaranteed and officially protected, is more readily accorded to nationals than to "missionaries." To be sure, Indian Christians who attempt evangelistic outreach will meet fierce resistance in some segments of Hindu society, especially since their own defensiveness tends to make them more rigid, dogmatic, and even antagonistic than many Westerners. But courage, plus a sympathetic understanding of their non-Christian neighbors, must be forthcoming if the Indian Church is ever to escape the stigma of "missions" and "missionaries."

Still, another factor, which I believe to be operative here, is the hierarchical tradition in politics and religion. Whatever the degree of local "democracy" and freedom, Indians for centuries have accepted the authority of Mogul emperors and the British *raj*, while Hinduism has stressed Brahmin supremacy over both religious and secular society. Carried over into Christianity, which was introduced by Western missionaries and propagated largely among unlettered outcastes, this subservient attitude obviously contributes little to evangelistic responsibility. It is the pastor's job to preach. When the transforming power of the Holy Spirit actually does spread from one outcaste group to another, it offers irresistible proof of the miracle and the hope of the Gospel. But that is still too rare in India; there is still too much conviction that the *missionary* evangelist must carry the Good News to the frontier.

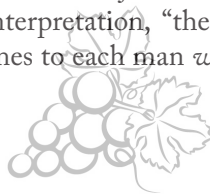
In a totally different cultural setting, I believe that much the same situation exists in Japan. The Woodard article already quoted makes this challenging new concept very explicit:

Foreign organizations should stop promoting evangelism by methods, which create the false impression that Christianity is a Western rather than a universal faith and that the Japanese church is almost completely dependent on Western Christians for leadership and support. In particular, there should be an end to foreign-sponsored crusades directed by foreigners and featuring foreign

evangelists. Evangelistic activities should be under the complete control and direction of Japanese Christian leaders themselves...The evangelization of Japan is the responsibility of Japanese Christians.<sup>4</sup>

From superficial observation, I would say that the Church in Japan has made more progress in this direction than the Church in India. A relatively larger and better-trained ministry is accepting responsibility and manifesting leadership in many ways. Vigorous programs of newspaper evangelism, industrial evangelism, and rural evangelism are apparently moving out from ecclesiastical offices into the villages and factories of Japan. With all due awareness of the gulf between educational ratios and educational systems in the two countries, the vital, dynamic student activities in Japan (still too largely in missionary hands!) contrast sharply with those in India, where (outside of church-related colleges, though sometimes including them) I saw only two or three really effective student programs in government universities (and one of them, a Quaker center, emphatically disavowed any evangelistic aim). Last but not least, I assume that Japanese laymen bear increasing responsibility for Christian witness, both in their secular vocations and in organized evangelistic programs.

What does this say to missions and missionaries? For one thing, if true, it “throws a monkey wrench” into the blithe assumption that missionaries who have been relieved of administrative and institutional leadership in the cause of devolution can and should be redeployed on evangelistic frontiers. Apart from considerations of nationalism and indigenization, I have long been convinced that linguistic and psychological and sociological barriers keep even the most conscientiously “identified” missionaries from being as effective in the pastoral, evangelistic field (the last frontiers, the regions beyond) as most trained nationals would be. This reorientation in evangelistic outlook means (as I shall try to say more fully in the final section of this paper) that the Church in the West must not only accept and encourage new, indigenous *methods* of evangelism, but also various reformulations of the *content* of evangelism. Not until that has been accomplished within the major cultures of mankind will we have, instead of a Western interpretation, “the whole Gospel for the whole world,” a Savior who comes to each man *where he is*.



*First Fruits*

4 *Ibid.*, p. 289. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## D. SOCIAL OUTREACH

The Social Gospel still has its vehement critics, many of them basically unfamiliar with Rauschenbusch, Gladden, and Frank Mason North. On the other hand, as Harold Lindsell says: “The arch conservative was often guilty of failing to recognize that there are social applications of the gospel and that the Christian faith is designed to do something about conditions in this life as well as about a future life.”<sup>5</sup> Unfortunately these same critics too often assume that the use of such terms as “fraternal worker” and “interchurch aid” indicates a strictly humanitarian approach, an abandonment of the essential mission of the Church. I happen to believe that Christian service (medical, agricultural, educational, etc.) is justified even in situations where evangelization and conversion are legally prohibited. But I believe that these services represent not an auxiliary instrument but an integral part of Christian *missions*, that we are *sent*—by One who first loved us—to minister in love and gratitude to the needy and the lost, whether or not they even receive baptism or accept Jesus Christ as only Lord and Savior.

In other words, the social outreach of the Church appears to me as a Christian imperative, not apart from our witness to God’s Love, but as an indispensable manifestation of it. For that reason I was appalled to find in India so little concern for the social revolution now going on. Oh, there are abundant examples of famine relief, orphanages, clinics, agricultural extension projects, and so on, many of them truly inspired and truly inspiring. One such school and orphanage, full of “tender loving care” within but literally barricaded against the sins of the city outside, I characterized with mingled admiration and despair as the finest example of nineteenth-century missions still extant.” Yet, several Indian Christians, some of them actually participating in this kind of work, remarked that the leadership, which the Church had exercised in social welfare and social reform during the nineteenth century, has now passed to the Ramakrishna Mission. The All-India Women’s Conference, the Women’s Department of the National Congress, the Servants of India Society, and the Ministry of Community Development, all have found some kind of motivation (which some of them frankly call “missionary zeal”) that is conspicuously lacking in the Church as a whole.

In my teaching syllabus the “new concepts in missions” should include an awareness of social and political forces: land reform as well as famine relief, slum clearance as well as recreation, credit cooperatives as

---

5 Harold Lindsell, *Missionary Principles and Practice* [Revell, 1955], p. 49.

well as trade schools. Warren quotes P. T. Forsyth as saying in 1905: “It seems that we are at the end of what is morally possible for our magnificent philanthropy to do, and that the situation demands a more searching enquiry as to Christian justice. Philanthropy can deal with symptoms and effects, and we ought to get at causes.”<sup>6</sup> Over half a century later, we are just beginning to fulfill this prophetic challenge. In India, one of the most enlightened programs is the Christian Institute for the Study of Religion and Society, with its related conferences, projects, and study centers. It holds a constant stream of seminars on regional problems or national issues, drawing together many of the most distinguished interdenominational leaders as well as occasional Hindus, Muslims, and Catholics. I attended one such stimulating conference on “Christians and Indian Foreign Policy.” The [late] C.I.S.R.S. Director, Dr. P. D. Devanandan, delivered the address on “Witness” at the Third Assembly of the World Council of Churches and of recent years has published by far the most significant studies of Christian apologetics and encounter with non-Christian faiths.

Yet repeatedly I heard Indian and Western Christians dismiss the project as irrelevant, unrelated to the local church, dangerously syncretistic, too intellectual, and so on. If any of these charges are true, the fault lies with the Church as a whole, not merely with the C.I.S.R.S. To be sure, there are few channels of communication from the Institute to illiterate congregations. Devanandan has not even held a position of trust and influence in the adjacent United Theological Seminary in Bangalore, and many missionaries virtually ostracize the “sociologists,” Western and Indian, who work with the C.I.S.R.S. Yet, if the Christian Gospel is to overcome its Western connotations, its alien perspectives, its pietistic irrelevance, it *must* be brought to bear on economics, caste, communalism, foreign policy, and the rest of Indian life.

Similar examples can be cited at the grass roots level. Some of you know of one long-time missionary relieved of his appointment by his board in this country because he is devoting himself to a Sarvodaya Ashram, working with the non-sectarian Gandhian movement for village uplift. More of you have heard of Welthy Honsinger Fisher, widow of a Methodist bishop, whose Literacy House outside of Lucknow (refused even building space on mission property within the city) provides a center for training illiterates, holding rural extension courses, and giving writers a haven for composing literature of social significance. Her House of Prayer is truly “for all people” and therefore has a fountain and a spire but no sectarian symbol. I am convinced that both of these Americans are

servicing—at real personal sacrifice—as “partners in obedience” to the One Lord and Savior Jesus Christ. Yet, because they have chosen unorthodox techniques they are almost literally excommunicated by the Church. Perhaps it represents an epitaph on Indian Christianity when a fellow-missionary says of Mrs. Fisher: “There is nothing Christian about what she is doing.”

Japan has an advantage in this area, too. I do not have time for historical reasons even if I knew them. But from the time Toyohiko Kagawa made Christianity in Japan synonymous with cooperatives, slum improvement, public sanitation, and civic reform, the Church there has had a purpose and a program beyond its own membership. The Government’s assumption of social responsibility can be traced in large degree to Christian influence and to the past and present participation of so many Christians in this field of public service. Under the Social Welfare Act of 1951, most Christian agencies declare in their constitutions that “this social welfare corporation will conduct social welfare in accordance with the Christian spirit.” The League of Christian Social Work Agencies is one of three principal bodies (with the United Church of Christ and the Education Association of Christian Schools), which form the Council of Cooperation with eight supporting boards in North America.

As Woodard says, “Christian leaders, Japanese and Western, should be encouraged to find ways of working with those of other faiths in building a better society and a peaceful world.” This requires not merely welfare services, but an active concern for social reform. Such Christian social outreach in any land will help allay the fears of nationalists that the Gospel is a foreign ideology brought in to subvert citizens away from their own traditions. It will help to justify missions in the eyes of those Westerners who applaud the Peace Corps and humanitarian service but regard Christianity as pietistic, individualistic, and spiritualistic. Most important of all, it will remind all Christians that the Master said, not of baptism or conversion but of social service, “Anything you did for one of my brothers here, however humble, you did for me.”

## E. ECUMENICITY

More than any other nations on earth, Japan and India focus Christian thought on the relationship between ecumenicity and mission. It would be superfluous here to review the historical backgrounds or the organizational developments of the Kyodan and the Church of South India. We are all conscious of the missionary origins of the modern ecumenical movement, whether we look to William Carey’s dream of a Capetown



conference in 1810, or to its fulfillment at Edinburgh in 1910. Most of us are challenged by the New Delhi preparatory statement that “the mission of the Church and the unity of the Church both belong, in equal measure, to the essence of the Church.” We are not yet in full agreement as to what this means in any specific situation.

One of the most obvious “offenses” in the presentation of the Gospel still proves to be competitive denominationalism. We all know stories like that of an Indian sub-caste of 100,000 whose leaders decided to become Christians, only to find that 33 different churches were at work in their area, so that the relative unity of Hinduism seemed preferable to the disunity of Christianity. This so-called “scandal” of the churches hampers the “revolution in missions” from several angles. Overlapping and competition among denominations increase the financial burden of church programs and evangelism, thus delaying the day when national churches can assume responsibility for self-support. Sociologically the obvious rivalries, based often on historical traditions from Europe and America, confirm the impression that Christianity is a foreign ideology, representing Western thought patterns rather than universal truth or a Christ above culture. Politically the attachment to American Methodism or the Southern Baptist Convention seems to validate the suspicion of imperialism and alienation. Theologically our divisions deny the very oneness we claim in Christ and seriously handicap the formulation of indigenous theology.

The achievements of the Church of South India in developing organic union, producing creative liturgies, and demonstrating evangelistic vigor, deserve wider understanding and admiration. They make all the more tragic the recent news that negotiations in North India and Pakistan have “bogged down,” due partly to personal jealousies and partly to mutual suspicions about the *interpretation* of “wider commissioning” behind the already accepted form of the ministry. In Japan, it will be some time yet before elements and attitudes of federalism give way to organic union in spirit. Local churches still preserve their former denominational practices; certain institutions are still thought of as belonging to a particular board in America. But when a new member of the Kyodan, told about Methodist and Presbyterian conference America, asked, “What are they?” Christian unity has made at least one kind of progress. Whatever the difficulties and disadvantages, there can be no doubt that these national churches do much toward overcoming prejudice against “foreign missions.” As Luman

Shafer said as early as 1949: “The new loyalty [to the Kyodan] makes it impossible to ever again consider missions in traditional patterns.”<sup>7</sup>

For want of a more appropriate category, I would mention here the new program of ecumenical mission, in the sense of international, inter-racial, interdenominational partnership. The Indian Church has long sent representatives to work with Indian communities in Africa and Malaya, but only recently have “missionaries” gone to serve other groups in Indonesia, Sarawak, and elsewhere. With Christian statesmanship, the National Missionary Society of India accepted a share of responsibility for the brand new United Christian Mission to Nepal, and one of its pastors is serving a prison sentence for “proselytizing” in defiance of Nepalese law. In similar fashion, the Church in Japan has moved beyond its ministry to Japanese in Latin America, Taiwan, and Okinawa, to send missionaries to Thailand, India, and Bolivia. These are not only witnesses to a universal Gospel, increasingly liberated from Western procedures and Western attitudes. They are also the vanguard of volunteers whose own Asian leaders said in 1953: “Do not send us missionaries who will look at each other critically over denominational walls...We need missionaries who are ready to work in full fellowship with those whose traditions and ways of worship may be very different from their own.”<sup>8</sup> I believe that Christ looked far into the future when he prayed “for those also who through their words put their faith in me; may they all be one...that the world may believe that thou didst send me,” (John 17: 20-21).

## F. THEOLOGICAL CREATIVITY

Another closely related aspect of indigenization is the need for encouraging theological creativity among the younger churches. Not only to remove the taint of Western indoctrination; but, in order to demonstrate and apply the universal truths of the Christian Gospel, our faith must be expressed in language and in concepts meaningful for other cultures and psychological patterns. It has been said, only half facetiously, that a Christian community has come of age when it has developed an original heresy. Certainly, the vitality and depth of Christian belief can be measured in part by contributions to theological discourse.

Despite its age, the Church in India has displayed very little of this kind of wholehearted involvement in the Gospel. Piety, yes; even

7 Katharine Johnson, *In Our Time* [Inter-Board Committee, 1956], p. 24.

8 Rajah B. Manikam, ed., *Christianity and the Asian Revolution* [Madras, 1954], p. 289.



some measure of social ethics; but theological creativity or profundity, little or none. Yet, Indian propensity for subtleties of speculative metaphysics might lead one to expect some theological pioneering. It is ironic that some of the most significant theology today is being produced or collected by Devanandan and others whose basic orientation looks toward religion and society, toward Christian apologetics, rather than toward systematic theology as such.

Japanese Christianity, on the other hand, has wrestled for many years with Western theological currents, and has shown particular affinity for Continental thought as contrasted with American liberalism. While I was in Japan in 1960 Paul Tillich and Cornelius Van Til were competing for the attention of seminaries and even non-Christian audiences. Outside the main building of Doshisha University in Kyoto were two large posters, one announcing a protest rally against the so-called Security Treaty, the other a lecture on Kierkegaard. But that is not all. Creative theological trends from within characterize Japan today to a unique degree. Michalson's *Japanese Contributions to Christian Theology* is a brilliant summary, which could be written in no other Oriental country. The doctrines with which he deals and the indigenous movements which he describes (No-Church Christianity, for example) are in themselves evidence that the Christian faith in Japan is going beyond mission—perhaps in a sense beyond the Church itself—to probe the existential heart of the Gospel.

In addition one should mention the innumerable new sects, some of them extremely original, many of them obviously drawing on Christian elements, which mark the religious milieu of post-war Japan. I do not say that all of these movements are beneficial to the Church—quite the contrary, although the way the Church reacts to the intellectual currents may well determine its own future freedom or bondage. I do say that such theological encounters—even with non-Christian, semi-Christian, or pseudo-Christian schools of thought—give promise of remarkable vitality and maturity in the Church. As Woodard suggests,<sup>9</sup> it is when “Christianity does not seek to enrich or fulfill but to displace” that it becomes an “obstacle to the Gospel” and falls under the condemnation of law rather than under grace.

One specific manifestation of theological independence is the development of creeds. The prime factor in the Church of South India—a factor widely and admittedly lacking in North India—is the conviction that this is God's will, participation in the very Body of Christ, the leading of the Holy Spirit. The next cohesive element has clearly been the creation

9 Woodard, *loc. Cit.*

of a genuinely ecumenical liturgy, the blending of historic creeds into an indigenous affirmation of faith. In Japan certain denominations withdrew from the post-war Kyodan because it was “not a true Church,” did not possess a creed, and was determined to take the necessary time to compose one. Now some of those same groups are equally suspicious that the new confession is too original, too indigenous, too ecumenical,—perhaps even that it *proves* the Holy Spirit is at work *today*.

## G. REFORMULATION OF MISSIONARY PURPOSE

To many Christians in the “mother churches” of the West, such loosening of the “apron strings” constitutes a threat to the True Faith. We preach often of the Cross as “a stumbling block to Jews and folly to Greeks,” seldom of Paul’s admonition in the same letter to “give no offense to Jews or Greeks or to the church of God,...to meet everyone half-way, regarding not my own good but the good of the many, so that they may be saved (1 Cor. 1:23, 10:32-33).” We take our missionary text from the Great Commission (Matt. 28:19) — “Make all nations my disciples, baptize men everywhere”—even though the Trinitarian formula makes the text itself dubious. We are less content to “bare witness for (Him) in Jerusalem and allover Judea and Samaria, and away to the ends of the Earth” (Acts 1:8), leaving the results to the same Holy Spirit who provides the promised power.

This final section is *not* designed to raise theological controversies among my peers. It is intended for one purpose only: to defend the imperative and the urgency of the Christian mission within *any* theological context. Ironically enough, there are both self-styled liberals and self-styled conservatives who seem to believe that only an extreme Barthian stance of “radical discontinuity” can justify the mission of the Church, that any hint of natural theology or general revelation or universalism or adaptation must undercut the vital incentive of Christian witness. I cannot agree. I believe that we can testify to the saving grace of God in Jesus Christ without denying all other channels of divine redemption. I believe that we can speak of the uniqueness of the Christian revelation, the supremacy of the Gospel, the superiority of a truly Christian life, without condemning—personally or soteriologically—those who find God’s presence some other way. I believe that we can and must serve *mankind*—and proclaim our inner motivation—not from ulterior aims at conversion, but because God’s love overflows.

May I quote at length another paragraph from Woodard’s article in the *Christian Century*:  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

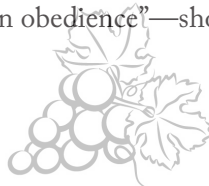
The missionary imperative remains unchanged, but its strategy must be adapted to new situation. We are living in a religiously pluralistic society, which will remain so for a long time to come; the world is not going to be evangelized in this or in any presently foreseeable generation. An effective Christian witness today can be made only in a context of understanding, mutual respect, and cooperation, without any compromise of fundamental principles ... Either the church will make the necessary adjustment or it will become the cult of a small Western-oriented community. In the past such interpretation and adaptation have been shunned because of a mistaken fear that the gospel might thereby become lost in an abyss of relativism and syncretism. This is an unworthy fear based on lack of faith in the power of the gospel to preserve its own integrity. Adaptation is not, and need not become, syncretism.<sup>10</sup>

To take such a position is neither to abandon faith in the power of the Holy Spirit nor to deny the validity of the Christian mission. In fact, to measure its success or failure in visible, numerical terms seems to me to put *less* trust in God's omniscient and omnipotent purpose. Within foreseeable human history, I believe that we must think and work in terms of coexistence; if we seek to emulate the spirit of Christ, it must be not only peaceful coexistence, but humble and sensitive as well.

Paul Tillich, reportedly going to Chicago this fall for special research in Christianity and non-Christian faiths, has asserted that "only missions can provide ... the proof of the universality of Christianity and the claim that Jesus is the Christ."<sup>11</sup> I am suggesting that it does this in at least three ways: through the transformation of individual lives, through the expansion of the Christian community, and through the permeation of Christian love and Christian ethics into the social and cultural fabric of the world. If factors like nationalism or communism or materialism seem to restrict the second of these areas that is no reason why the Holy Spirit—or we "partners in obedience"—should discontinue the mission in the other two.

10 *Op. cit.*, p. 289.

11 Cf. Paul Tillich, "Missions and World History" in *The Theology of the Christian Mission*, Gerald H. Anderson, ed. [McGraw-Hill, 1961], pp. 281-289.



Despite widespread doubts among many missionaries and even among “younger Christians,”<sup>12</sup> I believe in the *re*-emphasis of the words “Missions” and “Missionary.” First, because we as individuals are sent to witness, regardless of external results; second, because of the acute shortage of men and women who are willing to devote themselves to service in areas of human need; third, as a visible demonstration of the universal (international, inter-racial, inter-denominational) character of the Church of Jesus Christ. Woodard refers to the profound and sobering insight of a Zen priest who remarked: “We think there is something to Christianity, but we don’t think the Christians know what it is.” It took an Indo-Spanish Roman Catholic priest, brilliantly learned in Hindu philosophy, to show me why so many Indians feel the same way.

Perhaps this suggests a conclusion long overdue. This paper and others of our series are filled with *our* answers to problems that confront us. We are sincerely troubled because so many people—In India and Japan, in Europe and America—are uncertain whether there is something to Christianity or not. It may be that one way to find out one role for the bewildered missionary today, is to stop propagating *our* Gospel—by which, of course, I mean our interpretation of it—and start listening. If we listen humbly, to Christians in India and Japan but also to Hindus, Buddhists, secularists, and communists, we may find that, the Holy Spirit not only speaks to them but also through them to us. It may be that we can find one mission for one world. It may be that together we shall learn what there is to Christianity that, in every nation and culture, can save man from himself.



## First Fruits

12 Cf. Yoichiro Saeki, “Don’t Let Japan Be a Graveyard for Missionaries” in *The Christian Weekly* [Tokyo], May 12, 1962.

# Implications of the New Concepts For “Closed Countries” and Areas Where Extreme Nationalism Impedes Christian Missions

---

*Calvin H. Reber, Jr.  
United Theological Seminary  
Dayton, Ohio*

To understand any view, it is necessary to know the point of viewing. This is needful for each view, whether or not others have stood at the same place. Only as it is clear where the viewer stands can judgment be made concerning the accuracy of his description of what he claims to see. Only with this knowledge can other observers determine fairly whether the view is best seen from the position taken. So, in approaching the assignment of this paper, it seems desirable at the outset to state the writer’s understanding of the general theme with which we all are working.

## I. THE REALITY BEYOND THE WORD

This necessity in particular centers in the attention we are giving to what we are calling “the de-emphasis of the words ‘missions’ and ‘missionary.’” In dealing with this theme, we are facing a widely current trend in the Church. It is urgent that we face this prevalent mood and all the issues produced by it. At the same time, we must face the meaning of the mood itself and not simply take it as good.

If we look at the expression of this mood, as well caught up in our common theme, there is something very disturbing about it. Even on the face of it, there seems to be too plainly a negation of an essential emphasis and an exciting heritage. When one thinks more deeply one wonders

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

whether the expression is not only negative but superficial. That is, we must ask whether de-emphasis represents cause, symptom, or treatment.

If it is treatment, one must ask further whether it is adequate for the sickness it hopes to heal. It has been assumed generally that the words “missions” and “missionary” represent a wrong kind of relationship, which can be healed by finding new words to replace them. This seems to be a rather superficial understanding of the real situation for two reasons. It detracts from the endeavor to understand the reality, which has brought these time-honored words into disrepute. It also seems to assume that a relationship can be changed by a change in vocabulary. The importance of words and their effect on human relationships must not be denied. Yet, it is essential to ask what has happened to make words that once seemed sweet turn sour.

If as this writer believes, the mood of de-emphasis is symptom rather than cause and cure, we must first diagnose causes and then judge de-emphasis itself on its ability to assist cure.

Of course, this figure from health and medical practice is more vivid than accurate. Its vividness can be excused only because the writer has recently discovered in full force what others may have known before—that a large part of our problem is that we are talking about de-emphasizing words when we need to be asking the more urgent question of how the world-wide Christian witness can be given best in a radically new time.

We are living at the end of one era and at the beginning of another. In the former period, the structures of what we knew as the modern missionary movement were used with great effectiveness. Now the situation has changed and the heart of the problem lies in what Hendrick Kraemer has well called “the end of Western colonialism and the collapse of Western Christendom.”<sup>1</sup> In this new period, there is concern for the mission of the Church, lest having depended on the prestige and expansion of the West it now is inadequate for the new time. Thus Korula Jacob declared at the Third Assembly of the World Council of Churches, “In Asia and Africa many people who regard the missionary enterprise as

---

1 Hendrick Kraemer, “The Missionary Implications of the End of Western Colonialism and the Collapse of Western Christendom,” in *History's Lessons from Tomorrow's Mission* [Geneva: World Student Christian Federation, 1960], p. 195.

an arm of colonialism believe that the rapid extinction of colonialism in these continents will bring with it the end of missions.”<sup>2</sup>

Latourette has shown us in his large grasp of Christian history that Christianity has always spread through possibilities afforded by the social and political structures of the time, This is not to be considered with shame because it simply means that the Church has used the ways of witness which were available to it. It must be confessed that there may have been too close identification of the Church with these structures at times but this was the peril and price of relevance. However, when those structures were no longer helpful, it was necessary to separate from them. This has always been achieved in the history of Christianity, but it was not achieved either by merely negative separation, or by name changing, but by the conquest of the new cultural structures provided by the new time.<sup>3</sup>

The danger of mere negation is well pointed out by an illustration provided by Hogg. In seeking to explain the absence of concern among the reformers, he attributes this in part to a threefold rejection in Protestantism—a rejection of the papacy, of monasticism, and of the Anabaptists. In repudiating these without providing new and dynamic ways of missionary expression, a lack of missionary concern resulted.<sup>4</sup>

One must therefore ask whether a similar rejection of “missions” and “missionary” without provision of dynamic new emphases and structures will not endanger the outreach of the Church in the new era. Equally it must be asked whether the tendency in some quarters of the Church to use the old measurements of concern by counting missionaries is not also completely inadequate. What is rather required is a determination of what the new day demands of us in our missionary witness.

This rather extended statement of a point of viewing seems required by the topic assigned for this paper. For every part of the world is affected by this radically changed situation, and the most extreme manifestations are found in the “closed” countries. Here the West has been repudiated so thoroughly that contact with it has been broken completely. In such areas,

---

2 Korula Jacobs, “The Task Ahead,” *International Review of Missions*, LI (January 1962), p. 15.

3 Cf. K. S. Latourette, *The Unquenchable Light* (New York: Harper and Bros., 1941), *passim*.

4 William Richey Hogg, “The Rise of Protestant Missionary Concern,” in Gerald H. Anderson, ed., *The Theology of the Christian Mission* (New York: McGraw-Hill, 1961), pp. 7.



it then becomes most urgent that new ways of Christian witness be found which will be effective in the new era.

## II. CLOSED AND CLOSING COUNTRIES

When we think of “closed” countries, we (at least editorially, if not inclusively) think of China. Here the land, which once engaged the largest missionary force of any single country, now has no missionaries functioning at all. China is the clearest case because it is probably the most significant and complete example. Perhaps there are other examples as early and complete of which this writer is unaware. If there are, we should seek to learn from them also.

However, our topic and common sense requires that we consider something more than what happened in China. We are not concerned with adding one more post-mortem on events there. Rather our responsibility is to consider a possible kind of situation, which may exist in other places and seek a strategy for it, based on a realistic view of the world and the mission.

Moreover, our topic requires that we consider not only the extreme of the completely closed country but the wider spectrum of situations where extreme nationalism impedes Christian missions. This is a wide and changing spectrum which might include at times such areas as Egypt and other Arab lands, Ceylon, Burma, South Africa, and now, for some, Cuba.<sup>5</sup> The components to the situation vary, but in all of these, there has been restriction on missionary activity associated with strong nationalism.

As the components vary, so does the degree of closedness. The extreme of closedness, of course, is as apparent as a closed door. However, an open country may be closing and, we trust, a completely closed country may be opening. Thus, we should think of the broad span of alienation in terms of a common situation with variations of development. Judging from what we have seen in China and elsewhere, it might be helpful to regard the variations in terms of four stages or degrees. There is, first, political deterioration in which there are uneasy political relations between the Western and non-Western nation. In this stage or degree, missionaries and national Christians are likely to assert loudly that relations between their governments do not affect their fellowship in Christ, but their protests do not overcome the fact that national origins are raising barriers of doubt.

5 See R. Pierce Beaver, “Missions and the New Nationalism,” *Occasional Bulletin*, XII, 1 (Jan. 15, 1961), p. 7.



In the second stage or degree the foreigner, including the missionary, is increasingly restricted and separated until his usefulness is severely limited. In the third stage, communication, in the normal use of the term, is broken and the Church has its foreign connections completely severed. In the fourth stage, there is a feeling out by Churches within and without the country for a basis upon which communication may be restored.

As we look at this wide spectrum of possibilities, what can be done in any particular situation or at any particular stage can be determined only by the persons involved. So, it may be most useful to treat the general situation and to determine what most needs to be done. Then as seems possible there may be added some spot guidance aimed at particular stages or situations.

When we thus consider the overall pattern of alienation caused by the decline of Western prestige and the rise of national sensitivity we discover at once that the new situation creates a whole new body of possibilities and perils for the advance of the Gospel.

Among the possibilities for which we should be grateful, we might name first, the possibility of the Church achieving a Christian autonomy. It could be argued that no mission-founded Church is likely to find itself until there comes some period of sharp break with its parent, which allows it to achieve selfhood. There is a beneficial effect provided to a Church that cannot be achieved so well in any other way when neither funds nor advice can be given to it.

Such sharp breaking of ties pushes the Church to discover itself and its relationship with its own environment. For when the foreign association is broken, and this extraneous aspect is removed, the Church can understand better what is truly distinctive about Christianity and what the Church must be to be true to its faith where it lives. In this connection, there is likely to be at least one aspect of missions, which will be de-emphasized quickly. This is the over-activity, which has been too synonymous with Western missions. To people among whom being is more important than doing, it may come as great relief to be freed from pushing programs painfully associated with so-called "Kingdom building."

A second possibility in a time of severing relationships with the West is that the Church may be able to associate itself more adequately with the hopes of the nation in which it is set. The record can be cleared of too great identification with the previous colonial powers, and there can be a greater understanding of the peculiar aspirations of the people to whom the Church must speak the Word of God. The danger of too

great identification is not to be ignored, but such risk must be taken if the Church is to properly fulfill its prophetic role in sympathy and true understanding.

A third possibility is provided particularly in the time of severing, for representatives of the Christian West to hear for once the truth about themselves and their service. This possibility is decreased by the likelihood that the circumstances under which the truth is told may be used to discount its accuracy. If, however, there is sensitivity, there is a chance to hear things which appreciative and polite national co-workers are not likely to say in calmer times.

A fourth possibility is provided for understanding anew the precarious nature of the Church in any land. Too frequently, has the Church overestimated its influence because of a number of highly placed Christians or because of the wide freedom allowed to meet opportunities. The discovery of how soon doors can be closed should remind the Church everywhere that it exists as a minority in the world and has no guaranteed future save that provided by the assurance of the ultimate victory of God.

Having acknowledged these possibilities, which actually may advance the Gospel when a time of closing is at hand, it is equally necessary to point out the perils.

The first of these is the totalitarian control by the state of all aspects of life. Wherever extreme nationalism exists, there is an excessive desire on the part of the state to want to manage the whole life of its citizenry. There is no real place for other witnesses or ministries. The tendency at once is for the state to want to control all media that shape either adult opinion or the education of the young. The issue becomes not so much whether state-supported education should not be for state-supported ends as it is whether any other form of education should be allowed to exist. Hospitals and other caring ministries soon find similar difficulties. The omni-competent state wants its people to believe that it alone can provide for all needs. The works of mercy by individuals or groups seem to be a denial of this and cannot be allowed. So also, any undigested minority within the country appears a threat to unity and must be brought under control. In all these ways the Church is bound to have its area of witness and ministry curtailed and hence its Gospel truncated.

A second peril is the nationalization of the Church. Not only does the state desire to curtail the activities of the Church in education and ministry but also it finds it necessary to control the voice of the Church. At the time when the Communist domination of China was taking place,

a wise leader of the Church in China explained the Communist attitude by saying "The Communists are afraid of any leadership or potential leadership they can't control." This comment is relevant of many similar situations. Wherever a state exists which seeks complete control of the people, the Church is bound to be suspect. For the genius of the Church is to produce men whom only God rules and such leadership or potential leadership is a threat to the totalitarian state.

A third peril in a time of severance is the destruction of the ecumenical manifestation of the Church. Protestants at times have wrongfully neglected to understand one very bad reason for less virulence being shown them than Roman Catholics in situations of extreme nationalism. This reason is that it is simply much easier to nationalize the Protestant Church than the Roman Catholic Church. For both good and ill, the Roman Catholic hierarchical structure is international in nature. It is a clear and present reminder that the Church cannot be confined within the bounds of one country. By its origins and history Protestant denominations have been more limited to geographical areas. It is quite easy for Protestants to understand that a Church should be a geographical unit within the boundaries of a nation. All the united churches have been established on these assumptions, and it may be suggested that the truth behind the unfortunate growth of worldwide confessionalism lies in the fact that the Church cannot be so limited.

Thus in a time of extreme nationalism Protestant Christians may find it not only required by the state but a little too easy to sever its worldwide relationships.

### III. THE MISSIONARY'S INVOLVEMENT

In considering the involvement of the missionary in this alienation of the nation and the West, it is easy to see him as a liability. The actual situation is somewhat more complex. There can be no denying that the missionary's ties with the West causes him to suffer for that connection. However, some other considerations must be taken into account.

One need for further consideration is presented by the nature and functioning of worldwide Communism. Not only do Communists serve as a dedicated minority of foreigners in lands exulting in their nationalism, but there is also no significant difference in the treatment of the Church in areas where there are no missionaries. The Church in Communist Europe does not appear to be receiving any better treatment than the Church in

Communist China because the former had no appreciable missionary corps and the latter did.

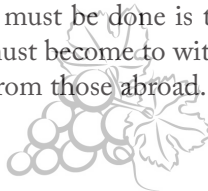
Further consideration is required also by the esteem with which missionaries are still regarded. Two illustrations may not prove anything but they suggest a neglected word of witness. A reporter for the *Christian Century* at a UNESCO conference on Africa was concerned about the little reference to missionaries in a discussion of the image Africans have of Americans; until an African declared to him that, “he had not thought of missionaries as primarily Americans but as Christians.”<sup>6</sup> When Miss Gwyneth Hubble, of the Division of World Mission and Evangelism of the W.C.C. spoke to our Midwest Fellowship of Professors of Missions, she underlined the fact that the leaders of Asian and African churches want missionaries who will stay with them and, if possible, “bury their bones” with them. If one takes seriously either of these declarations, one must ask whether the missionary is so unwanted as is sometimes suggested.

Moreover, if the handicap of the missionary is his Western connection, one would suppose the fraternal worker sent by one Asian Church to another would be much more welcome in the land to which he is sent. Yet Pierce Beaver has said in his paper on “Missions and the New Nationalism” that, “There has been no evidence that it is easier to secure a visa and residence permit for an Asian than for a Western.”<sup>7</sup>

The consideration of these various facts suggests that the real reason for the denunciation and limitation of missionaries is not so much their involvement in the West as the effort to use this undeniable fact to separate the Church from any outside connection as an aid toward its nationalization.

#### IV. PREPARING THE CHURCH TO STAND

The situation we then face in respect to closed and closing countries is one in which the Church is faced by forces beyond its control. No slight modification of names and relationships can halt the developments, which are taking place. What can and must be done is to help a Church beset by nationalism become what it must become to witness in a time when its members are physically severed from those abroad.



6 Donald L. Ellis, “UNESCO on Africa,” *Christian Century*, LXXVIII (Dec. 13, 1961), p. 1504f.

7 Beaver, *op. cit.*, p. 8. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

This suggests four major emphases that should be made in whatever way possible in whatever stage of closing a country may be.

### A. Strengthening Its Integrity

First, the Church must be strengthened in its integrity. The Church in a closed country faces unusual pressures for which it is often unprepared. Preparation for facing these does not consist of either increase of institutional facilities, which may be taken away easily, or of inflation of size which may be deflated as readily. It consists of creating within the Church, especially within its leadership, a sense of deep inner confidence and integrity. Students of the modern methods of persuasion point out that the most persuadable persons are those with low self-esteem. Persons who have no strong confidence in themselves and their own integrity are readily moved into whatever direction the persuader desires.

Even before the writer saw this principle enunciated in an exposition of the ways of persuasion, he heard a fellow-missionary in China apply it to a current development. Commenting on the accusations of missionaries by Chinese Christian leaders, this discerning colleague remarked that the Communists seemed determined to make them so thoroughly ashamed of themselves that they would have no strength to stand under the new regime. Looking at the same situation from another side it appeared also that those who had been most dependent on Western colleagues found it necessary to denounce them most strongly. The dynamics of personal reaction are too complicated to be comprehended by these observations. Nevertheless, they both underline the urgency of developing leaders with such integrity and confidence that they need not be ashamed of their position either as Christians or as citizens.

Awareness of this persuadability principle gives us an important guide for evaluating past approaches and determining new ones. On the cautionary side, it reminds us that anything, which decreases the basic sense of integrity within the Church, will decrease its ability to stand in the storm. On the positive side, it declares that the most important contribution that can be made to a Church is that which assists it to such deep inner integrity that it can face even the necessities of compromise unafraid.

Since this strengthening of the integrity of the Church must be done in specific ways, it is necessary to describe some of them.

For one, it is this strengthening of the integrity of the Church which requires the reorientation of relationships about which we are speaking these days. Bishop Michael Hollis has correctly observed that you cannot deal with independent nations through a colonially subordinated Church.<sup>8</sup> Bishop Hollis would probably be the first to declare that this is not merely a matter of structure or nomenclature, even though these must reflect reality. This is a matter of personal integrity. To witness in self-confident new nations churchmen must be able to stand with confidence. They *need*, as much as they deserve, the self-confidence, which can be provided by treatment as equals. The imposed missionary, the unilateral grant of funds, and all the related vocabulary of Western superiority weakens the self-respect the Church requires in its hour of peril. Conversely, joint participation as equals in a worldwide fellowship of common sharing, and the sense of being under Christ rather than under a mission, strengthen the integrity of the Church.

In addition to the reorientation of relationships there should be efforts directly aimed at strengthening the self-image of the Christian leader. For this purpose, there is value in the use of the new nomenclature about fraternal workers. By such use, the Church leader may see himself as a colleague and not merely a subordinate to the foreigner working with him.

Although such usage meets a real need, it does not meet it fully. The national Church leader must not only feel himself equal to the missionary, but he must also feel himself equal to his responsibility. This requires more than a change in names. It requires educational opportunities to equip him, and the undergirding confidence of those who believe in him. This deeper need may explain why there is a plea for missionaries who will give their lives to the land of their witness. Often a much better job of developing strong leaders was done by the sensitive old-style missionary than by the young aggressive fraternal worker, overanxious to prove his fraternity and his special competence. The art of friendship cannot be taught in an orientation course, and the deepest understandings are purchased by years of toil in a common task. So if our friend Herbert Jackson were preparing again his fine address on "Some Old Patterns for New in Missions," we might suggest that he include a place for the old type of understanding missionary to replace the new specialist! The one persistent demand uttered by the churchmen of Asia and Africa was spoken by Bishop Azariah at Edinburgh: "Give us friends." For in any

8 *Bulletin of the Division of Studies*, W.C.C., VII, No. 2, P. 16.

9 Stephen Neill, *Creative Tension* (Edinburg House Press, 1959), p. 68.



age and time nothing strengthens the confidence of a man in himself so much as the confidence of one he admires.

The integrity of the Church can also be strengthened by the cultivation of a deepening understanding of its own nature. Persons and churches must understand who they really are. This seems especially necessary for churches which make up only a small percentage of the population in an essentially hostile environment. It is easy for such a Church to be convinced of its uselessness, especially if its earlier prestige consisted too largely of its foreign associations. Hence those who knew the Church in China feel it could have been helped greatly by greater strength in theology, fellowship, and concern for social righteousness.<sup>10</sup> Through theology, the Church knows the truth by which it lives and it understands aright both its limitations and its undefeatable strength. Through fellowship, the members of the Church are given strength to stand even in their moments of aloneness by the prayers and concern of others. Through concern for social righteousness, the Church knows the relevance of its message even for a nation, which would repudiate it.

Closely related to this need to know one's own nature is the contrasting need to feel one merits the respect of one's peers. It is difficult for a Church to maintain its self-respect when it feels too culturally alien to the land in which it lives. Yet Pierce Beaver again reminds us, “Strangely, the nationalist sentiment within the churches is not fostering and speeding indigenization as much as one might expect. There is lip-service to the ideal, but imported foreign forms are still identified with the Gospel.” Then he goes on to speak of developing tension as youth denounces “the older missionaries, the founding fathers, and the present leadership for depriving them of the cultural heritage that they should be sharing with their fellow citizens.”<sup>11</sup>

There may be other ways to strengthen the integrity of the Church, but these seem essential if the Church and its leadership shall have the power to stand in its hour of aloneness.

## B. Creating Christian Citizenship

The second major emphasis, which seems required to assist a church in a closed or closing country, is the creation of an understanding of individual and corporate Christian responsibility toward the state. Since

10 Cf. Victor E. Hayward, *Ears to Hear* (Edinburg House Press, 1955), *passim*.

11 Beaver, *op. cit.*, p. 5.

the rise of national states in the whole world is a new fact replacing the old patterns of western dominance, it is urgent that the Church and individual Christians understand the new responsibility thus imposed.

Often this lack of understanding has been one of the greatest weaknesses of the Church. There are quite understandable reasons for this. For one, the pietistic impulse in the Christian mission was more likely to stress individual responsibility in ways inclined to neglect the Christian's duty toward social structure of any kind. Nor should this be entirely regretted, since personally committed persons must ever make up the first line of Christian attack and defense. However, the general failure to think through Christian responsibility toward the State has opened the Church to heretical actions of one sort or another.

By the nature of the missionary association with colonialism, it was also difficult for the missionary to assist development of Christian understanding of the State. His own nationality, the colonial power in control, and the aspirations of the people, often represented three different centers of political loyalty. So even when he responded to the aspirations of the people to whom he ministered, they were not his native sentiments, and practical realities required care in his relationship to the power in control.

Moreover, there have been such wide differences among Protestants in their interpretation of Christian responsibility toward the State that there seemed little point in making much of what seemed secondary.

However, the rise of the new states no longer allows this to be considered secondary. Any conversation with Christians of newly independent countries reveals a passionate love toward their own land, which needs the blessing, guidance, and judgment of Christ. This can only be attained as, at whatever stage the nation is in its relationships to the West, the Church grapples with its Christian responsibility toward the State. In this grappling, it is neither necessary nor possible that all Christians have the same interpretation of the will of God concerning this responsibility. What is important is that efforts be made to understand and discharge the duties disclosed.

This is neither the person nor the place to attempt a detailed blueprint of what this emphasis requires in any specific situation. It must suffice to suggest as two guiding words "determination" and "dialogue."

There will need to be a determination of the basic Christian stance toward the issues of national life. This consideration will have to include



awareness of nationhood as one of God’s gifts to man. Such a discerning critic of nationalism as Barbara Ward has declared that “The nation...is a normal, possibly the normal personality for human groups in the post-tribal stage.”<sup>12</sup> She further points out the value of nationalism in its ability to “be powerfully mobilized to achieve great communal tasks,”<sup>13</sup> and in being “a manifestation of the Western search for freedom under law as the organizing principle of human society.”<sup>14</sup> These values cannot be ignored, and the Christian should not be guilty of a new kind of Docetism in denial of the body politic.

Out of this acceptance of the value of the nation, the Christian then seeks the good of his neighbor through the political structures. The specific possibilities will vary according to the individual situation. There may be a time for witness to the dangers of nationalism, the need for religious liberty, the importance of separation of Church and State or the perils of particular parties or ideologies. There may be other times when individual Christians and churches may be limited severely by a totalitarian state. Even, then, as John Bennett so well suggests, the Christian citizen may find he can do three things: say “No” at the right time, bear Christian witness in personal relations, and preserve through the Church for his children a vision of a society with greater justice and freedom.<sup>15</sup>

When the Christian and the Church have determined the basic Christian stance required of them, they are prepared for dialogue. By this is meant an approach to the issues of political life not unlike the new approach to the non-Christian religions urged by Kenneth Cragg, Stephen Neill, and others.<sup>16</sup> In such dialogue, there is an effort to listen for every word of truth in the other’s position and then to speak the word of Christ to the person with understanding and a humility willing to accept correction. Even the stalwart Luther knew there was both a time for standing and a time to invite discussion. If love for country is a gift of God there ought to be greater possibility for conversation with even the most ardent nationalist than is generally assumed. Such dialogue is not without its dangers when the representatives of the State seem strong and Christians seem so weak

---

12 Barbara Ward, *Five Ideas that Changed the World* (New York: Norton, 1959), pp. 29-30.

13 *Ibid.*, p. 30.

14 *Ibid.*, p. 33.

15 John C. Bennett, *The Christian as Citizen* (New York: Association Press, 1955), pp. 64-65. This concise and clear book in the *World Christian Books* series would be an excellent beginning for the preparation here proposed.

16 See especially Stephen C. Neill, *Christian Faith and Other Faiths* (London: Oxford University Press, 1961).<sup>55</sup> OF ASBURY SEMINARY

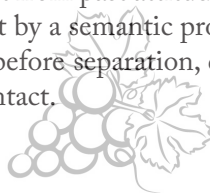
even in faith. Yet the State cannot be ignored, and only by communication can Christians truly know either their responsibilities or the perils.

In all these efforts to determine its Christian responsibility to the state, the Church or individual Christian in a closed or closing country may at times make decisions which missionaries from other lands may find hard to understand. Such missionaries must then show the same charity, which has been required in other aspects of adaptation. For Christians in each land must determine for themselves, under the guidance of the Spirit of God, their responsibility to their nation. The most any outsider can do is to urge the Church to consider the importance of this responsibility, encourage concerned national church leaders, and commend them to the Spirit of God.

### C. Developing Mutual Trust

The third major emphasis that must be made to assist the Church in a closed or closing country is the development of mutual trust between the Church within the country and the Church without it. The enemies of the Church want it to feel alone and abandoned. Nothing weakens the Christian witness so much as misunderstanding among Christians. Yet, the difficulty is that when such understanding is most greatly needed it is hardest to maintain.

The roots of this failure of trust always exist in the period before contact is broken. Paul Verghese probably reflected the thinking of other Asian Christians when he wrote, "The only criticism of the Whitby formula, 'partners in obedience,' is that it smacks of a certain concept of the indispensability of the wealthy churches in the task of missions."<sup>17</sup> That he should feel that way should not be surprising, but it is no less disturbing. The phrase itself has no such content and is as demanding of Western churches as of Asian ones. He was actually interpreting not the formula but what it meant to him and what he believed it meant to the West. This interpretation is disturbing because it suggests that statements of common commitment cannot be seen apart from past attitudes and present feelings. Thus, once again we are faced not by a semantic problem but a heritage of misunderstanding, which exists before separation, deepens the alienation, and increases the difficulty of contact.



*First Fruits*

17 Paul Verghese, "Interchurch Relationships," in Blaise Levai, ed., *Revolution in Missions* (Vellore: Popular Press, 1959), p. 180.

The basic question we must raise here is, “How is trust built?” How do people come to so believe in each other that no separation or enemy propaganda can really alienate them from each other? This question alone would merit a separate discussion but it might be suggested that trust comes in part through confession, understanding, and prayer. Since our Western churches are both older and more guilty, it is proper that we confess to the non-Western churches our failures in understanding and our involvement in Western sins against the rest of the world. If we did this, we might break the jam of mutual recrimination, which has hurt us all and has prevented our real moving into more adequate relationships between churches of West and non-West.<sup>18</sup> The turning from old words may represent our effort toward such confession and a new basis of relationship. They may also appear to be only a grudging admission that there were a few small things wrong with us, which we are ready to change. If they are so understood, they may prevent the franker and deeper facing of our common sin that must become both mutual and surgical.

Beyond confession, there must be understanding, for without understanding there may be always awareness that much that is seen as sin in another is actually the earnest grappling and the best solution to a difficult circumstance.

Perhaps most crucial is prayer, for prayer both chastens the attitude of the one praying and provides resources for the object of intercession. In an unusually sensitive article concerned primarily with the understanding support of missionaries, Max Warren concluded with a plea that similar support be given to the rising leaders of the overseas churches. He asked, “What steps are being taken to ensure that ‘nationals’, not in positions of great responsibility, with the loneliness that responsibility must always involve, have a similar ‘Shielding’ of praying partners?”<sup>19</sup> This plea should be made especially for Church leaders who find every contact with the West embarrassing, so that both they and we may know that undergirding all our weakness is the strength of God.

#### D. Enlarging Responsibility for Mission

A fourth major emphasis we must make if we would assist a Church in a closed or closing country is the enlargement of a sense of responsibility. A person or a Church is given strength by awareness not

18 Cf. Stephen Neill, *Creative Tension*, pp. 69ff.

19 Max Warren, “Pastoral Care for the Foreign Missionary,” *International Review of Missions*, LI (January 1962), p. 25.

only of what one must be but also of what one must do. In the context of our considerations, the Church must be made to understand its mission.

Such understanding cannot be created by de-emphasis on “missions.” What such de-emphasis says at best is only that the Church ought not depend upon the foreigner to carry on the mission. At worst it may assist the undermining of the sense of mission by denigrating the example of those who personally best represented compassionate caring. Nor can such awareness be created by emphasis on self-support, self-government, and self-propagation. The dominant note in all three of these emphases is that of self, and self-centeredness has never yet produced a sense of mission. Nor can concern for mission be created by our current concern for interchurch aid. For here again there is an introversion, with the world Church now becoming the in-group.

There can be no alternative to the giving of direct attention to nurturing within the Church its sense of responsibility for mission. This has been done to varied degrees in various times and places. The history of missions is made exciting by the stories of persons witnessing to hostile family members and enemy tribes. It must be confessed, however, that there is also a disturbing record of situations in which the Gospel was kept a hidden treasure and the Church became an encysted minority.

In this regard, once more, Pierce Beaver helps us by showing our Western responsibility for the lack of mission in churches we helped found. He points out that we passed along both the territorial idea of the Church and the idea that witnessing is one of the many functions of the Church but not the primary one.<sup>20</sup>

Whatever may be the reasons for failure in witnessing—and there are others beyond those Beaver names—it would seem that a Church can be led best to a sense of mission by emphasizing the truth of mission and by providing opportunity for its exercise of mission.

In this regard, the substitution of the fraternal worker idea for the word “missionary” has the unfortunate effect of downgrading the truth of mission. For whatever were the limitations of the missionary personally, by name and incarnation the missionary represented the truth of mission.

Even the cartoonist and the joker recognized this supreme quality in the missionary. So despite all good reasons for a change, it is necessary to recognize that we are also capitulating to the relativists within and

---

20 Beaver, *Ibid.*

without the Church who denounce the caricature because they also deny the truth of mission.

If the new emphasis is in danger of undermining the truth of mission, it must also be admitted that the older one neglected relevant practice. This may seem a surprising assertion in light of the considerable talk about evangelistic missions. However, it does not seem unfair to point out that these missions depend largely on the use of Western methods without giving enough attention to the ways of communicating the Gospel to people of quite different culture. Coming from the West, the missionary felt quite at home with Western methods. Moreover, because they had value and had compassion, they were effective. However, the national Church leaders never felt at home with them. So, the missionary chafed and lamented lack of evangelistic concern. In more recent time, we have repeated the old take with the same effect. We have sent evangelistic specialists to these lands to teach our methods of evangelism. Some return with rejoicing over the results they had; others returned in sadness because the native pastors did not have similar zeal. Neither came back with the needful understanding that evangelism may require an altogether different manifestation in a different culture. For this they could hardly be blamed because their time or training were not to prepare them to see otherwise. Nevertheless, the unfortunate fact is that the leaders of the young churches are not being prepared to perform their own distinctive kind of witness, which could persist even if borders were closed, and obstacles were increased.

On the more positive side, the serious training of the Church in partnership in obedience instead of in self-rule can more adequately prepare the whole Church for its responsibility. That all churches are under obligation to mission can put the idea of mission in its proper context free from the associations of colonialism and can give the younger churches the true equality of sharing in a common task, which has always assisted in the development of unity.

In this direction there are two specific efforts now being made which are assisting churches to greater responsibility in mission—the sending of missionaries from younger churches and the accent on the witness of laymen wherever they are.<sup>21</sup> These factors should help countries that may close in the future to be more aware of their responsibility in mission than those which closed earlier.

---

21 Cf. John Howard Yoder, “After Foreign Missions—What?” *Christianity Today*, VI (March 30, 1962), pp. 620f.

It has been argued in this paper that the essential task of missions in relationship to a closed or closing country is to prepare the Church for the situation it will face. This must be done by strengthening its integrity, creating a sense of Christian citizenship, developing mutual trust of the Church within and without, and enlarging a sense of responsibility in mission.

These things must be done at whatever stage the Church finds itself. Greater emphasis has been placed on the pre-closing period because here the greatest possibilities exist. During the time, a country is closed and connections are severed, little can be done from the outside. The Church must live by the resources of God and in accord with the heritage it has received.

As one hopes for an opening again, there is little specifically that can be done beside seeking whatever opportunities which may open for developing mutual trust. Ballou has urged in regard to China that "Despite the possibility of embarrassments...the first step must be renewal of contact, of direct communication."<sup>22</sup> At the same time, he admits the difficulty of this in reporting the judgment of a British church leader who would be predisposed to cultivation of contacts. This churchman expressed doubts as to whether further visits of the Church in China are likely to be attempted. He saw three difficulties: (1) the fact that it is almost impossible to talk to individual Church leaders in private (2) the questionable reliability of replies; and (3) the problem of reporting. If the thesis of this paper is correct, it would seem that the desirability of such contacts should be determined by what they do to strengthen the Church in its nature and mission and in mutual trust. The British churchman's reply suggests that contacts may not necessarily do that and should not be sought unless they do.

## V. IMPLICATIONS FOR TEACHERS OF MISSIONS

Before concluding this too discursive journey through our topic, it is necessary to apply what we have discussed to our teaching responsibility.

One requirement is the development of a strategy of Christian witness for a time of closed and closing countries. Much of past strategy has been based on the assumption that lands now open will be open indefinitely and if they suddenly close this is most unfortunate. As

---

22 Earle H. Ballou, "The Protestant Church in Red China," *Christianity and Crisis*, XX, (July 11, 1960), pp. 107.



suggested in the main emphasis of this paper, we will operate somewhat differently if we see the urgency of developing a church, which can survive with its outside connections severed. There is one body of resources, which could be helpful, which was not used in this paper because it calls for a series of depth studies not possible in the present assignment. This is to determine what can be learned from the experiences of churches in history which had their outside relationships broken. There have been some beginning studies made in this direction; for example, by Leonard Outerbridge in *The Lost Churches of China*, or more broadly and briefly by Frank Keay in "Vanished Churches." For real helpfulness much more needs to be done to teach us both how severed churches can survive best and how contact may be renewed. We may owe it to ourselves and to the Christian mission to make some such studies.

A second requirement imposed upon us teachers of missions is the developing of teaching emphases, which contribute to the strengthening of the Church. Insofar as we influence missionaries and nationals in lands, which may close, we ought to be developing attitudes, which will give the Church integrity and a sense of responsible mission. One specific way in which we might assist this, beyond ways mentioned earlier, is to give a larger place than we have to the lives of national Church leaders in Christian history and biography. It would greatly strengthen the self-respect of a Church to be aware that its history was shaped by the heroic witness of native Christians. Conversely, continuing to emphasize the contribution is likely to increase the feeling that the whole religion is foreign.

A third requirement is imposed upon us as teachers of missions by our responsibility for developing more adequate understanding in our home churches. Here we must work forever at helping young ministers and those they influence to stop suggesting that where there are no missionaries there can hardly be a Church. We must communicate an understanding of the nature of the Church and of the power of the Spirit so that Western Christians will know that no land is really closed to Christ. In the face of much misleading we must give such information and intervention that Western churches will believe in and pray for their brethren in closed lands.

## VI. CONCLUSION

Since the argument of this paper has led through meandering ways it may be fitting and necessary to conclude with a summary of it that takes us across the fields and directly home: the situation in the world mission especially as disclosed by closed and closing countries suggests that we are at the beginning of a new era calling for new approaches. We must not

prejudge the requirements of the new period by assuming that the de-emphasis on “missions” and “missionary” is an adequate response. Rather we must look at the new situation and see what it demands. In the closed or closing countries, this is the task of the strengthening of the Church. To do this it seems necessary to strengthen the integrity of the Church, create Christian citizenship, assist the development of mutual trust, and enlarge the sense of responsibility. The de-emphasis on “missions” and “missionary” must be considered as they help or hinder these things, but the constant goal must be the strengthening of the Church. To this we must all give ourselves wherever we serve the mission of the Church.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



# Present-Day Methods of Teaching Missions in the Seminaries

---

*Herbert C. Jackson*  
*Missionary Research Library*  
*New York City*

## INTRODUCTION

Unless one were most intimately acquainted with the curricula of all the theological seminaries and Christian professional schools of other kinds, and with all those who teach in such institutions, including a knowledge of their teaching techniques and emphases, there would be only one way to get at the subject assigned for this paper: the inevitable questionnaire. Letters, accordingly, were sent on March 9, 1962, to one hundred and twenty-two professors, out of the one hundred and thirty-four names on the list of members of the Association of Professors of Missions. The other dozen were not snubbed; it just happens that many were known by this writer to be retired, or to have changed to other than teaching positions, or to be away on sabbatical leave. Forty-five replies (37%) were received, representing a scattering across the gamut of Bible schools, denominational, interdenominational, and non-denominational theological seminaries, and university divinity schools. This paper is based largely on these replies, which seem to be a fair sampling, and the personal knowledge of the writer. Almost without exception, those who replied did so with manifest care and thoughtfulness, and most supplied the bibliographies used in their courses. To all such I am indebted, and to them I hereby publicly express my appreciation.

My original intent was to make this paper primarily a bibliographical study, based in part on books actually being currently used by professors of missions (as reflected in the replies to the questionnaire),

and in part on a supplement of significant works appearing since 1956 (when Frank Price read a paper to this Association entitled “Two Years of the Literature of Missions”). But due partly to the fact that bibliography makes dull listening, and is difficult to pick up by hastily scribbled notes, but more because of the way the material itself shaped up, I decided to make a quite brief statement of seeming emphases and trends, as a basis for discussion here in the meeting and then to supply a bibliography later, as an *Occasional Bulletin* of the Missionary Research Library, if this should seem desirable to this body.

## BOOKS

A very few of the newest books, should, however, be called to your attention—in case you haven’t been making careful use of the *Book Notes* of the MRL, the semiannual *Selected Lists* of the MRL, and the bibliography of the *International Review of Missions*.

So recent that the only copies to arrive this side of the Atlantic yet are the republication orders for air mail delivery is the *World Christian Handbook 1962*, edited by H. Wakelin Coxill and Sir Kenneth Grubb (London: World Dominion Press, 1962. \$7.40). Unfortunately, this edition is weaker, if anything, than the 1952 edition. There are numerous errors and discrepancies, and the few articles are very brief and unsatisfactory, and make no attempt to evaluate and interpret the statistical data. Nonetheless, the *Handbook* has been a valuable tool, and if this is to be the last edition, as seems likely, then some substitute for it will have to be found to provide us from time to time with at least the semblance of a picture of the relative strength and activity of the Christian churches, as well as of the non-Christian religions. As a footnote, one might say that not the least sad thing about the 1962 edition is its U.S. price.

A second very recently published book is “Our Book”, as Leonard Wolcott calls it: *Frontiers of the Christian World Mission Since 1938*, edited by Wilber C. Harr and representing the papers read at our 1960 biennial meeting in Richmond, Virginia, when we honored the esteemed and beloved Kenneth Scott Latourette. This book was published in New York by Harper and Brothers in 1962; it has 310 pages and costs \$5.00 for all but dues-paying members of this Association.

A third book, somewhat older but of tremendous value, in the writer’s estimate, yet which is little known or at least little used, judging by the replies to the Questionnaire, is *History’s Lessons for Tomorrow’s Mission*,

edited by P. Maury (Geneva: World's Student Christian Federation, 1960. 300 pp. \$3.50).

This book contains thirty essays by some of the ablest missionary and ecumenical scholars of our day. The topics are on various aspects of missionary history and principles, all relevant to the contemporary situation.

The other books to be mentioned, alphabetically by author, and without further comment, are:

1. Abrecht, Paul. *The Churches and Rapid Social Change*. Garden City, N.Y.: Doubleday & Co., 1961. 216 pp. \$3.95.
1. Blauw, Johannes. *The Missionary Nature of the Church – A Survey of the Biblical Theology of Missions*. New York: McGraw-Hill, 1962. 182 pp. \$4.00.
2. Boer, Harry R. *Pentecost and Missions*. London: Lutterworth Press, 1961. 270 pp. 25/-.
3. Booth, Alan. *Christians and Power Politics*. New York: Association Press, 1961. 126 pp. \$3.00.
4. DeVries, Egbert. *Man in Rapid Social Change*. Garden City, N.Y.: Doubleday & Co., 1961. 240 pp. \$4.50.
5. Foster, John. *To All Nations; Christian Expansion from 1700 to Today*. London: Lutterworth Press, 1960. 86 pp. 2/6.
6. Frost, Raymond. *The Backward Society*. New York: St Martin's Press, 1961. 246 pp. \$5.00.
7. Gerhard Brennecke, H. von, et. al. *Weltmission in Okumenischer Zeit*. Stuttgart: Evang. Missionseverlag, 1961. 336 pp. DM 15.80.
8. Geysler, A. S., et. al. *Delayed Action: An Ecumenical Witness from the Afrikaans Speaking Church*. Pretoria, Republic of South Africa: Distributed by N.d. Kerkboekhandel, 1961. 168 pp. 13/6.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

9. Kraemer, Hendrik. *Why Christianity of All Religions?* Philadelphia: Westminster Press, 1962. 125 pp. \$2.75.
10. Leclercq, Jacques. *Christians in the World*. Translated from the French by Kathleen Pond. New York: Sheed & Ward, 1961. 174 pp. \$3.50.
11. Margull, Hans J. *Hope in Action – The Church's Task in the World*. Philadelphia: Muhlenberg Press, 1962. 298 pp. \$5.00.
12. Millot, René-Pierre. *Missions in the World Today*. A Roman Catholic study, translated from French by J. Holland Smith. New York: Hawthorn Books, 1961. 139 pp. \$3.50.
13. Munby, D. L. *God and the Rich Society; A Study of Christians in a World of Abundance*. London: Oxford University Press, 1961. 209 pp. \$6.00.
14. Niles, D. T. *Upon the Earth – The Mission of God and the Missionary Enterprise of the Church*. New York: McGraw-Hill, 1962. 270 pp. \$4.95.
15. Parsons, Talcott, et. al. (eds.). *Theories of Society; Foundations of Modern Sociological Theory*. 2 vols. New York: The Free Press of Glencoe, 1961. 1,479 pp. \$2.95.
16. Ranck, J. Allan. *Education for Mission*. New York: Friendship Press, 1961. 159 pp. \$2.95.
17. Sadiqu, John W. *The Renewal of Mission*. (The Carey Lecture for 1961). Calcutta: Baptist Mission Press, 1961. 41 pp. Rs. 1.12.

## COURSES

Courses, both in the titles and in the internal content-structure of the various courses, show some definite trends. Almost all the traditional stand-bys are still present, though often in a very truncated or altered form, and there are newcomers on the scene. The nature of the latter, together

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

with the changed nature and role of the traditionally basic courses, make an interesting study.

The survey indicates a rapidly growing tendency to abandon the history of the expansion of Christianity as a discipline in itself. The study of the history of missions is either pushed into the background as something for the more assiduous scholar, or made a quick survey introduction for other materials considered more pertinent and important. This is noticed most dramatically in a trend to push Latourette's works into the background, as detailed reference materials, and to employ as the textbook or basic reading book in this area Basil Mathews *Forward Through the Ages* or the Glover-Kane edition of *The Progress of World-Wide Missions*. Even the history of modern missions, i.e., from William Carey to the present, once so widely employed as a basic course in missions, has given way extensively to a majoring on the War II era. Reflecting a personal bias, no doubt, the writer cannot help wondering what this trend will eventuate in when the generation of professors who have had a grounding in the entire history of missions passes away, for it is quite impossible to understand, or function within the context of contemporary situation when there is no knowledge of all that has preceded, for nineteen centuries, the contemporary situation.

The straight history of Christian missions seems, transitionally, to find its counterpart in courses entitled something like "General Survey of Missions," which survey covers a wide range of almost everything, the precise selection and emphases depending upon the given professor but in general the attempt is to cover, in brief compass, most of the separate subjects formerly taught in schools with a well developed department of missions.

Under one name or another, the traditional "Philosophy of Christian Missions" course is still quite commonly offered and emphasized. More often today called "Principles (or Theory, an older term now almost abandoned) and Practice of Missions," or, since the appearance in English of Bavinck's book, the "Science of Missions," such a course deals, as we all know, in general with principles and methods which ought to guide the missionary in his practical work after he reaches the "field." However, perhaps reflective of the fluid and confused situation today and the lack of certain conviction about what the principles and methods of mission work are, there is a noticeable trend away from the approach of a course in "philosophy" or principles. In its place, two new courses seem to be coming to the fore.

One of these is on "The Christian Missionary," whether the exact course title is that or something less obvious in these days of de-emphasis on the word "missionary." One gathers that such courses major on the personal aspects of the life and work of the missionary, rather than upon principles and methods by which he should do his work, though of course this latter cannot be escaped any more than most traditional courses in the Philosophy of Missions dealt, at least briefly and in passing, with the missionary as a person. Possibly closely aligned with this trend is the noticeable new interest in missionary biography. Though one professor, at least, practically eliminates biography in his zeal to contemporize the whole study of missions, there does seem to be a revived interest at this point, whether expressed in courses by that title and devoted solely to that study, or in major stress in collateral reading assignments for such courses as "Survey of Missions" or "History of Missions."

The other discipline tending to supplant the Philosophy of Missions is that of area studies. These area studies are on a comprehensive basis, judging from syllabi and bibliographies, covering the physical geography of the area, cultural anthropology concerning its peoples, its history, and its social, economic, political, and religious situation. Area studies are not new in the field of mission studies, but the survey indicated a strengthened interest in area studies. The writer, in going over the survey materials, almost sensed that the outlook today is that, if we missions professors major on developing the inner being of those who will serve as missionaries, and then provide such individuals with solid and extensive knowledge about the countries, peoples and cultures where they will be going, we could safely leave the matter of what principles and methods to employ to the initiative of said individuals. This same trend perhaps explains the tendency away from the kind of thorough training, which the Kennedy School of Missions has provided, and toward the new concepts of extended missionary orientation as typified in the Missionary Orientation Center at Stony Point, New York. [For a splendid description of the objectives and program referred to, see "A New Approach to Missionary Orientation," by Donald P. Smith, in the *International Review of Missions*, Vol. I, No. 200 (October 1961), pp. 395-408.]

The study of the non-Christian religions and of the relationship of Christianity to them, whether the course, reflecting an approach, be entitled "History of Religions" or "Comparative Religion" or "Philosophies of World Religions," is gaining ground, apparently, but not with the rapidity nor the real scholarly competence on the part of those who teach in this field which this writer believes to be absolutely essential. One observes this discipline going the way of the classical study of missions from the primary

point of view of their history; in other words, this field seems to be tending to be caught up as one phase of more comprehensive courses of one kind or another. This is, if one may be permitted to say so, most lamentable both from the point of view of the increasing extent and seriousness of the dialogue between Christianity and the non-Christian religions, and from the point of view of the loss to Christian theology because of insights that could accrue to it by a profound understanding of the theology, philosophy, psychology, and sociology of non-Christian religions.

Ecumenics, as a discipline, seems to stand in about the same position. One can notice a new and more sympathetic understanding of the so-called Ecumenical Movement, in its various ramifications, on the part of professors in schools related to or traditions which have not been a part of that movement, and they are this to their students through their courses. One such professor, at least, has dedicated himself for some time to come to the task of trying to evaluate the role and contribution of the "faith missions" to this whole phenomenon that has burst upon us in the Twentieth Century. On the other hand, perhaps because professors feel there is no issue involved, in those institutions that are an active part of the ecumenical movement as expressed organizationally in the National Council of the Churches of Christ in the U.S.A., the Canadian Council of Churches, and the World Council of Churches one senses that ecumenics *per se*, and particularly the source of ecumenicism in the Nineteenth Century Protestant missionary endeavor, is dealt with matter-of-factly, if not nonchalantly, as part of more comprehensive courses. As with the question of the teaching of the history of missions, one wonders if this approach is adequate preparation for the on-coming generation which has not had the benefit of the great events transpiring in the half century between the World Missionary Conference in Edinburgh in 1910, and the death of John R. Mott and other prominent leaders and the retirement of equally influential personages such as J. H. Oldham.

There is a strong emphasis upon courses in the area of "World Revolutionary Forces," and such offerings seem to be on the increase. Syllabi indicate that while such a course would include a study of the problem of Christianity and Communism this problem would not dominate the center of the stage as it usually has in the past in instances where Christianity and opposing social forces were studied. There seems, rather, to be a trend toward attempting a thorough and profound analysis of the many and variegated revolutionary forces at work in the world today, and of the proper (Biblical) position of both the Christian mission and Christianity *per se* in the midst of such forces, realizing that we cannot hold back the floodwaters and therefore must somehow learn to swim in



them and at the same time to rescue those floundering in these waters, not knowing how to swim or even what the directions are. One gains a sense of exhilaration in reading about these course offerings, and in looking over the reading lists for them, because one senses here a “live” and dynamic grappling with the real frontier situation of the Christian Church and its mission in our day.

Cultural Anthropology and Linguistics seem to be holding their own, in the few instances where they have been taught as an aspect of training in missions, but they are not advancing as offerings. This lack may be explained by the highly technical qualifications for good instruction in missionary linguistics, and by the feeling strongly expressed by one professor that it is difficult to find a good cultural anthropology text, which understand and has concern for the Christian mission.

The survey showed two major emphases in course offerings today, and apparently, these emphases are spreading rapidly. The interesting thing is that while one might think there would be an anomaly involved, these two emphases seem to be growing and developing side by side, often in the same institution or even with the same professor. One of these emphases is a new concern with denominational missions – their origin and history, their rationale, their contemporary status. The other emphasis, the dominant one in course offerings according to the replies received on this survey, is in the realm of “The Theology of the Church and Its Mission,” as one title it. Sometimes this area is construed in a more limited fashion, following the terminology that arose after Willigen. So some course titles are “The Theology of Mission,” “The Theology of the Christian Mission,” “The World Mission of the Church?” and “The Christian Church and Its World Mission.” Two of the most interesting appearing courses are “The History and Theology of the Mission of the Church” and “The Theology of the Church,” the latter really implementing at the teaching level the contemporary cliché and truth that “the Church is mission.”

To provide a perspective about the courses that comprehend “in depth” the topic of the Christian World Mission, I would give the outline of three of them.

### **The World Mission**

- I. The motives, message, nature, and goals of the World Mission.

  
*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



- Definition of terms: Missions versus mission, evangelism, “save souls,” indigenous church, devolution, fraternal worker, lay apostolate, missiology.
- II. Background of the Contemporary World Christian Movement: from Edinburg to Ghana.
- III. Traditional Principles and Practices: Evangelistic, Educational, Medical, and Social Service
- IV. The Changing Pattern of Missionary Principles and Practices:
- The formation of National Churches. “Older” and “Younger” Churches. What this implies for the work of missions.
  - Resurgence of Nationalism and of the Non-Christian Religious Systems and how these circumvent the work of Missions.
  - Hostility toward the West and the Internationalization of Missionary Personnel.
  - Christianity, the Church, and Rapid Social Change.
- V. The Fourth and Fifth Dimensions of the World Mission:
- Approach to peoples through their culture.
  - New buildings on old foundations.
  - Insights and methods adapted from other disciplines, such as education and social sciences.
  - The dynamics of culture change and the preservation of traditional values.
  - The Christian World Mission and the meaning of history.
- VI. Problems and Opportunities of Organization and Administration:
- Adaption of Church Policy to the custom and psychology of peoples.
  - Transfer of properties and administration to the National Church.
  - Integration of the Mission and the Church.
  - Relation of the Mission and the Church
  - Differences effected by merger of the W.C.C. and I.M.C. (including effect upon the NCCUSA).

VII. Leadership Training:

- Voluntary lay leadership, catechists, and the ministry of the younger churches.
- Changes in the preparation of missionaries.
- Significance of the Theological Education Fund.

VIII. Confessionalism, Comity, and Cooperation – and the World Mission:

- Non-cooperating Churches.
- Practical problems of relationships among “cooperating” Churches.
- World Council of Christian Education, Committee on World Literacy and Christian Literature, and similar interdenominational approaches.
- United Boards and Interboard Committees.
- Implications and effects of the World Council of Churches, the East Asia Christian Conference, the All-Africa Church Conference, etc.

IX. World Confessional Churches and the Ecumenical Movement:

- “The Christian Society.”
- “The Household of God.”
- “One Body, One Gospel, One World.”

X. Evaluations, Surveys, and Research:

- The Missionary Research Library and its multiple service to the World Mission.
- Lessons from statistics of the World Mission.
- Denominational Study Committees.
- Research Committees of the NCCCUSA, DWME-WCC, and WCC.
- Studies by Dr. Donald McGavran and Dr. Earle H. Cressy.
- International Study Conference on Rapid Social Change.
- Christian Study Centers on World Religions.

XI. Summary and Outlook:

- New ventures in the World Mission.
- Industrial Missions.
- Mission to North America

XII. Faith and Witness:

- The Theological Basis of the Church in its Relation to its Mission.
- The Missionary Context of New Testament Christianity.
- The Christian Dialogue with Other Faiths.
- African Beliefs and Christian Faith.
- Catholic and Protestant Mission Theory and Practice.
- The Christian Approach to Muslims through their Culture.
- Culture, Religion and the Christian Mission.
- An Educational Approach to the Christian Mission.
- Revolutionary Ideologies and the Christian Gospel.
- The Church is the Mission.
- Ecumenical Problems, and the Christian Mission.

A second excellent sample outline, more traditional but still in the “comprehensive” category, is the following:

**Gospel, Church, and Mission**

- I. Why Missions?
- II. The Church and Missions.
- III. What is a Missionary?
- IV. Emergence and Growth of Indigenous Churches.
- V. Gospel and Culture in Missionary Encounter.
- VI. The Gospel and Other Religions.
- VII. Witness, Evangelism, and Communication.
- VIII. Baptism, Conversion, Church Membership, and Church Discipline.
- IX. Training a Ministry for the Young Church.
- X. Stewardship, Christian Giving, and Self-Support.
- XI. Christian Unity.
- XII. Missionary Adjustment.

XIII. Institutions and Functional Services.

XIV. The Church and Society.

XV. The Future of the World Mission.

A third instance of an outline in this area of comprehensive coverage is one of a course entitled "The Mission of the Church."

### **The Mission of the Church**

- I. Introduction: The scope and sources of "the study of "missions."
  - The meaning of "missions and the relationship of such a study to history, theology, culture, religion, religions, and the church.
- II. History of the Christian Missionary Enterprise:
  - The New Testament and the Early Church; the imperial church; Germanic and Slavic missions; the medieval penetration of "ecumenical," culture; the Reformation and missions; recent missionary history; the Twentieth Century crisis.
- III. The present missionary situation in the world"
  - The autonomy of modern culture; the religious revival; the new nationalisms; imperialisms; race; language; post-, ex-, sub-, quasi-, and extra-Christian cultures.
- IV. The "theology of missions" and "missionary theology":
  - Redemption and creation; eschatology; Christ, the Church and the world; religion, religions, Christianity, and the Christian Revelation; Christianity and culture; nature and history.
- V. The religions of the world, ancient and modern:
  - Islam; Hinduism; Buddhism; Primitive and National Religions; Communism; Utilitarian Religiosity; Fascism.
  - Crucial areas of the Christian world mission today, in the face of these non-Christian religions.
- VI. The missionary role of various Christian bodies today:

- Churches, societies and agencies; their resources and strategies; comity, competition and contribution; the scandal of disunity.
- VII. Missions and Unity:
- The problem of unity; the ecumenical movement and its agencies; local solutions; denominational fusions and confusions.

One institution has a course, which is absolutely unique, so far as this survey reflects, and the general knowledge of the writer goes; it is entitled “Missionary Experiments and Personalities.” The course is approached in a project way, with about three students working on each project and developing data on (1) the background of the personality involved, (2) the intent and purpose of the experiment, (3) developments in the undertaking, and (4) a critique of strong and weak points in the undertaking. The project results are then reported to the entire class. Eighteen unusual and diverse instances in mission are studied, as follows:

1. The Bible Societies and Literature Commissions
2. Ekklesiya Chikin Sudan
3. Karl Ludwig Reichelt and His Philosophy of Evangelism
4. The Batak Church as an Experiment in Indigenous Evangelism
5. Ida Scudder and the Vellore Medical Center
6. The Peace Corps
7. Mass Movements in India as Evangelistic Procedure
8. Grenfell and the Labrador Mission
9. Mabel Shaw and Her Adaption Experiment
10. Mina Soga and Her Conception of Human Worth
11. Tom Dooley and Medico
12. Frank Laubach and World Literacy
13. Trevor Huddleston and His Conscience

14. Sam Higginbottom and Allahabad
15. Paul Harrison in Arabia
16. Albert Schweitzer and His Work
17. Kagawa and His Labors of Love
18. George Howard, Christian Ambassador to South America

## TEXTBOOKS AND RESOURCES

The survey indicated a curious phenomenon with reference to textbooks. Typical of the general position is this by one of the professors: “The term ‘textbook’ does not apply when the method of teaching centers on emphasis on individual performance of the student in particular areas of need, interest, and concern.” And yet there was a general bemoaning – which this group is accustomed to hearing! – of the lack of really good and adequate textbooks in the various fields. The survey indicates that perhaps if good one-volume texts were available in the various subjects comprehended under “Missions,” professors almost without exception would use them as basic background material that would be common to all in the class, branching out then to a “library centered” approach to reading requirements.

While some professors indicated that there is already available in English more good material than can be used adequately, several indicated serious “felt need” for additional resources. These indications fall into two categories. One is that of much more extensive translations of works by Continental scholars, especially those in German, Dutch, and the Scandinavian languages, because of the many excellent articles and books being published in those languages. In a few instances, professors named specific books in one of those languages, which they felt it very important to have available in English. In most cases, there was a more blanket statement, with professors merely indicating their awareness of the fact that much good material in missiology was coming out in the Continental languages, which were not benefiting even the professors – to say nothing of the students – due to lack of knowledge of, or inadequate facility in the use of, those languages, even including German. In addition to doing what we can to encourage the early translation into English of all really good works in the European languages, it would seem highly desirable that we work out, if possible, some system whereby a precis of each important work

could be made available in English, either as a supplement to the book itself as is sometimes done, preferably, in a separate little monograph.

The other category wherein need for additional resources was expressed is that of studies which ought to be made and published for which apparently there is no adequate work in any language. Without attempting any sort of preferential order, following are the areas of need mentioned in this category:

1. "A serious examination of the place of the missionary in missions."
2. A penetrating and critical analysis of mission policy."
3. "A book on Hinduism and one on Buddhism which does the type of thing Kenneth Cragg has done on Islam."
4. "A good book on the mission of the church in Indonesia. I have found no extended study in English of this very large and important area of the Church's work which is more recent than the 1930's."
5. "We need a history of missions written from the standpoint of theology – i.e., the actual working out of man's response to the Christian Gospel."
6. "We need a review of indigenous movements, of all kinds and not just with reference to Christianity, that have appeared in various lands, and an analysis of the reasons for their origin."
7. "A good cultural anthropology book that understands and has concern for the Christian mission."
8. "A book on the Deaconess Movement, which is phenomenal in Europe but on which no material seems available, at least in English."
9. "We need a solid book which would be an American version of Bavinck's *An Introduction to the Science of Missions*."
10. "We need real writing in the field of the theology of mission, a work that would do for our day and

situation what Soper's *A Philosophy of the Christian World Mission* did for the last generation.”

11. “There is a great need for a documentary source book for Protestant missions.
12. “What we really need is a comprehensive History of the Mission of the Church, written from the perspective of the contemporary understanding of Mission in which geographical frontiers, while considered, are minimized for the sake of all the frontiers between the Church and the world.”
13. “We need a source book for Mission that will contain a variety of letters, essays, etc., from all ages of the Christian Church and covering the whole realm of the Mission of the Church. For example, some of Pope Gregory's letters to St. Augustine in England; parts of Thomas Aquinas' *Summa Contra Gentiles*; William Carey's little treatise suggesting 'means' for conversion of the heathen; etc.”
14. “There is no end of material on the post-World War II picture to be found in periodicals, but we need a good volume that draws all this material together and interprets it in the perspective of the whole world and the whole Church and its mission.”

This last expression of need also brings up a question raised by several professors. To put the matter in the parlance one correspondent, “How can we get ‘hot’ material to students quickly?” This, it would seem, could be a highly significant service by the Missionary Research Library, but such service could be undertaken only with considerable increased staff and financial resources.

Though such an inquiry was not on the questionnaire sent out, two respondents indicated material on which they themselves are working, designed to fill some of the “felt needs” mentioned above. Dr. O. G. Myklebust – I think it safe and not out of decorum to mention a name in this instance – wrote: “I hope in the not too distant future to publish a volume on the world mission of the Church, covering the historical background, the contemporary situation, the attitude to non-Christians, ecumenical aspects of mission, etc.” Another professor writes that he is well along in work toward “a documentary source for Protestant missions.”



## CHANGE EMPHASES SINCE WILLINGEN

One inquiry on the questionnaire was concerning “ways and/or areas in which your teaching of missions has changed since the Willingen Conference of the I.M.C. in 1952.” The most surprising – and perhaps portentous – result of this question was the high percentage of cases in which the professor replying said that he had not been teaching missions prior to 1952.

Again without implying any significance by the order, we will quote some of the responses to this inquiry.

1. “I am afraid I am still teaching the same old things in the same old way.” (This from one hardly in an institution of a Bible School character – quite the contrary – and this makes his statement all the more cause for pause and consideration.)
2. “I find I give more emphasis to the Theology of Missions and to the Life of the Younger Churches, and less attention to earlier history of missions including the Nineteenth Century.”
3. “I have found it helpful to strike away from the beaten path which used to find me starting with ‘history.’ I have found intense interest and concern if I pose the current situation and direction. As a result, many students go on to take the History of Missions, but if they take the history first few go on to take the course in the contemporary situation, titled ‘Church-Mission Relationships.’”
4. “Emphasis on the emergence of the Church as a result of mission is a theme which wasn’t sounded much by me before 1952.”

Concerning the whole problem of both the historic and the contemporary situation, one professor is deeply concerned about communication beyond the walls of the seminary classroom. He asks, “How do we get these things across to the people in the churches of our graduates.” He goes on to express a question faced today by many in our field: “What of the tendency to put courses like ‘Missionary Education in the Local Church’ in the Department of Christian Education?” Is this

beneficial or detrimental to our concern about getting across a sense of the missionary obligation of the Church to both ministers and laity?

## DE-EMPHASIS ON “MISSIONS” AND “MISSIONARIES”

Without intending to trespass on the territory of other topics to be treated in this meeting but rather seeking assistance in understanding my own subject, “Present-Day Methods of Teaching Missions in the Seminaries,” question was raised in my inquiry as to the recipient’s own judgments about de-emphasis on these words, and as to how such personal judgment has been reflected in the professor’s teaching and in his textbook selection. The responses are most indicative, for they show – if the sampling really is a fair cross-section – which an overwhelming majority of professors feel, that it is a grievous loss and error to try to forego and supplant, or even to “de-emphasize,” these terms. Some of the responses should be shared with this body.

“We would like to see the words ‘missions’ and ‘missionaries’ rescued from the present trend of depreciation and even derogatoriness, since the words have an honorable meaning and history, and are even being used, the first of them at least, in social and political ways.”

“With regard to the use of the words ‘missions’ and ‘missionaries’, we still believe that these are the only adequate words in use to express the task in which we are engaged, and in which many of the so-called Younger Churches are engaged also. The term ‘fraternal worker’ is a poor substitute.”

“We have not felt it necessary to shy away from the use of ‘missions’ or ‘missionaries’, though we do stress with students that the missionary task of the Church is not limited to overseas.”

“From the denominational viewpoint Willingen has remained an area of peripheral interest only, and hence the words ‘missions’ and ‘missionaries’ cannot receive de-emphasis, although, they do need sound interpretation and ‘rectification’ in the light of mid-Twentieth Century facts.”

“De-emphasis on ‘missions’ and ‘missionaries’ makes our task far less simple than it once must have been.”

Present trends in this regard tend to put us more in the main stream of church life but also tend to submerge the missionary obligation in that main stream.”

“The de-emphasis on ‘missions’ and ‘missionaries’ has caused a transition in my teaching from emphasis on the history of missions to a more three-dimensional approach: devotional, theological, apologetical. However, I still hold out for the words as sacramentally set aside to remind us of the concern of the Church.”

“Our tendency is to play down the use of the words ‘missions’ and ‘missionary’, and to emphasize the partnership of our Church with the Younger Churches in the total work of the World Mission. This is easy to accomplish because in our teaching the general missionary outreach of the Church is integrated into material dealing with modern ecumenical developments, and thus these two are treated as inter-related aspects of modern Church History.”

“I believe that although it may be wise to de-emphasize these terms, it is not appropriate to give them up altogether. This is not only because there are certain areas where missionary work must be carried on today that are still in the category of pioneering, and thus not adequately described by such terms as ‘interchurch aid’ or ‘fraternal worker,’ I believe also that there is something very close to the essence of the Gospel that is expressed by such a word as ‘missionary,’ which is another word for apostolate. The Young Churches themselves are sending out missionaries and it is very doubtful if in every case these can be adequately described by the term “fraternal worker.”

“Emphasis or de-emphasis does not come into the picture much with us, since our general attitude is to stress ‘evangelism’ and ‘church to church’ relationships.”

“I seek to understand the national churches and the relationship of the sending agencies to these churches, all in the context of our exploding world.

“Far from de-emphasizing these terms, I try in the courses I teach to study what parts they should play.

“Part of the problem of lack of evangelistic concern among missionaries on the fields, as well as of the problem of turn-over in personnel among missionaries, is undoubtedly linked to attempts to de-emphasize ‘missions’ and ‘missionaries.’”

“The question of terminology is a perplexing one because of the sensitivity of some of the representatives of the ‘younger churches.’ As soon, however, as a new word is coined in order to adjust to their wishes, it is decided that the word has become undesirable. I have heard of no acceptable substitute for ‘mission’ or ‘missionaries.’ Words are, of course, important but the subject matter, the reality behind the words, is what really matters. Frankly, I am not impressed by fashions in missionary thinking.”

“I would suggest that the two words will gradually come back into common usage, in a re-interpreted form of course, for they are designators of a particular enterprise of the Christian Church and the people involved in that enterprise.”

“Personally, as I have said before to our colleagues of this Association, I regret the de-emphasis on ‘mission’ and ‘missionaries.’ The reaction in non-Christian lands, because of an alleged imperialism, is an historical fact, which we must recognize. But as an expression of ignorance among our own church people, this de-emphasis seems to me an unwarranted concession against which even my extremely liberal theology rebels. I consider ‘fraternal worker’ a tepid barbarism which surrenders the dynamic of even the least evangelistic missions without providing any significant new meaning.”

“I have been convinced for some time that we need to tackle our responsibility to help bridge the gap between the thinking in our more progressive Mission Boards and that of ordinary church people. Such a gap is probably inevitable to the extent that the Boards are really prophetic and face resistance to almost any kind of change in familiar emphases. Yet, I feel that it is partially unnecessary and would be improved by a clearer statement of essential continuity between ‘New Day’ and ‘Old Day’ in Mission. I

am concerned over the fact that reasonable and intelligent people are so intrigued by the 'New Day' approach that they don't sense the significance of continuity – and don't find the dynamic that characterized the emphases of the Nineteenth Century.

"To 'rescue the perishing,' to 'evangelize the world in this generation,' etc., are concepts we can dissect rather skillfully, and indeed they were terms that left plenty to be desired. But they were terms with 'guts.' A new vocabulary, on the other hand, when it is not really understood, can be mere gobbledygook. Unless people capture the sense of urgency which belongs to Mission, we haven't accomplished much by merely relieving them of outmoded thought patterns. 'The whole Church in Mission' and 'partners in obedience' are only half understood by multitudes, in my judgment. In this regard, we professors of missions have a responsibility to the Boards and to the churches, as well as to our students – the oncoming generations of ministers. We need to help establish theological and meaningful answers to such questions as: *Mission for what?* Partners in obedience *to whom?* Fraternal workers *to what end?*"

"I do not like the terms 'missions' and 'missionaries', but am not entirely satisfied with any substitutes as yet on the horizon."

"The usage of the term 'mission' is too readily accepted because too many students are willing to have a 'fuzzy general concept,' devoid of a clear-cut responsibility and line of work laid upon the Church and upon the individual."

"I do not believe nationals are happy about the term 'fraternal worker,' because this suggests 'interchurch aid,' which can easily degenerate into helping to keep the church on the field running, whether evangelism is done or not. The word 'missionary' still has a good Biblical meaning – and one that can be understood clearly. It may have gotten a tarnished significance in the Orient, but the world is wider than the Orient. I believe the word can be redeemed – and that it should still be used. If we truly emphasize the Mission of the Church, we have a right

and a necessity to speak of missionaries and of missions, that is, the practical carrying out in various places of the mission of the Church.” We professors should undertake to be prophets, keeping the priestly element from dominating, so that in ‘unity in mission’, whether expressed in the local church or in the denomination or in the integrated WCC-IMC, the missionary dynamic is not lost in ‘unity’ and institutionalism, as has been the case with the YMCA movement, the SVM, the WSCF, the Interseminary Movement, etc.”

“More and more the teaching of missions seems to me to involve a critique and reconstruction of theology from the radical perspective of ‘being sent.’ I therefore tend to view ‘missions’ during the Christendom era as standing in irreconcilable conflict with the concept of ‘mission’ as this term is given substance in a post-Christendom era by the world’s repudiation of Christianity as a history bearing group.”

To conclude the quotations on this topic, it might be mentioned that one professor reported an effort by a South African to resolve the dilemma of the term ‘missionary.’ That person said the designation of an individual should be in the framework of his relationships at a given time: to the sending churches he is a ‘missionary’ – one sent – but the same person is a ‘partner in obedience’ and a ‘fraternal worker’ to those on the field where he serves.

## IN CONCLUSION

Kenneth Scott Latourette has written that “Increasingly the primary assignment of missions is evangelism: the proclamation of the Good News and assisting in the emergence of churches which, rooted in the soil and with their own leaders will be witnesses to the Good News.”<sup>1</sup>

The report of the meeting of the *Ad Interim* Committee of the I.M.C. held on Staten Island, New York, in 1954 states that “The emergence of Churches in all parts of the world provides a God-given opportunity to broaden the base of the missionary movement, thereby demonstrating in new ways the character of the universal Church and meeting the threat

1 Introduction to Donald A. McGavran, *The Bridges of God* [New York: Friendship Press, 1955], p. xiii.

to the mission of the Church posed in certain forms of contemporary nationalism.” Commenting on this statement, Ronald K. Orchard says: “In this context part of the great significance of the Prapat Conference becomes apparent. It holds out at least the possibility that churches in Asia will be reasonably engaged in world mission, and so the possibility of expressing in action, in one great area at least, the reality of the world-wide base of mission.”<sup>2</sup>

The structuring of the teaching of missions in this country is against the backdrop of an era when the Protestant churches were blind to their missionary obligation. The shift to a radically new approach has yet to be made, based jointly (1) on the drastic changes in the “situation of mission” in today’s world, and (2) on the fact that the concept that “the Church is Mission” has begun to be grasped, in some vague, indefinable sense at least, in the churches. Thus there devolves upon us the need for creating an awareness of the world-wide base of the “mission of the Church”, teaching a sense of the importance of adjusting the practical arrangements for the carrying out of that mission to conform to the fact of the existence of this world-wide base. Instead of helping toward the accomplishment of this very difficult objective, one senses that we professors have too easily bowed to trends and emphases created by less thoughtful sources and have fallen victim to terminological clichés, when we should be boldly and ably thinking through and challenging the contemporary “fads.” What we need is a study group of our ablest thinkers who will undertake for the science of missions something comparable to the North American Study Conference of Faith and Order. Stephen Neill is right in the concluding paragraph of his book, *Creative Tension*:

In the course of the next few years, much will depend on wise decisions with regard to planning and the organization of the Christian forces in the world. Even more will, in the long run, depend on the serious labour of theological reconstruction. We seem to be entering a new period in the history of the Church. We need a new theology adequate to the crises, the opportunities, the unexplored possibilities of the new day.<sup>3</sup>

Looking at it in another direction, we hear Hendrik Kraemer saying the “If ever a world cried out for unreserved Christian commitment for Christ’s sake, it is undoubtedly the world of today. This is God’s call to

2 *Out of Every Nation* [London: SCM Press, 1959], p. 47.

3 [London: Edinburgh House Press, 1959], p. 112.

the generation that is growing into manhood to accept the privilege (not the burden!) of serving Christ.”<sup>4</sup>

Is it not the holy duty of professors of missions both to create a new theology “adequate to the cries, the opportunities, the unexplored possibilities of the new day” and to create an atmosphere among students in which commitment will come about in our day similar to the responses of the Northfield Conference in 1887, the work of Robert P. Wilder, and the influence of the early days of the Student Volunteer Movement?



---

4 “The Missionary Implications of the End of Western Colonialism and the Collapse of Western Christendom,” in *History’s lessons for Tomorrow’s Mission* [Geneva: World Student Christian Federation, 1960], p. 206.



## Missionary Education in the Contemporary Situation

---

*Norman A. Horner  
Louisville Presbyterian Seminary  
Louisville, Kentucky*

The words of Laura Copenhaver, set to the marital notes of George Warren's National Hymn, are calculated to stir even the most phlegmatic Christian hearts:

Heralds of Christ, who bear the King's commands,  
Immortal tidings in your mortal hands, ...

Through desert way, dark fen and deep morass  
Through jungles, sluggish seas and mountain pass,

Build ye the road, and falter not, nor stay;  
Prepare across the earth the King's highway.

Each stanza of this hymn is introduced with the sound of trumpets, a clarion reminder of past glories, and a summons to dedication in an uneasy future.

What is the world mission of the Church today? Our forbearers seemed sure of their missionary objective fifty years ago, and they could state it in a very simple proposition – too simple, probably, but unambiguous at least: “The evangelization of the world in this generation.” That is a neat slogan, something to put iron in your blood and stars in your eyes. But we claim more sophistication now. We insist that their concept of evangelization was much too limited and we affirm that their goal was unrealistic. We refuse to be guilty of oversimplification and will not be naive. But for many of us the vigor and the confidence have begun to fade, too.

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Our churches are now regularly deluged with an avalanche of materials – printed, mimeographed, filmed, tape recorded; scholarly and popular, informational and promotional. Much of this is provocative and important. No one has time to consider all of it, and many of us pay little attention to any of it. A few of us have become eclectic gatherers of information about every conceivable place on earth, yet have a sense of utter futility about putting it together in any pattern of basic convictions. What is really happening? Is there faithful continuity in the transition from what seems to be outmoded to what is now intriguing but often bewildering? Can basic missionary objectives for the mid-twentieth century be stated as unequivocally as our forefathers stated theirs? It is with these that I propose now to deal.

Inadequate communication between mission boards and ordinary laymen is nothing new. These boards have long worked against a widespread indifference with which it must be very difficult for them to be patient. Most people in the churches have really given very little serious thought to a missionary responsibility statement. I insist this is not a careless generality nor is it unwarranted cynicism. Many of those who do not understand, and who do not really care to are not solely responsible for their shortcomings. They are products of a familiar sort of church life in America, which is a rather sterile preoccupation with parochial interests. They may even profess a concern for the spiritual welfare of “our people,” and this is sometimes accompanied by a kind of evangelistic zeal. But evangelism, when it is unaccompanied by the clearly biblical obligation to service, becomes terribly selfish and ingrown. Among the many forms of human selfishness, the sanctimonious variety is the most devilish.

I am also concerned that there is another, quite different, reason for the impasse. Missionary interest where it does exist in our congregations is too often dominated by exclusively nineteenth-century concepts. In large measure, this is sheer inertia. Many of us dislike mental exercise and prefer to remain undisturbed while we reflect the ideas of a more leisurely yesterday. And there are always a few who can expend a great deal of energy in championing the *status quo* against all challengers. We Christians have a veritable genius for equating the practice of fifty or a hundred years ago with the biblical ideal. We can speak piously of “getting back to the fundamentals” when we are really advocating a return to particular emphases and interpretations of our grandfathers. This is not to say that our grandfathers were necessarily wrong. It is not even to suggest that the mere passage of time assures progress. It is rather to insist that the concern of the Church must always be with people in the contemporary situation.

The Christian Gospel itself, with its clearly defined missionary directives, remains constant. But the way people live, and therefore the ways in which they are most likely to respond, are in continual flux. So, it is that our missionary responsibility must now be geared to conditions in the mid-twentieth century, not the nineteenth. I say this in the devout conviction that everything basic to the biblical imperatives must be preserved. There *are* fundamentals, and the missionary movement should be least of all willing to compromise any of them no matter what the circumstances. But a defense of those basic principles will not be accomplished by confusing them with what is merely antiquated.

Nothing is worse than complacency, a willingness to go on phrasing the same pious platitudes, oblivious to social and political developments all around us. The mission boards have tried to keep us alert. Many people in the churches relish new ideas. Some of them come awake for the first time when something new and fresh is introduced. But others are resistant to almost anything unfamiliar and begin to look for ulterior motives when some large church agency advocates it.

While some time-honored, foundational ideas seem to be ignored or at least under emphasized in the new missionary literature, this does not mean that they have been repudiated. The writers are dedicated to enlarging our ideas, a full time job without also reiterating what we are already supposed to know. They have a right to assume that ministers and laymen alike are responsible for providing the basic missionary instruction in our churches, and we are really without excuse if we have failed to do so. A thoroughly embarrassing rebuke in the New Testament, addressed to a much earlier generation of Christians, is peculiarly relevant at this point: “Though by this time you ought to be teachers, you need someone to teach you again the first principles of God’s world,” (Hebrews 5:12, RSV). It is evident enough that the literacy rate in our churches regarding missionary objectives still leaves a lot to be desired, but we must not blame it entirely on the mission boards. By this time, we ought to be teachers, indeed.

Now, to restate briefly the purpose of what follows: It is this writer’s conviction that there is inadequate communication between the most progressive mission boards and ordinary church members. This is in part because of natural resistance to change, confronted by new ideas which have not yet become clearly enough related to time-honored convictions. I am convinced that there is essential continuity between “old day” and “new day” strategy, but that the relationship badly needs clarification.

Protestant Christians of the nineteenth century seemed to have very clear and forthright ideas about their missionary responsibility. This continued into the early part of the present century with increasing momentum. Much of it was uncluttered by the considerations of sociology and anthropology, often to the point of naiveté, but it had plenty of backbone and stamina. For more than four decades after 1886, almost every college and seminary campus in America had a Student Volunteer Band. Many thousands of young people subscribed to the pledge: “It is my purpose, if God permit, to become a foreign missionary.” Over the years, more than 30,000 Student Volunteers found God permitting and went out to serve under the auspices of numerous boards and agencies. The missionary image was very clear in those days, and it was heroic. There were Livingstone, Judson, Chalmers, Paton, and the other hardy pioneers to emulate. The physical dangers faced by these pioneers appealed to the enthusiasm of youth. Marching into trackless wilderness always captivates youthful imagination, and these were men of dauntless courage.

To be foreign missionaries was clearly, what the Lord expected of multitudes and they were ready, without further ado, to take up Bible and sun helmet in response to the call. It helps to sing your dedication, and in moments of high resolve the young people of yesterday sang together:

It may not be on the mountain's height  
Nor over the stormy sea;

It not be at the battle's front  
My Lord will have need of me.

But if by a small voice He calls  
To paths that I do not know,

I'll answer, “Dear Lord,  
With my hand in Thine,

I'll go where you want me to go.”

To be sure, zeal born in the flames of emotional fervor is not of itself adequate preparation for missionary service. There is always the risk that some people least qualified otherwise may be most amply endowed with zeal. Robert E. Speer once said it is no more true that every pious youth should be a foreign missionary than that every good citizen should be an ambassador. The boards have been quite aware of that fact ever since the English Baptists organized the first mission society of the modern era in 1792. Consequently, the screening process for missionary applicants

has usually been more selective than for any other church vocation. Yet, the importance of zeal, unqualified dedication to a cause, is indisputable.

## REORGANIZING FOR A NEW DAY

Structural changes in organization for missionary enlistment and promotion are already evident. In the fall of 1959, the Student Volunteer Movement closed its familiar office in New York City and merged organically with the Student Christian Federation. SVM groups in colleges and seminaries had begun to disappear in the 1930's. After 1945, there were notable efforts to revitalize the missionary challenge on these campuses, but within the larger framework of the Student Christian Movement and no longer in more exclusive associations of prospective candidates for foreign missionary service. In fact, the term "foreign" has become something of an anachronism in missionary vocabulary. Almost nobody talks out loud any more about the "heathen" and there is more dispassionate analysis of social and religious conditions in other parts of the world as they relate to the Christian obligation. It is much easier now to find the good in non-Christian society and to compare some of its evils with our own weaknesses and failures. In any discussion group that unwary soul who ventures to criticize the caste system in India better be prepared with some explanations of what happened at Little Rock, too. The great interdenominational youth conferences, long associated with the fame of Mott, Wilder, and Speer, are still held quadrennially although the character of those meetings has changed. More overseas students now participate in both planning and attendance, and this is an improvement.

Radical changes have also taken place in one denominational organization after another. Gone is the day of the Women's Missionary Society. Now it is Women of the Church or the Women's Association, some designation, which clearly implies more comprehensive responsibility but which also, includes mission study and promotion. The philosophy of this is sound. Missionary interest should not be kept in isolation. It belongs in the warp and woof of our entire Christian education program, the whole of our faith and responsibility as Christians, and so integration is clearly in order. *But we must take care that in being merged the missionary concern does not become submerged.* Women's Missionary Societies were a safeguard against that, and I am never disposed to be very critical of the ones I have known. Some of them may have tended to be a little exclusive about rather jealously guarding their proprietorship of this particular concern. But instead of criticizing their shortcomings I find it more appropriate to thank God that some women tried to keep alive the vision of our Christian

responsibility to the whole world when the rest of us could not see beyond the walls that housed us for worship. And if their somewhat monotonous reiteration of “What are we doing for the missionaries?” alienated a few complacent members of the congregation – well, some people are easily alienated!

Among the men, who were more resistant to mission study anyway, the venerable Laymen’s Missionary Movement has long ceased to have any considerable impact. In recent years, that Movement continued to print and circulate a one-page annual program suggestion, but I am unaware of any other activity on their part and unconvinced that the annual program was very widely used. The contemporary Men’s Brotherhood or Men of the Church is now charged with more comprehensive responsibilities than anything the Laymen’s Missionary Movement ever envisioned. Youth work in most denominations has also become a training school for the whole denominational program. This includes the missionary cause, of course, but it leaves little time for the emergence of specialized “societies for missionary inquiry.”

In the last ten years the Sunday Church School curriculum has also undergone radical changes, most of them a vast improvement over what had become much too perfunctory. There, as in other church publications, missionary emphasis is completely interwoven with other aspects of Christian education. So it is that both recruitment of missionaries and more general promotion of the missionary cause in American churches has changed. A return to the older ways is neither feasible nor desirable, but new fires of interest and devotion for the new day need kindling.

## A FRESH LOOK AT THE OBJECTIVE: “MISSIONS” vs. “MISSION”

Merely changing local organizations in accordance with a denominational directive carries no guarantee of new vitality. And we must be careful lest such missionary interest as we already have gets lost in the shuffle. Where a concept of *the whole Church in Mission* has really caught hold in congregations there is already a remarkable new impetus. But where it has not been understood the result is lamentable; there is a of confusion and disillusionment among those who remember nostalgically that the second Tuesday of every month used to be “missionary day,” complete with sandwiches. Little will be gained by reorganization unless *Mission* elicits at least as much dedication as *missions* did for their most ardent protagonists.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



Most people still find it much easier to become enthusiastic about very specific and concrete objectives than about more general causes. That is why it is simpler to rally emergency support for a crippled children's hospital in almost any town than to get the benevolence budget of the local church off the ground. The benevolence budget may help to support institutions, which together render a thousand times as much service, but unfortunately, that is not always made clear. "Benevolence" is a rather nebulous idea to many people, nice but somewhat fuzzy and not very urgent.

In the same way, "Mission of the Church" can be used in such a perfunctory manner as to leave the impression that it is merely a pious phrase, quite unrelated to everyday reality. When that happens, people do not actually oppose the concept any more than they would challenge the virtues of motherhood or international friendship. But they do not sense much urgency about it. A new fire must be kindled to make us even more enthusiastic about the Mission of the Church as a whole than about helping a missionary to Ecuador, for example, who showed his slides at our church family-night dinner. It does not mean ignoring that missionary; it means listening to his story and seeing his pictures in a different perspective than otherwise. He may even need to take a wider look at his own function. Missionaries, like all the rest of us, sometimes have difficulty in seeing the forest for the trees. He is not simply a missionary to some Indians in Ecuador; he is a colleague of everyone else who is serving Christ anywhere on earth. Those Christian Indians he told about are fellow workers in the same task. Some of them know it, too, more clearly than many of us do.

Denominational headquarters would take a very dim view of our designating the entire benevolence budget of the local church for that missionary in Ecuador. Their objection is not because they are bureaucrats, eager to curtail congregational rights in the interest of centralized authority. They share our concern for his work and will see that he gets support for it proportionate to his part in the total responsibility they want us to keep in view. Quite naturally, he thinks his particular job is the most important and crucial of the lot. We admire him because he regards it so highly. But there are many others who do not have the gift of saying it as persuasively as he does, or about whom our congregation is not even aware. Suppose that the work of all those were handicapped because of our shortsightedness.

*Mission* (in the singular and spelled with an upper-case M to distinguish it from particular but detached mission projects) is not inherently nebulous, although we may have to stretch our minds to comprehend it. There is really nothing new about this concept. It belongs



to the heart of the New Testament and has the endorsement of every competent theologian from Paul the Apostle to the present. For that matter *Church* (in the singular and spelled with an upper-case C to distinguish it from particular congregations or denominations) is also hard for many people to understand. Even those who repeat every Sunday, “I believe in the holy catholic Church,” may be unimpressed by much more than an uncomfortable feeling about the word “catholic.” Unimpressed, that is, until someone really takes the trouble to explain it. Then the realization that they belong to something larger, and much more wonderful than a congregation, or even a denomination, dawns upon them with the warmth of the morning sun. Then they understand that churches are meaningful only as they are consciously part of the Church. In the same way, missions have Christian validity precisely because they are expressions of the Church’s Mission.

I am not referring to mere transplantation of the particular church order and government familiar to us. I do not refer primarily to any organizational pattern, because the Church is first of all a spiritual fellowship. That fact should never be obscured. Yet, I become increasingly impatient with those who speak as though the institutional aspect of the church were inherently evil. Where people band together for any common purpose, an institution has been formed. Some kind of standards, some division of responsibility, and some means of implementing the purposes are inevitable. Even those who devote themselves to decrying the institutional evils of the Church eventually organize to complain!

Of course, one should not take the equally absurd position of defending ecclesiastical bureaucracy *per se*. The importance of the Church is not *because* it has institutional forms. It has developed institutional forms to implement its purposes, and they are useful only if they serve that function. Sometimes they become top-heavy, even decadent. It is quite possible for people to be so preoccupied with keeping up the machinery that they lose sight of what the machinery was intended to accomplish. Yet, this is by no means inevitable. We may be grateful for the ways in which God has always used our human institutions with their partially adequate creedal statements, their tolerable polity and their reasonably effective boards and agencies to accomplish his will. Inadequate as they may be, they are usually far better than none, and we may be sure that the new Christians in other parts of the world will continue to organize. They may be able to learn from our mistakes how to avoid some of the excessive bureaucracy, which burdens the older churches, but there is no guarantee even of that.

The point is that apart from consciously working toward the further emergence of the Church – the development of Christians in community – nothing that is done can properly be called the Christian Mission. Missionary obligation is not merely to render service to all mankind in their various needs. Except as service is performed in the name of Christ and in the well articulated hope that people will be introduced to him thereby and become his disciples, it is less than the Church in Mission. This is what distinguishes missionary service from other benevolent enterprises which may be valuable allies but which must not be regarded as coterminous with the Church's Mission.

President Kennedy's Peace Corps is one of the most recent secular organizations through which American citizens can work with the people of other countries to provide economic, social, or educational assistance. Since it is a government agency, its emissaries are appointed regardless of creed. This is exactly as it should be in accordance with the principle of the separation of Church and State. The Peace Corps is a commendable humanitarian program, which deserves our support. Its objectives include many of the services, which Christian missionaries also render. There are possibilities for effective collaboration both in the orientation of personnel and in overseas projects. Yet, the Peace Corps and the Christian Mission cannot be regarded as identical. Missionaries are never appointed regardless of creed. Their clear obligation is to witness as committed servants of Jesus Christ, purposefully working toward the extension of the Christian community throughout the world.

## RECAPTURING A SENSE OF URGENCY

"The evangelization of the world in this generation" was an ambitious slogan, an affirmation of both confidence and urgency. In large measure, the international climate nourished this confidence among people in the West. The nineteenth and early twentieth centuries were years of expansive optimism in Europe and America. Colonial rule by the traditionally Protestant nations was at its height, and hence missionaries were given ready entree into many parts of the world. Now the political situation has radically changed. Neither the prompting nor dubious protection of empire can any longer be depended upon. Far-flung empires have melted away and the "white man's burden" has quite evidently become the dark man's grievance. We have learned, though we may be reluctant to acknowledge it, that heathenism is indeed a lateral running through all cultures including our own. And so more humility becomes us now, but no less valor or integrity or sense of urgency. Christians are still needed to

serve on all the frontiers of evil, much of it more complex and diabolical than Judson confronted in Rangoon when he landed there in 1812.

I confess a personal reluctance, which is more than nostalgic at seeing the word “missionary” less often used as a noun in our current vocabulary. It is true that in some quarters, the word has become associated with the unpleasantness of a paternalistic era, and the paternalism is unfortunately persistent. It is also true that the “fraternal-worker” relationship is a healthy emphasis for both sending and receiving churches. This new terminology is desirable for reasons, which I shall discuss in more detail later. Yet the important concept of being sent forth is explicit in the older term whereas it is in the new one only by implication. Learning to work fraternally – as co-equals – is highly important, even crucial. But the primary characteristic is still more important. The best of fraternal relationships are inadequate apart from the clear consciousness of being sent in obedience to God’s call through the Church. This consciousness sustained the pioneers when the frontiers were largely geographical. It is still needed to sustain us on the more enervating frontiers of social turmoil. Perhaps when the fear of colonialism has been finally dissipated, we may find it expedient to recapture verbally what has never been lost spiritually. A hopeful sign of that possibility is the fact that many Christians in the younger churches continue without embarrassment to speak of both our emissaries and theirs as missionaries. Perhaps they do so from long habit or inertia. But it may also represent a continuing appreciation for the meaning of the word.

The early missionaries felt an urgency about proclaiming the Gospel in far places of the earth. Livingstone’s most recent biographer says:

There was something in the character of those Victorian missionary pioneers, men and women alike, a sincerity that brooked no compromise with truth, an intensity of affection unalloyed by sentiment, and a Christian fortitude impervious to the worst that fate could do. The cause of the proclamation of the Gospel transcended any earthly relationship.

Somehow, this zeal must be recaptured without perpetuating an outmoded paternalism. The thrilling days of pioneering on geographical frontiers may be almost over, but the social jungles and wastelands are as trackless and baffling as ever. These will not be conquered in a guerilla campaign waged by independent bands of a few heroic missionary soldiers. They will

yield only to a united front. The hearty collaboration of all Christians in this enterprise, directed by the Holy Spirit, is a new Reformation needed by the Church in our day. We must extend a genuinely ecumenical spirit beyond the ivory towers of conferences and theological dialogues into every local parish where ordinary laymen may dedicate themselves to a large objective: the Mission of the whole Church to the whole world.

Is it sophistication that makes world Mission seem less urgent to us now? Some of the old expressions like “a passion for souls” have fallen into disuse or even disrepute among people of the major denominations. Such phrases seem alien to modern ecclesiastical vocabulary. Perhaps this is because they are associated with a pietism, which was exclusively otherworldly, and we want no return to that. But it may simply be that we are now embarrassed to show passionate and sustained concern for any cause! One thing is certain – true religion is much more than an intellectual exercise. Unless it gets into the emotional and volitional levels it does not amount to much. New vitality in Mission will not come of reviving old and threadbare phrases, but it must be predicated on spiritual convictions. Our Mission *is* the evangelization of the world, the discipling of the nations. This is not an avocation, something we may or may not undertake depending on whether we happen to be “mission minded.” Christians are saved in order to serve, not to indulge themselves in sunbathing on the pleasant beaches of eternal security. Mission is the chief business of the whole Church, the major reason for the Church’s existence. Urgency about it is born of the conviction that nothing in the world is as important as knowing Christ. For a dedicated Christian this conviction transcends every appreciation he may have of other cultural or religious values. He is constrained to affirm that all progress toward political order and economic well-being anywhere in the world is incomplete without Christian faith and discipleship. He cannot consent to the fuzzy generalization that “all religions are trying to say just about the same things in different ways.” On testimony of the Bible and through their own spiritual experience Christians know that only Christ is sufficient to meet the needs of all men. This we continue to affirm even when we are willing to admit that much to be found in other religions is praiseworthy. And on this conviction of Christ’s unique adequacy the whole Mission of the Church rests.

This is not some preposterous arrogance that we have developed a religious philosophy superior to anyone else’s. Christians should be humbly reluctant to claim any unusual religious sensitivity or uncommon devotion. There is revelation in other faiths and human devotion, which is quite genuine. God has never left himself utterly without witness at any time or in any place. But Christianity is unique in the content of what

God has revealed through his incarnation – his complete identification with mankind in the life, death, and resurrection of Jesus of Nazareth. This revelation is both distinctive and crucially important. It demonstrates the loving, personal relationship of God as Father, an affirmation found nowhere outside of Christendom. It declares that sin is alienation from God through disobedience to his will, and that reconciliation for his life and the life to come is in man's response to God's own gracious self-giving. This diagnosis of sin and offer of salvation in Christian faith is without parallel in any other religion. The Resurrection of Christ is qualitatively different from anything else in its nature and purpose. And the resurrected life of Christians through faith has both moral quality and spiritual vitality, which are inseparably related to Christ's Resurrection. These are not matters of secondary importance which can be matched in some other faith which is "pretty good and seems to suit the people." In its purest form, missionary concern is simple gratitude for how much God has revealed in Christ and humble desire to share it with everyone else in the world. Let us rejoice in whatever revelation of God is in other religions, but let us continue to insist that without Christ it is not enough. That, in a very simple statement of it, has always been and continues to be the heart of the Christian missionary dynamic.

We do not help our cause among non-Christians by continually representing the ugliest side of their religious practices as though it were the whole of the religion. If we are to be convincing to thoughtful people anywhere, we must be able to show that Christianity is better than the finest aspects of any non-Christian faith. There is excellent precedent for this in the New Testament. The author of Hebrews describes Judaism at its best, and then goes on to affirm the superiority of Christ in every respect. Of course, Judaism is significantly different from the other religions in its relationship to Christianity. But the superiority of Christ is surely no less evident in comparison with the best of other practices and philosophies.

A popular way of demonstrating the "depravity" of Hinduism has long been to show pictures of the goddess Kali with her swollen, blue throat, lolling tongue and garland of skulls, standing on the prostrate form of Siva. "This is Hinduism," we say in a smug manner and without even bothering to learn what Kali symbolizes. Of course, it is Hinduism in one of its expressions. But it is by no means the whole of that faith and representing it as such is essentially unfair. Now turn the tables, and imagine Christianity treated in a comparable manner. Suppose that a Hindu, armed with camera and color film, went to the town square in one of our less enlightened American communities while the snake-handling cult practiced their rites. Just suppose that he made copious notes, took

lurid pictures of what he saw, then flew back home to write an article for the Indian counterpart of our popular journals under the title: "This Is Christianity in America." We should protest, and quite properly, that he was entirely unfair. What he observed is neither typically American nor is it in the mainstream of Christian practice. Yet he might well reply that he saw it in America, had documentary evidence for that, and the snake-handlers not only claimed to be Christians but cited the Bible as authority for what they did!

My analogy is not altogether valid because Kali is acceptable to a great many modern Hindus whereas snake-handling is utterly eccentric in Christendom. But the implication should be clear enough. We are on much more solid ground when we compare the most attractive aspects of other religions with Christianity, and we need have no apprehension about doing so. Our mission to the Hindus is not because they have Kali but because they do not have Christ. And so, our mission to all non-Christians is not because the ugly side of their religion is so depraved, but because the best in it is not good enough.

The effectiveness of our Christian world Mission is more than ever dependent upon a spirit of tolerance and fair play. But it is no less dependent than ever upon solid convictions. Christianity is not coterminous with tolerance. As a matter of fact, here is inevitable and essential intolerance about affirming that only Christ is sufficient for the whole world's ends, and on that affirmation we stand. I have heard Mahatma Gandhi described by Americans as "one of the greatest Christians of modern times." Surely, we accomplish nothing constructive by attributing Christian faith to otherwise noble people who do not profess it. Gandhi never represented himself as a Christian, and he repeatedly affirmed his Hindu faith. I should prefer to take his own word for it, to honor him for what he was and not ascribe to him what he denied. A resolution to acknowledge virtue in the other religions wherever we find it is commendable, but let us not come to the untenable conclusion that everything virtuous is therefore Christian. The uniqueness of Christian faith is what justifies our Mission to the world. It is the standard by which everything must be measured.

### KEEPING THE PURPOSE CLEAR

The Church in Mission is responsible to Christ and is not properly the agent of any cultural or political order. There has often been some confusion about this inside as well as outside of the Church. Missionaries of an earlier day were sometimes described by both friends and foes as servants of colonialism. The dining room steward on a large British ship



during my first trip to Africa said with evident pride when he learned of my destination: “Missionaries are empire builders.” He meant it as a sincere compliment and I have no doubt that he regarded empire building as a very noble vocation. But he was wrong about missionaries. They have a higher responsibility than to king and country, or to the democratic way of life – to anything except Christ and his Church.

The old-fashioned form of colonialism is rapidly disappearing and to argue further that missionaries are not properly its agents would be beating a dead horse. But in every generation, we are tempted to identify the Church’s Mission with some objective, which is eccentric to the real purpose. Most recently, it is to help make the world safe from Communism. I introduce this matter with some hesitation because I have very strong convictions about the evils of Marxist Communism. It is an outspoken enemy of all religion, including Christianity. Its totalitarian rule is an intolerable denial of basic human freedoms. Yet, to declare that the Christian Mission is to “keep Communism out” is no less naive than to say that missionaries are “empire builders.” Suppose, though it is an altogether dubious supposition, that the Church could now stop the encroachment of Communism everywhere in the world. Would that then constitute the fulfillment of our Mission? Surely, the task is more positive than that. Did not Jesus have something to say about the futility of sweeping evil spirits from a house unless the house could be forthwith occupied by good spirits? Risking a badly mixed metaphor, one never grows a garden by merely pulling out weeds. That would be nothing but an invitation to more weeds unless good seed is also planted and the garden is cultivated and nourished. The encroachment of Communism ought to be stopped, no mistake about that. But the Church has more urgent business. It is more important to be pro-Christian than anti-anything, ultimately more important to build than to destroy. It is better to light a candle than to rail against the darkness. We should be alert to the danger of any totalitarian virus, but not so preoccupied with fighting it that we neglect positive Christian witness.

While we are on this subject, much of the anti-Communist clamor in America is unwarrantable name-calling. It seems to me that Christians have a solemn obligation to learn and to explain what Communism *is* and, conversely, what it *is not*. We cannot justify the hysteria in which people carelessly label “Communist” almost anything, which is unconventional or politically left-of-center – or just unpleasant. Some of the revolutionary movements in today’s world are transparently or even admittedly Marxist, but there are others which are completely unrelated to Communism. We have the responsibility of Christian integrity to distinguish among them



and to avoid careless labeling. Guilt by association has no weight even in a secular court and it certainly should not have the approval of a Christian conscience. Some revolutionary movements are thoroughly honorable. Biblical Christianity itself is revolutionary for that matter. Christians were once accused of turning the world upside down! If that charge is no longer made of us, or even if it is not made often enough, what then are the evidences of our salvation? Defending the *status quo* as though it were impeccable is not a worthwhile solution to any problem.

A healthy missionary concern for people who are caught in every kind of totalitarian web, including communism, is one of the fires, which need kindling. While hating the systems that enslave people, we are not authorized to hate the victims. Even their leaders and oppressors are still potential recipients of God's grace to forgive and power to change. To regard them otherwise is a denial of Christian faith. Probably our best opportunity is in maintaining such fellowship as we can with the Christians who live behind iron or bamboo curtains. The newly established membership of the Russian Orthodox Church in the World Council of Churches should be heartily welcomed. Every possibility of communication is to be desired because we must remember that an iron curtain blocks the view from both directions. It is still required of us that we "do good to all men, especially to those who are of the household of faith."

## ACCEPTING THE COST OF DISCIPLESHIP

Real Christian witness is always costly. For some in every generation it has meant and it never means less than sacrifice in commitment to the will of Christ. Rational people will not go about seeking martyrdom for its own sake, but Christian disciples will be unable to forget that their Lord once said:

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.

We Americans are accused of having become soft and flabby. Odious comparisons are often made between our complacency and the willingness of Communists to die if be for their cause. Even some Christians in Eastern Europe, notably theologian Joseph Hromodka of Czechoslovakia, affirm that the West is in decline because we have lost our spiritual dynamic – that we are more interested in security and affluence

than in the adventure of faith. This charge is not entirely fair, I am convinced, but it is sobering at least and it contains a prophetic warning to the Church in Mission. How much *are* we willing to sacrifice for the cause of Christ?

American missionaries abroad now serve, on the average, for less than fifteen years. In the Orient, this means hardly more than seven or eight years of efficient service after language study. Of course, there are those who still serve forty years or longer, and some who withdraw early from service do so because of ill health or other circumstances quite beyond their control. But too many young appointees begin their work on a “trial-marriage” basis, not counting the cost of discipleship in far places. Like John Mark of New Testament times, when they encounter discouragements and humiliations at some modern Pamphylia they cannot resist the temptation to return to the pleasanter environment of their own Jerusalems.

Lest we become too critical, let us consider that in some ways missionary service is harder today than ever before. Modern improvement of travel conditions and disease control in other parts of the world do not really compensate for the unpleasantness born of new social turmoil. The basic problem of these young missionaries is reflected in the churches where they grow up. The softness of American Christians is less physical than spiritual. We are glad enough to help the people who evidently appreciate help, but we lack an in-season-and-out-of-season steadfastness to go on serving where we are unwelcomed or even unwanted by the majority. And this is what it takes. Call it “a passion for souls” if you are willing to be old fashioned about it, or find a phrase, which is more palatable, but it amounts to exactly that. Where we have the adequate spiritual dynamic, almost any of us is physically tough enough to stand up against all contingencies. But where we undertake any kind of Christian service on the basis of I’ll-see-how-I-like-it-before-I-make-any-final-commitments, the prognosis for effectiveness is rather dim. Some new fires need to be kindled.

There is another aspect to the costliness of discipleship, which should be brought into the open for at least brief examination. This has to do with the resistance of otherwise Christian parents when their children want to embrace church-related vocations including, and perhaps chiefly, missionary service. We may as well admit that the prestige of this calling is no longer as persuasive an inducement as it once was to accept limited financial remuneration. The cost of a college education is now so great for almost everyone that the earning capacity of other professions has become an irresistible ambition to many parents whose children are better able to retain their idealism. I have no panaceas to suggest for exorcising

this particular demon. Maybe “this kind can come forth by nothing but by prayer and fasting.” But we need somehow to learn that Christian stewardship is much more than an annual pledge to the church budget. It also involves a dedication of time, talents – and offspring – to the cause of Christ.

## CHRISTIAN VOCATION AND MISSIONARY RESPONSIBILITY

Missionary service has never been the exclusive prerogative of those formally appointed and commissioned by mission boards. In Apostolic times unordained Christians went everywhere in the Roman Empire as tradesmen, slaves, soldiers in Caesar’s legions, and they witnessed as they went. For every one person like Paul, Silas, Barnabas and John Mark, who were specifically commissioned by the Church, there were thousands whose only commissioning was God’s clear call to discipleship through whatever occupation and lot befell them. This is still the case, and present-day opportunities for “unofficial” missionary service are unlimited. But the fact remains that professional missionaries, in the best sense of that term, are still needed. Where there has been a decline in applicants of superior caliber, I am persuaded that it is because we have not been energetic or persuasive enough about inviting young people to consider this need. I am aware of the widespread objection to the use of the term “recruitment” in this context and I share it. Perhaps “enlistment” is a better word to describe it. It is God who ultimately calls anyone to Christian service. But I know that the Holy Spirit still works through human channels and, in my observation that is his normal *modus operandi*.

In recent years most of our churches have been emphasizing Christian vocation in broader and generally healthier terms than was the case a generation ago. We have properly insisted that it is not limited to the ordained ministry or any other professional status popularly designated as “full-time Christian service.” We have rightly said that it means serving Christ in and through one’s occupation whatever it is and wherever one happens to live – that every Christian, ideally at least, is in full-time service. All of that is undeniably true, and it is a concept, which must not again become obscured. But it may now be backfiring in an unexpected way by discouraging applicants for regular appointment in the traditional sense. Such applicants are needed now and they will be indispensable for a long, long time to come. One of the most important services Christians can render is steadfast, dedicated enlistment of their most promising youth for missionary service abroad. This is the responsibility of pastors and layman alike, and it should be taking place in every local church.

Important vocational decisions are often made before college age, and so the enlistment responsibility should not be delegated entirely to the campus ministry. The local church fellowship and, best of all, Christian families, are the best environment in which to nourish a call to missionary service.

Yet, even the most spectacular increase in applicants for traditional missionary appointment will not fulfill the Church's Mission. Every Christian layman has an important responsibility for Christian expansion today as in the first century, no matter where he lives. Each year more Americans than ever before go abroad. And one in every seven Americans now lives in some other country for a significant length of time. This is a very impressive total of people serving under the auspices of government, industry, trade, professional projects, international service, and their number is likely to increase. Think of the possibilities in this for the Mission of the Church. These people are not regarded by anyone as professional religionists, and hence they have easy access to circles where regularly commissioned missionaries may be less welcome. They are readily admitted to some parts of the world otherwise closed to the missionary movement. Is it not safe to assume that many of them are Christians and that they could do more than they are now doing about it?

Many people ignore their responsibility as Christians and even relax their moral standards when they are a long way from home. The old colonial era bore ample testimony to that fact, and the reputation of American tourists abroad suggests that it is still a problem. But some people really want to know how they can best witness to their Christian faith during a brief or longer sojourn in another part of the world, and this preparation should be made available to them. One of the simplest and most important services is to tell prospective world travelers more about the Church in lands they expect to visit. An unfortunately large number of tourists see nothing more than the spots recommended by travel agents and are utterly oblivious to the work of the Church in far places. Even the briefest visit affords opportunity for some kind of witness if nothing but a spontaneous and friendly expression of fellowship with other Christians.

American Christians who are long-term residents of other lands have a greater responsibility. The tendency of so many who live abroad is to remain in little social enclaves of their own compatriots, aloof from the affairs of other people. Feeling less at home in another language, they are inclined to worship exclusively in congregations of the same people. The American Church in any foreign city undoubtedly serves an important place as a home-away-from-home. But such congregations have a more

important obligation to participate heartily in the wider Christian fellowship of their host lands. The common failure of their members to effect this relationship indicates that they left America without adequate preparation for it in their home churches. Some of the major denominations now provide systematic training in Overseas Churchmanship, and this should be greatly extended.

Unofficial participation in the life of overseas churches can turn out to be an immeasurable rich experience. Mr. and Mrs. Barr, warm-hearted Christian laymen from Wisconsin, have lived for several years in one of the smaller cities of Brazil. Mr. Barr is an agricultural economist, working under The United Nations' Farm and Agriculture as a consultant to the Bank of Brazil. The area in which they live is poor and drought stricken. Four years ago a major drought reduced much of the population to starvation level. In this emergency one of the local missionaries purchased a very large tract of land with the help of Church World Service and his own Mission Board. On this land he settled a hundred families, erected a few simple buildings, and began a crucial irrigation project. The missionary, by his own frank admission, knew very little about the technical side of farming. He simply did what he could in the face of pressing need. But Mr. Barr knew a great deal about it, and his voluntary assistance was invaluable. The net result was dramatic rehabilitation of a hundred families, growth in the church of that area, and a satisfying daily association of the Barrs with Brazilian Christians who became their warm personal friends. What a contrast between that and the monotonous existence of our compatriots abroad who spend their leisure in little more than arranging cocktail parties with other Americans or lamenting that there are not enough others around to make a congenial party! The Barrs have specialized skills to contribute. But even those of us who are not so equipped can find untold opportunities for service wherever we live. This is a time for reappraisal of missionary responsibility, more resourceful and imaginative dedication on the part of every Christian.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## The Significance for the Professors of Missions in the IMC – WCC Merger

---

*Leonard T. Wolcott  
Scarritt College for Christian Workers  
Nashville, Tennessee*

The IMC-WCC merger poses the professor of missions with several questions about his understanding and teaching of missions in the theological seminary:

1. What is the relationship of the missionary program of his denomination or group to that of other denominations or groups?
2. What is the relationship of “missions” to the church?
3. What is the relationship of missionary going and missionary sending from his country to the church in other countries?
4. What is the relationship of mission to evangelism?
5. What is the relationship of mission to every phase of church life and expression, and hence, within the seminary, what is the relationship of mission to every discipline and skill taught the Christian worker?
6. In the context of modern social change, what is the relationship of mission and communication in mission to the common experiences of man?

These questions are obvious. None of them is new. They have been part of the thinking of all who teach about the Christian mission. The

answers each makes to these questions have affected his course offerings and course content.

The merger of the International Missionary Council with the World Council of Churches last November in New Delhi is itself the consequence of a long process of adjustments which already have affected the teaching of missions.

The IMC-WCC merger is an organizational conclusion in the logic of modern missionary history. The teacher of missions alert to that logic already will have been tracing it and reflecting it for his students.

The IMC-WCC merger is an organizational analogy to the logic of faith. The teacher of missions sensitive to that logic will already have been seeking to communicate it to his students.

Christians were told in the First Letter of Peter: "You are a chosen race, a royal priesthood a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9 RSV). Here, the explanation of the church and the purpose of the church are declared in one sentence. The purpose illuminates the explanation. The mission of the church is to proclaim him who called the church into being for this very mission. This is no simple circle. It is the solid sphere of a life of faith. There is no departmentalization here. The clause beginning with *hopos* in the Greek of the epistle, is a clause descriptive of the church. It makes the calling of this new Israel. And this new Israel, by the way, is not conceived of as a fragmented Israel.

## I. THE ECUMENICAL CONTEXT

The first implication of the IMC-WCC merger is the ecumenical context of missions. It is only one of the many implications of this merger and it is by no means new. The International Missionary Council had already been, for forty years, a vivid ecumenical experience.

This ecumenical context bears upon the missions professor's interpretation both of the Biblical bases of mission and of the history of missions leading as it does to the modern ecumenical movement.

It also suggests, however, that the teaching of missions should provide an ecumenical experience to the student, analyze the present position of ecumenism in mission, explore the meanings of Christian unity, and relate all this to the missionary education program of the churches.



## A. Biblical Basis of the Christian Mission

The decision to merge the IMC with the WCC was made not without serious Biblical study. One can hardly ignore, when teaching the Biblical basis of mission, the teachings of the New Testament on unity which have been used by the contemporary mission movement in its ecumenical setting.

Frequent texts used in the call of Christian unity in mission are John 17:18-23, I Corinthians 1:12-13, Philipians 2:1-5, Colossians 3:14-15. There are, of course, many other texts as well as extensive passages in the story of Christian beginnings which are used.

“Missionary texts” and “ecumenical texts” cannot fairly be studied out of context. Ecumenism must neither be read into, nor read out of, the total New Testament message. That message as a whole must be studied with its bearing on mission and unity in mission.<sup>1</sup>

## B. The History of Missions

No teaching of mission history can avoid the ecumenical significance of the modern missionary movement from the time of the Plutschau and Ziegenbalg mission. It is evident, for example, in the proposal of William Carey for decennial ecumenical mission conventions and in the founding of the London Missionary Society, the American Board of Commissioners for Foreign Missions, and other early organizations of mission concern such as the Bible societies, interdenominational missionary meetings, councils and cooperative enterprises that came into being on the “mission field”, and the student volunteer movements and the missionary education movements.

As Bishop Newbigin has said, “Men who were divided from one another in their home churches, found themselves working, praying, and witnessing together on the world-wide frontiers of the Christian mission.”<sup>2</sup>

No history of the Christian Mission is complete that does not introduce the life of the new churches that have come into being as a

- 1 For centuries, men were able to read, study, and debate the New Testament without consciousness of its missionary message. Many have read and proclaimed its missionary message without attention to its teaching on unity. See further Biblical notes in I, F below.
- 2 “The Missionary Dimension of the Ecumenical Movement,” Assembly Document 14, Third Assembly of the World Council of Churches, New Delhi, 1961, p. 1.

consequence of the modern missionary movement. Any attention to the life, problems, needs and challenges facing these new churches cannot overlook the passionate yearning among so many of their leaders for ties broader than those with their parent denomination only.<sup>3</sup>

### C. Ecumenical Awareness

Even if he has not done so before, surely the IMC-WCC amalgamation must make the missions professor examine with his students the meaning of ecumenism: etymologically, historically, theologically, and experimentally. The teaching of missions should the misunderstanding as to what ecumenism is, that is, the misconception of it as a mono-ecclesiastical structure rather than as a conversation sharing, planning fellowship of Christians, in all their variations, around the world.

#### **1. Awareness of Other Denominations, Churches, and Mission Societies**

Just as a “history of missions” course leads a student to at least an acquaintance with the names of outstanding missionary pioneers of various denominations and missionary societies, and perhaps with comity arrangements, so a survey of contemporary missions will surely lead him to an awareness of what other churches – besides his own – are doing in “missions.” The student should know about the cooperative activities of other churches with his own in mission projects, as well as possible cooperative programs with them where needed. Churches with missionaries serving united churches overseas should be helped, through their ministers trained in mission classes, to know something about the life and structure of these united churches as well as about the other denominations sending missionaries to help them. It is not uncommon, at present, to have churches of several denominations in the same town supporting missionaries to the same church abroad – such as the Nihon Kirisuto Kyodan – without genuine awareness of, or fellowship with, each other.

There is no excuse, today, for any missionary proceeding from one of our seminaries to another place without knowledge of, and charity toward, other churches and missions already at work there.

3 “Witness Together” report of the first assembly of the East Asia Christian Conference, U. Kyaw Than, Secretary, 1959, p. 102.

The same day that the International Missionary Council was integrated with the World Council of Churches, four large Eastern Orthodox Churches were admitted into the Council. Their application, and their admission as one of the major groups in the Council, indicated not only the desire for closer fellowship in Christ; it indicated Eastern Orthodox acceptance of the integral place of mission in the meaning and life of the church. This has increased the attention a professor of missions may wish to give a) to the history of missions under the Eastern Orthodox Churches as a part of the total history of missions, b) to the interest in contemporary missions that may be expected from Eastern Orthodox, and c) to the place of Eastern Orthodox missionary activity today in its relation with that of non-Eastern Orthodox churches.

## **2. Awareness of Ecumenical Mission Service**

The merger of the IMC and WCC extends possibilities for fellowship in service already well developed by both merging bodies.

The increase of international and ecumenical service teams is being studied and recommended by the enlarged World Council of Churches. Their significance in modern civilization with its shifting centers of influence is important to professors of mission who themselves might encourage or help prepare students for participation in such service.

The IMC-WCC merger calls our attention to the worldwide, church-wide service and relief agencies it sponsors. Seminaries should make known to their students – and through them the churches – these agencies as well as their own denominational agencies, many of which work in cooperation with those of the world body.

The policy of ecumenical agencies of Christian service deserve careful examination by students in mission classes. They need to understand the missionary motivations which brought them into being. Many churches in Asia, for example, have rebelled against the insistence of denominational tags in service to humanity. They have expressed their confidence that ecumenical witness can husband precious resources for more effective evangelism.<sup>4</sup>

Several years ago a proposal was made that a united mission board in America be formed, representing all the denominations, to channel aid and personnel, presumably in consultation with the churches which were to receive that aid. No such proposition comes from the new Commission

4 *Ibid.*, pp. 89-90.

on World Mission and Evangelism of the World Council of Churches. Nevertheless the new Commission will be expected to suggest standards for inter-board relationships and cooperation. It would be well if some professors of missions and student project groups study and design a set of standards for greater unity in work among mission boards.

### **3. Awareness of Ecumenical Conversations in the Christian Mission**

The missions professor's professional competence requires him to keep up to date with ecumenical conversations that are taking place. Conversations within the IMC-WCC framework are not a facile ecumenism. Here the disciplines, beliefs, traditions, practices of various denominational families meet squarely in hard discussions. As a result, no uniformity of thought and action grows out of these conversations, but rather a deepening of missionary foundations, and a strengthening of missionary functions by each participating group.

A professor of missions will want his students to consider the statements that have grown out of these discussions in so far as they have a bearing on the theology and methodology of missions. This process should develop a readiness on their part to learn from the representatives of many denominations who themselves "...have learned to receive correction from each other, under the Gospel, as they seek to fulfill their missionary tasks."<sup>5</sup>

### **4. Ecumenical Experience**

Education in mission is inadequate if it does not give students laboratory training in the communicative and service functions of mission. The ecumenical dimension of mission may be learned through such laboratory activities with members of other denominations. Where seminaries of more than one denomination are situated in the same town or general area, service and community-contact work may be undertaken cooperatively. Otherwise, student community programs may be conducted jointly with ministers and laymen of several denominations.

Mission students may be encouraged to participate in summer ecumenical work camps. Students with an experience gain more from their own studies of world mission, and share an enlarged vision with fellow-students. Contacts, conversations, and interchange of ideas with

---

5 "The Missionary Task of the Church: Theological Reflections" in BULLETIN of the Division of Studies, World Council of Churches; VII, 2, p. 17.

missionary personnel and students of other denominations are also to be recommended.

Community-wide missionary education workshops on an inter-denominational level afford one of the best ways for creating among seminary students a deeper and broader awareness of world mission.

## D. Missionary Education

Missionary education is for the ecumenical church. The IMC-WCC merger suggests that seminary students be prepared to use more than denominational missionary education literature – or other exclusive press material. Missionary education in the local church that teaches the congregation the meaning of missions *only* in terms of what the denomination is doing, is stunting their understanding of the total Christian mission. They need to see mission as a worldwide concern of a worldwide church.<sup>6</sup>

## E. Ecumenical Organization

The ecumenical implications of the IMC-WCC are with us regardless of our approval or disapproval of that integrated body. The forces that were in its making are current forces which no mission today can or tries to ignore. For ecumenism means more than merely its largest visible expression in the world today. There are other ecumenical movements, related, opposed, or parallel to it.

“Ecumenism” cannot and must not appear to be an end in itself, apart from mission. In true perspective, ecumenism must be studied in terms of the missionary character of the church and in the day-to-day missionary expression and activity of the church. Organization is a means, not an end. There must, therefore, be no undue emphasis on organization. Certain dangers in ecumenical organization need to be clear among students. There is the danger of bureaucracy and institutionalism – a danger, of course, that faces every church organism. There is the danger of conference-centeredness. Teaching of the ecumenical dimension of missions must not concentrate only on conferences or inspire students merely to wish to be delegates to ecumenical meetings. A tendency to breed a few ecumenical queen bees prepared to produce ideas without having themselves been active in the hives of service must be avoided.

6 As is done, for example, in W. Richey Hogg, *One World, One Mission*. [New York: Friendship Press, 1960.]

On the other hand, criticism of the ecumenical movement must be thoughtfully examined by professors and students. Is some of the criticism of the ecumenical movement a rationalized nostalgia for the “romance of missions” in the days of “the white man’s burden,” for the days of the exportation of Western Christianity, and even of “the American way of Christ”? This merger has helped to loosen the apron strings by which younger churches were held to the parent body in the West. The way has been further cleared for the uniting of small churches in the non-West. Could it be that, like an anxious mother, parent churches are sometimes against the marriage of their daughters to mates considered unworthy lest they lose some of their loyalty to instructions given to them as children? They may think for themselves!<sup>7</sup>

## F. Our Basic Unity of Christ

The IMC-WCC merger reflects the ecumenical attempt to get into focus those concepts and conditions of Christian life which have become refracted by man’s disobedience to Christ. The organizational unity is not an assurance positive of focus achieved. In this body, just as in denominational and “non-denominational” and “inter-denominational” bodies, men may expend energy in organization and programming as an escape from concentration on Christ. Nevertheless, this merger is a confession and acknowledgement of the unity that the church must find in its head, Christ, if it is to be the church. Such a knitting together requires extreme discipline: the discipline that comes with submission to the one Holy Spirit. We, as sinful human beings, will ever struggle against this discipline, yet must ever submit ourselves to it. Thus it may be said, that the ecumenical aspiration toward unity in the church is a reflection of every Christian’s need for unity with Christ.

A devotional study of our basic unity in Christ, then, becomes an essential concern of every professor of missions as he seeks to communicate the meaning of mission to his students.

*Koinonia*, used in the New Testament for fellowship and unity (Acts 2:42), is used for fellowship with God (1 John 1:3b, 6)<sup>8</sup> and fellowship with Christians (1 John 1:3a, 7). Paul uses it to express fellowship with

7 There has been further criticism that IMC-WCC related churches are sending out fewer missionaries than agencies unrelated to the unity movement. The fact, by the way, that Communism has sent out a larger number of dedicated agents into the world than any missionary group, is no reason to doubt the church but reason enough to rediscover it.

8 Cf. Philo; Mos. 1, 158.

God's Son (1 Corinthians 1:9) and for fellowship with the Holy Spirit (2 Corinthians 13:14).<sup>9</sup> This expression, "fellowship with the Spirit."<sup>10</sup> means to Paul the unity among Christians created by the Spirit. He also uses the same word for a fellowship whose purpose it is to proclaim the Gospel (Philippians 1:5).<sup>11</sup> These passages all say one thing: there must be this common center: God, his Son, his Holy Spirit,<sup>12</sup> which is the uniting factor making *koinonia* possible. But this *koinonia* is made for the purpose of the Gospel, and hence for the fulfillment of God's intent to create *koinonia* in himself (2 Corinthians 5:18ff).

Denial of such fellowship, as an ecumenical fact (regardless of particular organizational expression), would be an effectual denial of the Center and His evangel. This is the concern of the ecumenical mission. As stated by Bishop Newbigin, Director of the Division of World Mission and Evangelism, "The obligation to take the Gospel to the whole world, and the obligation to draw all Christ's people together, both rest on Christ's whole work and are indissolubly connected. Every attempt to separate these tasks violates the wholeness of Christ's ministry to the world."<sup>13</sup>

Contemporary Biblical study of the Christian mission has led to recognition that we belong to one another in the task of reconciling men to Christ. The East Asia Christian Conference stated its concern that fellowship in Christ is necessary if we are going to win men to Christ.<sup>14</sup> Is this not implicit in the urgency that pleads for ecumenical unity? We cannot live toward the non-Christian if we cannot all learn to live with our fellow-Christians in Christ. If this is so, the professor of missions engaged in preparing people for missionary service, must help prepare them to appreciate and seek to work with, not in opposition to, other groups who differ in theological perspective. For, as stated by a special theological commission of the churches at Bessey in July, 1961, "That essential unity of the mission of God's people to the world implies that the church is called to be both wholly committed to its mission – all churches accepting responsibility for participation in it – and also one in its mission – *all*

9 i.e., fellowship brought about by the Holy Spirit, if the genitive here is a subjective genitive or genitive of quality.

10 "participation in the Holy Spirit" RSV : *koinonia pneumatos*.

11 *he koinonia eis to euaggelion*.

12 See 2 Corinthians 6:14.

13 "The Missionary Dimension of the Ecumenical Movement," *op. cit.*, p. 15.

14 "Witnesses Together," *op. cit.*, p. 141.



*churches seeing themselves as the one people of God in their witness to His one purpose for the world.*<sup>15</sup>

The mission professor's own awareness of a universal faith in a universal Lord cannot but strengthen his students' view of the common missionary task, of the whole church. The teaching of missions, then, really begins with an exposition of the essential nature of the church: its unity in Christ for the mission of Christ. Mission springs from that unity and acts toward that unity.<sup>16</sup>

## II. THE INTEGRITY OF MISSIONS AND CHURCH

A second implication of the IMC-WCC merger for the professor of missions is the integrity of mission with church.<sup>17</sup>

As a fellowship of Christians from all parts of the world, the World Council of Churches could never escape the missionary connotation of their fellowship. Many concerned with the mission of the church have hailed this merger as a recognition that the church *is* mission and neither a lateral interest nor a branch of the church. It is an acknowledgement that the church dare not live "as though the work of Christ were limited to us in the churches."<sup>18</sup>

The church of today finds itself in a rapidly changing society that ignores it and challenges its presuppositions. World ecumenical organization is not, and must not be looked upon as, a mutual gathering for security in a hostile world, although it does afford encouragement and inspiration to Christians. It is not, and must not be looked upon as, a self-assertion to a heedless world. Rather, it is a dedication in unity for self-giving mission in Christ. Only as the church stands ready, as a total church of Christ, to consider itself expendable, ready to be crucified, in its daring mission of reconciliation, will it discover for man everywhere the inescapable cohesive power of God's love, and its eternal, universal

---

15 "The Missionary Task of the Church: Theological Reflections," *op. cit.*, p. 15.

See also "Witnesses Together," *op. cit.*, p. 60.

16 An attempt to build up a distinctive denominational theology of missions, incidentally, would be divisive of that unity.

17 This integrity is a fact not dependent on organizational merger, as pointed out at Ghana. See *The Ghana Assembly of the International Missionary Council*, Ronald K. Orchard, ed. [London, Edinburgh House Press, 1958], p. 158.

18 Document 25, Section on Witness, Third Assembly of the World Council of Churches, New Delhi, 1961.

community. This rediscovery of the church is the rediscovery of its marching orders. Those marching orders are its mission. The mission is to communicate with men where they are in a language they understand,<sup>19</sup> with a fellow feeling that becomes one with them in order that they, with the Communicator, might become the community of God.

The fear has been expressed by some that the Commission on World Mission and Evangelism might become simply one of many interests of the world church fellowship. The new constitution of the WCC and the constitution of the Commission on World Mission and Evangelism, purposely integrate functions of the old WCC and the IMC and avoid language that would tend to confirm this fear.<sup>20</sup>

There are at least four major inferences for professors of missions in this expressed integrity of church and mission.

**1. The first inference is seen in its theology of the church.** The early years of the World Council of Churches saw an extensive re-study of the meaning of the church. This led to a deeper realization that church and mission are inseparably one. *The church*, as the body of Christ, *incarnates the mission of Christ*: to reconcile all mankind to God (II Corinthians 5:18). The church does not send (missions) except in that the church is itself sent (mission) into all the world.

It is therefore important to the professor of missions that any presentation of the Christian mission be founded in a clear theological apprehension of the meaning and function of the church.<sup>21</sup>

**2. Consequent to the first, the second inference is seen in a broadened understanding of what mission includes.** The narrow concept of mission as something foreign and distinct from the general life of the local congregation is untenable. If the church incarnates the mission of Christ, then *mission is every activity* of the church that seeks *to carry out the purpose of Christ*.

19 See Section VI Below.

20 See Section I of the amended "Report of the Committee on the Division of World Mission and Evangelism," p. 31, of the Third Assembly of the World Council of Churches, New Delhi, 1961.

21 A new and valuable resource for this study is Johannes Blauw's *The Missionary Nature of the Church*. [New York: McGraw-Hill, 1961]. Also see statement in *The Ghana Assembly*...*op. cit.*, p. 159.

The professor of missions, therefore, will hope to help his student interpret the missionary significance of, and instill the missionary motive in, every activity of his church.<sup>22</sup>

**3. A third inference is seen in a deepened study of the work of the Holy Spirit.** The same Assembly which saw the integration of mission and church also emphasized the work of the Holy Spirit. The Great Commission as variously expressed in the New Testament never was separable from the action of the Spirit. (Cf. Matthew 28:19,20 and 20b; Luke 24:48 and 49; Acts 1:8; John 15:16 and 26, 27. See also Mark 16:15 and 20; Acts 9:5,6 and 17.) The mission and the church began under the guidance and inspiration of the Holy Spirit at Pentecost. The “baptism of the Holy Spirit” received at that time was itself a release for the fulfillment in the nascent church of the commission of Jesus. Hence, may it be said that every aspect of church life that is moved by the Holy Spirit becomes a part of the missionary outreach?<sup>23</sup>

In the study of the Book of Acts and in the beginnings of Christianity the relationship of the Holy Spirit to the Great Commission has been recognized. Yet this relationship has been neglected in the study of the Christian mission today. Many a professor of missions may want to reorganize his basic course to include this recognition of the place in mission of the Holy Spirit. He asks himself and students not only: “What is the significance of the Holy Spirit for Christian mission in Luke-Acts and in Paul’s letters?” but also, “What is the significance of the Holy Spirit and the church’s commission in our time of rapid social change, in communication with modern man and for the developing life, leadership, and expression of younger churches?” It was suggested by one of the participants of the Witness Section at New Delhi that the Holy Spirit always finds new structures for new situations whereby His commission may be fulfilled among a people alert to His leadership.

---

22 See Section V. below.

23 The first letter of John advises Christians to “test the spirits, to see whether they are of God.” “The Spirit of God,” the letter continues, acknowledges “that Jesus Christ has come in the flesh...” (1 John 4:1-2). May we not reverently proceed on this advice to say that among varieties of claims and demonstration for the Holy Spirit this might also be said: that every motion that leads to the fulfillment of the mission purpose of Christ (who has come in the flesh) through his body, the church, is of God? Does this not require a more penetrating study, by all seminarians, professors and student, of the place and leadership of the Holy Spirit in his church?

**4. A fourth inference is seen in the community concept of mission.** The Renaissance-born and Protestant-nourished secularism of the West intensified individualism in Christian missions during “the great century” and after. The reawakened awareness of total church-mission integrity as symbolized in the IMC-WCC merger is that the church is a community-in-mission. That is, *the church is a community of the redeemed who*, having been brought into the fellowship of Christ, thereby discover, realize, and continue that fellowship only as they *move out and through society to restore the unredeemed into the Christ-community*. In other words, the church is only truly the church in so far as it is the living fellowship in outreach.

Dr. Donald McGavran’s studies on church growth, and the church growth studies sponsored by the IMC (now by the CWME of the WCC), as well as older works by Allen, Pickett, and others, furnish resources for study in community witness.

There is much space to be explored in community mission. Rewarding studies could issue from class work perhaps compositely led by various disciplines. Classroom analysis of community life and community witness, and application to local church witness at home and abroad, is suggested. Undoubtedly the nature and pattern of Christian groupings in a secular society have become standardized impediments to actual and total community witness. Church polity and policy developed in an earlier day and planted perforce in many alien societies will need vast re-arrangement before effective community mission will take place.

It is doubtful whether community witness moving into unchristian phases of society could really be effective today in any but a well-accepted ecumenical form.

**5. The merger of the IMC with the WCC and its Department of the Laity recalls to the professor of missions the place of the laity in Christian mission.**

If the church is the people of God as a witnessing community (1 Peter 2:9-10), it is obvious that the place of every layman in that mission has been sadly lost and needs to be recovered.

The professor of missions may help prepare future church workers in his classes not only to understand the place of the laity in the mission of the church, but to train that laity for its apostolate.

For a long time we have been concerned about the orientation of the lay – that is non-ordained – missionary to full mission service. We have varied from requiring divinity training and anthropological orientation for missionaries all the way to sending out lay missionaries without any training in Bible and Christian beliefs, and with little cultural orientation (and there are many such serving in the field today).

We have said much, but done little, since the Second World War, to train laymen who go abroad into non-churched or sparsely churched areas of the world under business, government, defense (unfortunately), or education and service foundation auspices. Instead of such laymen capturing opportunities to witness, or to associate themselves with local church and mission, there has been a tendency for these laymen to become lost to the life of the church under the colonial atmosphere of life abroad.

We scarcely have approached the opportunity, in a new era, of preparing laymen to proceed, on their own, to live in mission situations, earning their own livelihood, as living witnesses to Christ.

We have done little, in missionary education programs at the local church level, to bring members of the congregation into actual mission participation in society.

Because “the major witness of the church is where the laity is doing its daily work,”<sup>24</sup> great concentration in mission teaching needs to be placed on lay instruction in faith and witness.<sup>25</sup>

Finally, there needs to be developed among church congregations the consciousness that we are a witnessing community with a continuing responsibility. Pastor-centered, or purely pastor-led, missionary concern in the local church has often been like the seed sown by the sower among stones.

### III. THE REALITY OF THE CHURCH AROUND THE WORLD

A third implication of the IMC-WCC merger for the professor of mission is the recognition that *there is a church around the world*, with one Lord, a common mission, an equal partnership, a mutual love.

24 *Witnesses Together*, *op. cit.*, p. 121.

25 The Kulal Lumpur report suggests lay training programs for witness in industry, rural life, medical work. *Ibid.*, pp 122ff.

The World Missionary Conference in 1910 regretted the unawareness by most Christians in the West that there was indeed a church where once there had been but “mission fields.” Surely, since then professors of missions have been increasingly introducing that church around the world to their students.

“Missions” is no longer taught as a mission from the church in the West to other parts of the world, but as the mission of God through the church everywhere to the world everywhere. Professors of missions will wish to demonstrate this fact.

Today’s world will not receive any witness that is from one part of the world alone. The IMC-WCC merger is an indicator that consultation between older and “younger” churches will be set within the total concept of world mission, and that even those partnership consultations restricted to parent and daughter churches are antagonistic to the need for total mission today.

There has been increasing growth and maturity of churches in most countries of the world. The fellowship of churches in the WCC, with its direct representation of all churches, meeting on an equal footing, has made even the designations, “Older” and “Younger” Churches, appear unrealistic. The church everywhere today is a minority in a non-Christian society, with maturity and immaturity to be found in its congregations and leadership everywhere.<sup>26</sup>

The professor of missions can illustrate, from World Council of Churches assemblies, former IMC assemblies, and meetings sponsored by the East Asia Christian Council, the All-Africa Christian Conference, and similar groups, the mature proposals and able leadership from many lands coming together in mission concern, in consultation, in joint enterprise.<sup>27</sup>

It is noteworthy that the IMC studies in the life and growth of the younger churches – a great ally to the teaching of missions – are being expanded. Church studies in the West are being planned which will be made by churchmen from the non-West.

---

26 The professor of missions must be careful, however, not to exaggerate the development and maturity of the churches that have grown out of the modern missionary movement. A careful presentation of church facts is sufficient.

27 Indeed, excellent missionary study resources are to be found in the E.A.C.C papers and in those of the earlier Asian conference on the Christian home and family life, on rural life, and on areas of rapid social change.



The professor of missions can help congregations, through his students, to learn from this church around the world. His sources for the study of Christian missions today come not simply from western churchmen, but from African, Asian, and Latin American churchmen. He will want to make the resources from all these spokesmen equally available in the study of universal mission problems and needs today. Western leaders have so long been accustomed to speak to the world church with authority! There will follow a period when some non-Western leaders will speak with criticism, sometimes harsh, even bitter, against western missionary practices. Much of this is merited. Much is due to the failure by some critics to disassociate western missionaries from their resentment against western military and commercial expansion of the past, and some is due to reaction against excessive tutelage from the western church. Professors of missions in the West will do well to expose their students to these criticisms that they may not only learn from them, but also learn the response of grace and love needed in a modern world mission. There must also be the admission that the moral bankruptcy of the Western world requires a shift in the center of gravity for mission from the West.

The professor of missions will see in the IMC-WCC merger indications of new directions in mission toward human need wherever it is found regardless of geographical bias. Perhaps the most important immediate consequence of the IMC-WCC merger is the plan of the Division of World Mission and Evangelism set forth in their "Joint Action for Mission" proposal. This Division proposes surveys of the needs and opportunities confronting the church within certain geographical areas. According to this proposal, churches and missionary agencies would make the study together. Available resources from all the churches and agencies would be examined with a view to their best possible use in meeting the "needs and opportunities." The survey would be followed by consultation of the churches and mission bodies in the area in order to secure "effective redeployment of resources in that area in the light of the agreed goals."<sup>28</sup>

This plan indicates next steps in mission as an act of the total church wherever it is. These joint mission actions will not be conducted by Western churches for small non-Western churches and missions. They will be conducted by local churches (hopefully, all of them)<sup>29</sup> with the assistance of foreign and world ecumenical groups as needed and called for.

28 *Joint Action for Missions*, Division of World Mission and Evangelism, Geneva, February, 1962.

29 The DWME admits that such a survey can be conducted effectively only on the basis of "repentance and reconciliation on the part of all bodies concerned." See above document.



By keeping abreast of such surveys, consultations, and actions as they take place, and communicating them to his students, the professor of missions can graphically help them leap into a consciousness of the world mission of the world church.

He can point out exchange missionary programs that are taking place and that can take place between churches in different countries. His pastors-in-preparation should be able to guide their churches both to give and to receive and to share the responsibility for witness with others at home as well as abroad among the pagan masses in the West as in the non-West. Churches need to be for this increasing pattern of inter-change in missionary personnel from one country to another.

Mission classes must face the meaning of interdependence in Christ's church. They may even search for new ways to express meaningful and joyful fellow-workmanship among the churches. The professor of missions can point to international teams already serving together in the Christian mission. He can point to the increasing number of missionaries from churches in Asia, Latin America and Africa, – and may even describe the hope of many for the day when it will be common practice to appoint missionaries to mission tasks through inter-church consultations purely on the basis of need and the ability to meet that need without other regard to national origin or income. This would necessitate the kind of resource pooling already done in a limited way by a few denominational families. It also would demand a more radical confrontation with the problems of unequal facilities, standards of living, incomes and similar problems involved in international missionary teamwork. A matter of discussion for more than half a century, it is urgent that every Christian worker become aware of these problems and that he share his concern with his fellow-churchmen.

Many professors of missions will be in a position to provide at least limited experience in international church consultation and teamwork, through visiting churchmen from abroad and foreign students in his seminary. Visitors can discuss common church problems with the classes. Students abroad and from home can participate together in mission laboratories and mission workshops in the community.

The orientation of missionary candidates for this new era can never be adequate apart from an international setting in which representatives of many nations spend a period of study, worship, and discussion together.

Christians need one another in their task of mission. The recognition is growing around the world; in the ebb of the Christian

ethos, that, in utter dependence on Christ and as members of his body, the churches need each other, can help one another, can work together around the world (1 Corinthians 12:21).

#### IV. MISSION AND EVANGELISM

A fourth implication of the IMC-WCC merger for the professor of missions is seen in the composition – by title, at least – of the commission that replaces the functions of the IMC: *The Commission on World Mission and Evangelism*. The constitution of the new World Council of Churches declares that one of the functions of this Commission will be “to remind the churches of the ... unfinished evangelistic task and to deepen their sense of missionary obligation.”<sup>30</sup> There is no clear evidence that the full connotation of that title is yet clear to anyone. There remains a Department of Evangelism under the Division of Studies of the WCC. In Commission discussions the word “evangelism” is used, sometimes, interchangeably with the word “missions.” At other times it is considered in its narrower sense as a stimulation to spiritual reawakening in the local congregation. When used in that sense the Commission offers the services of the Division of World Mission and Evangelism as needed.<sup>31</sup>

There are implications in the title, however, for the total mission and so for the teaching of mission. There is space, in this paper, to mention only two.

1. The merged IMC-WCC, in the title of its new commission, appears to recognize *the oneness of mission and evangelism*. The mission of the church is to proclaim the gospel. Evangelism within a church and mission beyond the church are inseparable. A revival of spiritual life and faith is not genuine if it does not awaken the church both to missionary interest and to missionary action in the community and out to the ends of the earth. Mission is not genuine if it is not the expression of love to all society by the “community of the Gospel.”

A professor of missions, therefore, in teaching missions cannot avoid this twofold relationship of mission and evangelism.

The professor of missions will teach the *evangelism of mission*. He will want to convey to his students an awareness that the outreach of the church is not effective if it does not stimulate growth, any more than are the hanging roots of the banyan attaining their object unless they

30 Art. VI, Sec. 3, pt. ii.

31 See Constitution of Commission on World Mission and Evangelism, V (v).

reach the ground and become rooted. This means a) to win people to Christ, and to form new congregations in Christ, is not a fully live mission unless it thereby transplants concern in the new Christian and in the new congregation to encircle with the reconciling love of Christ his neighbor, near and far; b) by the same token, educational, medical, and other types of compassionate service, although always unconditioned, are never fully mission if they do not infect some of those helped with the same Christ-driven compassion to help others.

The professor of missions will also teach the *mission of evangelism*. Missionary education in the local church is quite incomplete unless it affords, or is associated with, the experience of Christian witness, outreach of fellowship, and service by members of the local congregation.

2. *Evangelism is, in its proper function, the communication of the life of faith in Christ.* Communication requires a solidarity with those addressed, an understanding of their mental environment, and the use of an idiom they understand.

The professor of missions is concerned that his students learn to communicate the gospel whether it be as a messenger in a burgeoning city of East Africa, transmitting the life of faith in Christ in a tribal tongue to the changing needs of its uprooted citizens, or as a messenger in the American inner city speaking to the needs of its Citizens whose English vocabulary is divorced from all conception of Christian meanings. Geographical areas and social needs may differ: the communication concern is the same, and basic to mission.

A vital missionary part of *any* Christian worker's training is the ability to know what he is saying according to the mental translation of his hearers. This requires a discipline in patient, alert, sympathetic listening on his part.<sup>32</sup>

## V. THE RELATEDNESS OF MISSION TO EVERY PHASE OF CHURCH EXPRESSION

A fifth implication of the IMC-WCC merger for professors of missions is *the relatedness of mission to every expression of church life*.

The merger has related to the IMC concerns with the WCC Division of Studies, its Division of Ecumenical Action, Interchurch Aid, Refugee Service, and its Commission of the Churches on International

32 See Section VI below.

Affairs. All of these correspond to long-standing concerns of the IMC whose activities greatly overlapped, and needed coalescing, with the activities of the WCC. It is quite proper, therefore, that the WCC studies on faith and order, on the laity, and on social change would be integrally related to the Division of World Mission and Evangelism.

Is this not typical of the overlapping of the concerns taught by the professor of missions and those of all seminary disciplines? Mission, in its witnessing, teaching, and service functions, is the universal responsibility of every area of church life reaching into all society.

Every student Christian worker must be allowed to see every aspect of his training in the context of the mission of the church.

Church History includes a study of the motive, methods, approaches, reception, reaction, and environmental conditioning of church expansion. The theology of church and mission is basic to Christian faith. Throughout the message of the Bible runs the thread that develops into the Commission to proclaim the Gospel to the world. Social and practical courses are weakened if they are not taught in a world setting and a mission context. The meaning of Christian Mission is rootedly related to the meaning of a healthy mind and a whole society.

If mission inheres in every aspect of the church's life and is pertinent to every discipline in the seminary, how can this fact be implemented in the curriculum for the student preparing for Christian service in the church? There is no single answer to the question. Discussion on this matter has been going on since the work of Commission VI of the World Missionary Conference in Edinburgh in 1910. All current discussions have benefited by O. G. Myklebust's two-volume *The Study of Missions in Theological Education*. There will not be space in this paper to analyze seriously this significant implication of the IMC-WCC merger. A few suggestions may be made:

- a) The missions professor will in his courses or in his one basic course – attempt to indicate this total relatedness. This is a frustrating task at which many professors of missions labor.
- b) The missions professor may be invited by various departments to contribute lectures in their courses, as for example, in Theology on “the theology of mission.”

c) The missions professor may be considered primarily a missions scholar on the faculty who is used as resource person in both academic courses and extracurricular programs.

d) The missions professor may teach compositely with other faculty members. Missionary and Christian Education, Church History and Missionary Expansion, Theology of Church and Mission, are only three of several possibilities.

e) The missions professor may, with colleagues in other departments (e.g., Evangelism, Social Ethics, Social Group Work), discuss, and work out laboratory programs, using community contacts.

f) A comprehensive seminar may be planned for the middle or final seminary year. This seminar should seek to bring all the disciplines together in the context of missions. It could be taught compositely.

Whatever his teaching program may be, a professor of missions will not want to miss the resources of the various agencies of the new World Council of Churches, for these sum up, and represent, much of the thought and activity of the Christian mission around the world. The IMC-WCC merged in part to coalesce their overlapping functions. Such overlapping, however, is also increasing among the various boards or agencies within denominations. Agencies of the denomination in evangelism, in education, in social concerns, are taking in a worldview that overlaps or cooperates with church mission agencies. All of these, as well as other world church agencies, like the YMCA and Bible societies, provide resources for the professor of missions in his teaching today.

## VI. MISSIONS AND HUMAN SOLIDARITY

The sixth implication of the IMC-WCC merger for professors of missions is the urgency *to communicate to man the Christian message* so that he understands its *relevance to his total life-situation*.

At New Delhi the report of the Section on Witness said: "We call upon our churches to demonstrate in deed and not in word only, a

*new solidarity with all men* of every nation, class, color and faith, without distinction.”<sup>33</sup>

There was painful awareness at the Third Assembly that the Christian message seems irrelevant to millions caught in the pressures of social change. Professors of missions can transmit this concern in the classroom to their students of missions.

It can be said then that the teaching of mission calls for *the reassertion of human solidarity in Christ*. The barriers, within the church, between nation and nation, race and race, class and class, as well as between the church and outside society, between the Christian and the non-Christian, minimize in a devastating way the effectiveness of Christian mission. It was, indeed, its division-shattering solidarity with men which was one of the great appeals of the early church. Said the conference at New Delhi, “We have lost the sense of urgency in witness because we have tried to escape from the solidarity Christ has established with our neighbor and our brother of every class and color, creed, and tongue. In penitence, we have sought the Spirit to lead us again into the truth that is Jesus Christ. We have tried to hear what the Spirit is saying to the churches.”<sup>34</sup>

The teaching of mission calls for *the recognition of rapid social change*. If the gospel message is universal, then its message must be adjusted to speak to man where he is, and not where he might have been yesterday. It must be recognized that the cultural environment of the West in which the modern missionary movement matured and organized itself is now in dissolution. Any attempt by “missions,” in the name of Christ and the church, to preserve the cultural milieu, and the international and interracial context in which the Christian mission grew in the great century is foredoomed. The church is not “sent” into the world to reconcile it to “Westernism,” to capitalism, to traditional Protestantism, or to the twentieth century, but to God in Christ. The world, pled the Asian Christians at Kuala Lumpur,<sup>35</sup> must see the witness of a universal church, not of a Western church.

The professor of missions will want his students to think through the relevance of the Christian message in turbulent society. Even the anthropological orientation given to mission candidates must be guarded

---

33 Section Paper 25, Section on Witness, Third Assembly of the WCC, New Delhi, p. 2. Italics mine.

34 *Ibid.*, p. 1.

35 *Witnesses Together*, *op. cit.*, pp. 49; 58.

against a tendency to provincialism. It too often assumes a static pre-western society abroad on the one hand and a rather static westernism on the other. If the “non-western world” is impatient with the Christian’s failure to understand and appreciate the culture of its past, it is also impatient with the past. While we seek to demythologize the Christian message from its western context, we must be aware of its remythologization in its new environment.

The world must see the ambassadors of Christ working together – not in competition – to meet man’s needs where he is – not where the institution was built some time ago. The professor of missions and the Christian workers who go from his classes need not feel impelled to direct Christian attention, money, and personnel into the cavernous maws of missionary institutions established as outposts of mercy by a denominational empire. Attention rather should be directed to the flux of social change in terms of man’s need from ever-shifting contexts. Modern mission teaching must prepare the church for alert, commando teams for service and witness. It must not be taught in terms of great institutions. The institutional investment of the days of Western missionary expansion must be considered readily expendable.<sup>36</sup>

The ambassadors of Christ must be taught to speak words that men in the storm can quickly understand and apply.

The world must be conscious of the ambassadors of Christ living alongside of them in a divine love that reaches their loneliness.

The teaching of mission needs to echo the call to the *apostleship of every believer in his daily place of work.*

Instead of an organization man representing one organization for mission “back home,” the ambassador of Christ must be prepared to infiltrate society, to be a colonist of heaven, accepting citizenship with his comrades on earth that he might be the means for winning them into the universal community of God’s love in Christ.

Hence, as the professor of missions teaches Christian mission, he is conscious that each of his students, as a Christian, must thereby be a missionary. And as a missionary each must learn to enter into the common experiences of man. The church has become an insulated refuge from society. It was never intended to be such nor can it be, if it is truly the body of Christ. Like him who had no place to lay his head, the church

36 See World Council of Churches Division of Studies BULLETIN, VII, 2, p. 16.



must mingle with, live with, communicate daily with “publican and sinner,” having the living presence of the Father as its sanctuary.

The teaching of missions needs to help students explore possibilities for a more vivid, immediate, communication with man in society. The professor of missions will want each student to learn sympathetically the religious, social, ideological and total cultural environment of the people he serves. Thus can he better understand their translation of his message. He will want each to associate with, and listen to, those to whom he ministers until he understands their vocabulary, their framework of reference, their emotional and thought life.

Ours is a universal message, speaking to universal need regardless of, man-made boundaries. Ours is an eternal message that is therefore relevant to man in every time.

Ours is a message to everyman because it is God’s message to all men.

## CONCLUSION

The fundamental significance for professors of missions in the IMC-WCC merger is the love of Christ which constrained it (2 Corinthians 5:14). The IMC-WCC merger has symbolized what the church really is. It is God’s bringing us together in love in order to send us out in love in order to bring all mankind together in Him who is love. It is the centripetal and centrifugal action of love: instant, continuous, and inter-acting.

“And over all these put on love which completes them and fastens them all together,” wrote Paul (Colossians 3:14; Goodspeed). “And the peace of Christ rule in your hearts to which also you are called in one body,” (Colossians 3:15).

Whether organized, or unorganized, His love is the foundation of Christian unity in mission, the cohesion of effective service in mission. It is itself the witness in our mission.

It is His love which is the uniting content of mission, which integrates the life of the church in mission, which is the cause of that church around the world with its common mission to everyone who knows not Christ’s love; which is, then, the evangel of mission, the very expression of Christian life, the only communication that breaks down the barriers between man and man.

It is this love of Christ that we, above all, would teach. For it is His love that compels our mission; it is His love which is our mission; and it is His love which fulfills the purpose of our mission: the community of His love.

There is one Christ who gives one commission to all. Our commitment to him, if true, will be compelled by his love which can, by his very nature, create but one community, one *koinonia*.

To teach missions is to teach this love, to inspire response to it, to lead in prayer for it. To teach missions is to transmit to our students the holy emprise that moved the men and women at Pentecost and the men and women at New Delhi, with whom we can declare:

“We confess Jesus Christ, Saviour of men and the light of the world;

Together we accept this command;

We commit ourselves anew to bear witness to him among men;

We offer ourselves to serve all men in love, that love which he alone imparts;

We accept afresh our calling to make visible our unity in him; We pray for the gift of the Holy Spirit for our task.”<sup>37</sup>



## First Fruits

THE AMERICAN OPEN PRESS OF ASBURY SEMINARY

---

37 From the closing service, Third Assembly of the World Council of Churches, New Delhi, December 5, 1961.

---

**APM**

---

**The Theology of the World  
Apostolate: Common  
Ground for Protestant-  
Catholic Consideration**

*7th Biennial Meeting*  
*Easter Baptist Theological Seminary*  
*Philadelphia*  
*First Fruits*  
*June 8-9, 1964*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## Introduction

---

Because of a growing demand from all kinds of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the Proceedings of the biennial meetings of The Association of Professors of Missions in the United States and Canada. Proceedings of the first three biennial meetings (1952, 1954, 1956) are not available. The Proceedings of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'"), and the Seventh Biennial Meeting (this volume) are available at \$3.00 per copy. The Proceedings of the Fifth Biennial Meeting (Richmond, Va., 1960) were published as a book: *Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette*, edited by Wilber C. Harr [New York: Harper & Brothers, 1962. 310 pp. \$5.00].

As will be noted from the program, there were two papers on the same subject, "The Theology of the World Apostolate," one by a Roman Catholic and one by a Protestant. Then there were two discussion sessions, against the background of the papers, on the theme "Common Ground for Protestant-Catholic Consideration." These discussion sessions were led, respectively, by The Reverend John J. Considine, M.M., Director of the Latin America Bureau of the National Catholic Welfare Conference, and Doctor Roswell Barnes, Executive Secretary of the U.S. Conference of the World Council of Churches. The plan was to make a tape recording of the discussions and publish at least a summary of them in these *Proceedings*. However, they did not get recorded and we have no other records from which to supply such a summary.

The Association is grateful indeed to all participants in the 1964 Program, especially to those who read papers or led discussion sessions, and to the Eastern Baptist Theological Seminary for serving as host to the Seventh Biennial Meeting.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Herbert C. Jackson  
Secretary, 1964-66

## The Theology of the World Apostolate

*Ronan Hoffman*  
*OFM Conv.*

Since you have graciously permitted me to open this dialogue between Protestant and Catholic professors of missions on the subject of mission theology, it seems appropriate to begin with a brief review of the development of the subject to date within Catholic circles. We will then indicate some of the factors, which are favorable to the further development of the topic today, and finally will offer some observations for joint effort in future elaborations of this part of theology.

In the past Catholic missiology has been concerned generally with historical, juridical, and methodological questions rather than with theological matters relating to the worldwide apostolate. There are many reasons for this, but perhaps the fundamental reason for the lack of a theology of the mission of the Church was the separation for many centuries between the ideas, "Church" and "mission." This was not true, of course, in the first few centuries. The missionary nature of the Church was clearly recognized and understood by all, both in principle and in action. This conscious recognition of the missionary character of the Church appears not only in historical accounts of the activity of the early Church but also in the doctrinal writings of the Fathers, although without any particular stress, since they no doubt did not consider it necessary to emphasize a truth or obligation so well understood and practiced by all.

From the fifth century on, however, this sense of mission became gradually lessened on the part of the general membership of the Church, including the bishops, the clergy assigned to particular dioceses and parishes, and the laity. Further missionary expansion of the Church became more and more the work of the religious orders: first, the Benedictine monks, then the Franciscans and Dominicans, and still later by numerous other religious orders. This resulted in a kind of dichotomy between the Church,

which was located in Europe, and the missions, which as time went on were identified with the work of propagating the Christian faith outside Europe. Since only a minor part of the Catholic Church was engaged in foreign mission activity, it came to be regarded as a minor activity of the Church. There was lacking any explicit expression of the inseparable bond between Church and mission; rather, the two were separated both in thought and in practice. This situation, so unlike that in the early Church, has prevailed until this century.

Ecclesiology as a formal discipline and the modern worldwide mission era of the Catholic Church were nearly contemporaneous in origin, both beginning around the early sixteenth century. They developed, however, in almost complete isolation from one another. Catholic theologians were mainly concerned with theological matters being called into question by the Protestant Reformers, and these matters concerned the Church in Europe only. Missionary activity outside Europe was not a point of contention between Catholics and Protestants in the sixteenth century, and so it was ignored in the development of ecclesiology. As a result, the missions have been missing from Catholic theology books on the Church until very recent years. The only major dogmatic work, which contained a treatment of the mission apostolate in the entire history of Catholic theological literature, is that of Cardinal Brancati de Laurea in a work he published in 1673. Under the heading of the virtue of faith, Brancati devoted three chapters to the propagation of the Christian faith through missionaries and how they ought to carry out their mission. Unfortunately, his example was not followed by other theologians, and so mission matters did not enter into the main current of theological discussion and teaching.

Developments in Catholic ecclesiastical studies within the past century have helped to set the stage for a recognition of the need of a more dynamic theology, indeed of a missionary theology, and it will be useful to note them briefly. Ecclesiology has become much more vital, due in large part to the renewed interest in the doctrine of the Church as the Mystical Body of Christ. This Pauline doctrine was well known during the apostolic and patristic periods, but fell into gradual disuse in the early Middle Ages. Its revival in this century is very significant, for consideration of the Church as the living Body of the Redeemer, and the faithful as living members of that Body, presents an image of the Church, which is vital and dynamic. Ever since the Reformation, Catholic ecclesiologists have generally depicted the Church under images which are static, such as an edifice built upon a foundation stone, the kingdom of God in a quasi-imperialistic sense, the house of the Lord set on the top of a mountain,



and so on. A polemical and apologetical attitude dictated the choice of such images, and this has been disadvantageous from the missionary point of view. To portray the Church as a house built upon solid rock certainly suggests endurance and stability, but it obscures the interior and vital dynamism characteristic of the Church, as seen in its early history and indeed in present history.

More recently. Catholic theologians have begun to employ such dynamic images as the “People of God” or the “Family of God.” Such images afford the opportunity of seeing the Church as a people who are to proclaim the exploits of the God who has called them out of darkness into His marvelous light (1 Peter 2:9). They help to convey the notion that the Church is not so much a “thing,” as it is a divinely constituted society of dynamic, vibrant, living human beings called by God to collaborate with Him in proclaiming Him, His teachings, His deeds to all mankind until the end of time.

Also in the field of ecclesiology, modern theology began to break with that tradition which considered principally the quantitative aspect of the Church’s catholicity or universality (geographical extension and numerical increase of adherents) and began to pay more attention to its qualitative aspect, which concerns a more spiritual, and therefore more dynamic, universalism. The recent development of a theology of the laity stresses their active role in the Church’s mission, which is now being seen also in a much broader scope. The rise of modern social problems led to the creation of a social teaching of the Church, which has brought out an awareness of the importance of terrestrial realities in the life of man and in the mission of the Church to bring man a more abundant life. A renewed missionary effort occasioned the beginnings of missiology to study this manifest expression of the dynamic universality of the Church.

The worldwide spread of the Church and the problems involved in its confrontation with many and rapidly changing cultures have forced Catholic theologians to consider the relationship between culture and the Church’s universality. Finally, biblical, catechetical, and liturgical researches have contributed towards a more complete understanding of the dynamic missionary nature of the Church. Some of these developments have been integrated with one another, though not all. Missiology, for example, is still a little known and little appreciated discipline in Catholic theological circles, though there are signs, especially in Europe, that some of the more outstanding theologians are taking it into account. There is the prospect of a more dynamic or missionary theology, as these separate developments became more complete and are integrated with one another.

The beginning of Catholic mission theology proper, however, was quite apart from the above developments. One of the pioneer Catholic missiologists, Joseph Schmidlin, was the first to attempt to organize a dogmatic treatment of the missions. He extracted from general theology those truths capable of illustrating the mission question. Thus, he selected such questions as the unity and personality of God, the salvific will of God and the universality of salvation, the necessity of baptism, of faith, and of the Church for salvation, and finally the relation of the missions to Christian eschatology.

Since he was a historian, Schmidlin quite naturally approached the formulation of mission theology after the manner of a historian, employing a methodology more proper to history than to theology. He merely rearranged and regrouped selected questions from general dogma, but at the expense of any bond of evident connection with one another or with the mission apostolate. His work amounts to an anthology of those Christian truths; which are more closely related to the mission apostolate. Although it was insufficient, he began an avenue of investigation, which was to be taken up later by others.

Much more important is the work of the Belgian Jesuit missiologist, Pierre Charles. In his *Dossiers de l'action missionnaire*, published in 1938, Charles concluded that the specific objective of the mission apostolate is the establishment of the visible Church in those regions where it does not yet exist. This concept of the *implantation Ecclesiae* led to a veritable revolution in Catholic missionary thinking. The dominant idea of the purpose of missions had been expressed for centuries in terms of preaching the Gospel and the propagation of the Christian faith among non-Christians, and the conversion and salvation of their souls. Consequently, "Charles' theory" (as it became known) of the establishment of the Church found acceptance only slowly and after much discussion.

Although this simple yet profound concept has many ramifications and advantages over previous conceptions of the purpose of the mission apostolate, and although it stands in need of review today as a result of further developments within the life of the Church, I merely wish to point out here its importance in bringing together for the first time in Catholic circles the ideas of "Church" and "mission." It was the prelude to an understanding of their intimate relationship. Catholic thinkers have come to recognize that the only correct manner of conceiving of missionary action is in terms of the Church, and likewise to realize the essentially missionary character of the Church. This understanding and recognition has grown within recent decades. The mystery of the Church has come to

receive more and more synthesis in mission theology, so that today it can be said to be of capital importance as the key concept. Missiology and ecclesiology are beginning to converge towards each other – and quite properly – thus helping to develop a more dynamic outlook upon the nature of the Church and its universal mission to all mankind.

It would take more time than we have here at present to go into all the various attempts of other Catholic scholars to elaborate a mission theology. On the one hand, they have different starting points, or points of departure; some beginning with the mandate of Christ to preach the Gospel to all nations, others going back to the incarnation of Christ, still others tracing missionary action back to the Trinity. Moreover, they develop along different lines, some elaborating the missionary thought in the doctrine of the Mystical Body, others preferring to work with such concepts as “the People of God.” Some are concerned only with particular questions, such as the theological aspects of the incarnation of Christianity in non-Western cultures, or of bringing out the urgency of missionary action in the light of the Second Coming of the Lord. Yet, despite these variations in matters of approach and development, all the authors have this one thing in common: they deal with missionary activity in an ecclesial context and view it as an essential and vital activity of the Church and of all its members.

As yet, there have not been many ecclesiologists among those writing on mission theology. On the positive side, however, it can be said that a few have taken account of the missions in their writings. In length this ranges from a few pages to entire chapters of books. There is then the small beginnings of missionary recognition by Catholic ecclesiologists, although it must be admitted that there is no major trend in that direction as yet.

One hopeful sign occurred at the second session of the Vatican Council in September of 1963. During the first week of discussion of the schema on “The Nature of the Church,” a number of cardinals and bishops rose to complain that the schema did not sufficiently express the essentially missionary nature of the Church, and they demanded an explicit and emphatic statement of this in the schema. As Cardinal Suenens of Belgium pointed out, it is impossible to speak of the Church even in a general way without explicitly stating that the missionary character belongs to her essence. In order to appreciate the historical significance of this seemingly small demand, it is necessary to recall that no General Council of the Catholic Church has ever taken up the topic of her missionary action. Consequently, this can be of great importance ultimately in providing the

proper orientation for the conception of, the study of, and the teaching of, the missionary nature of the Church, so that all may know and understand that the Church is essentially missionary.

It is interesting, and indeed intriguing, that there has also been an increasing awareness of the intimate connection between “Church” and “mission” in Protestant circles, even if for different reasons. I am referring, of course, to all those factors, which led to the merger of the International Missionary Council and the World Council of Churches. This parallel and contemporaneous understanding of the inseparability of Church and mission makes one wonder what, if any, relationship there is in the identical discovery on the part of both Protestants and Catholics. There may be many, of which we are quite unaware and which would be useful to know. Even though our approaches to a deeper understanding of both Church and mission have been different, still we have both come to recognize the importance of the Church for mission theology. It is ironical that, while we are probably closely united in agreement on this point, it is precisely the concept of “Church” which most widely separates us.

No doubt we agree that the Church is essentially missionary, even that the Church is *the* mission in a certain sense, and that this mission is universal. On the other hand, we are not in complete agreement on the nature of the Church. Discussion of this question directly and immediately pertains to ecclesiologists. Never the less, it seems to me that we professors of missions might well play a supplementary role in this Protestant-Catholic dialogue.

Ecumenism, as you well know, is intimately bound up with mission activity. Indeed, it was once stated that when Christian unity is achieved throughout the Christian world, it will probably be a direct result of foreign missions. Most Catholic theologians, as I have pointed out, have in the past had little interest in mission matters, and presumably a somewhat similar situation has existed among Protestants. This being the case, then it devolves upon professors of missions not only to establish a dialogue among themselves but also with ecclesiologists in ecumenical discussions. In fact, it appears to me that we have a responsibility to undertake such a dialogue, and that is the reason I am so delighted to participate in this convention of the Association of Professors of Missions. What is God forcing us to do today? And together? Why? We must seek the answers to these questions.

Certainly, one of the fundamental, and most difficult, questions facing all Christians today concerns the nature of the Church. Now there

are two ways of coming to know and understand better this mystery. One is the scriptural approach, looking to the Bible for our knowledge of the Church as God has revealed it to us. Another way is to look to the activity of the Church as it carries out its mission in the world. Thus, the early Church became aware of its universal mission from the fact of its spread throughout the Roman world and among all classes of men, rather than learning this from the scriptures, even though it is contained therein. Since the operation of a being follows upon the nature of that being, we can come to a knowledge of its nature by studying its operation. Studying the Church in action, in and throughout the modern world by means of its members, can tell us something about its nature that we cannot get from the Bible, for the circumstances and conditions of modern society are not depicted in it.

We are all aware that the mission of the Church has become much more complex and complicated in modern times; through study of the worldwide missionary activity of the Church today we can arrive at a more thorough understanding of the missionary nature of the Church. This study, obviously, pertains to professors of missions. What is the mission concretely in the different continental areas of the world? We professors of mission can help to answer this question and, in doing so, we can perhaps shed valuable light upon the mysterious nature of the Church. This implies that we study not "Protestant missions" or "Catholic missions" separately, not even consecutively, but that we study "the Christian missions" together in a comparative manner. Only through a study such as this will we become aware of possible relationships which may have been hidden from our eyes simply because we have not made such a comparative study. Some authors do, of course, include both Catholic and Protestant missions in their writings, but what I am referring to is not only the inclusion of both in our study and teaching programs but a study of their inter-relationships, not only from the point of view of methodology but from that of theology.

Let me explain in a little more detail. The modern mission has become more universal, not merely in a geographical or ethnological way by reaching out to men of all races throughout the world, but also in its scope. Once concerned principally with the propagation of the Gospel and the salvation of souls, it now includes a vast social and civilizing aspect in order to assist in the gigantic task of developing the world's peoples and their social and economic conditions. The mission is not merely directed to disembodied souls, as it were, but embraces all of man's life and activity, both in his private and family life, as well as in his public and social life, in all that concerns the attainment of his last end. Regarded from this point of view, the Church presents itself as that society of men who, under the

influence of divine grace, are truly the leaven in the mass of human society, inspiring, uplifting, and developing ever-greater social responsibility among men for peace and order in the world. This is “missionary,” not in the sense of proselytizing, as was the traditional view, but in the sense that collaborating in laying a solid foundation for society also pertains to the general mission of the Church, or of the People of God.

Furthermore, the universal nature of the mission requires its extension not only to men and their societies, but indeed to all created nature. The redemption of Christ embraces all men and all things; this is a basic point in the theology of St. Paul. In carrying out her redemptive mission, the Church must respect all human and cultural values, because God willed to restore all things in Christ, both those in heaven and on earth. All good things of the earth, all cultures – from the more simple, primitive to the complex, and scientific – are subject to the uplifting action of the Church’s mission. This cultural mission, like the social mission, is likewise very vast.

Now, it appears that we can and do agree on many matters related to the social and cultural mission of the Church. More and more in the past few years we have seen Catholic and Protestant missionaries seeking areas of agreement in these aspects of the mission. This is important for theological considerations, for it means that, in agreeing on the manner in which the Church ought to act in the face of social problems, we are agreeing to that extent at least on certain aspects of her nature. In effect, we are saying that the Church ought to act in this manner because of its intrinsic nature. Now professors of missions, alert to the concrete historical realities of missionary work, enjoy a more advantageous position for discovering these points of agreement on the nature of the Church as seen in operation today, than do most theologians working with their traditional methods and tools. There seem to be many opportunities for fruitful collaboration, and more today than ever before.

In the foregoing I have stressed the close connection between mission science and ecclesiology. The latter, however, is not the only part of theology with which we must be concerned. A complete theology of mission would include 1) some of the contents of our traditional theology without further elaboration, i.e., that which is of immediate application to the mission and has been sufficiently developed by theologians in the past, e.g., the necessity of grace, of baptism, of the Church; 2) some of the contents of traditional theology but with some further elaboration, i.e., that which is of missionary application but has not been sufficiently developed, or at least not with the right method, e.g., the universal salvific will of God



presented within the framework of salvation history, thus showing the progressive manifestation and realization of this will from the beginning down to the present day; 3) new matters, which were not discussed by past theologians, e.g., the theological nature of missionary action, its finality, the theology of missionary accommodation to other cultures, the relation between secular history and salvation history in the light of modern world conditions.

The structuring of a true theology of mission is not yet an accomplished fact, for its development has been up to now mainly of a fragmentary character. Charles indicated the direction and furnished a schema for it and the themes to be developed in his *Dossiers*. He merely pointed out some topics and subjects to be studied, but he did not explore them in depth. Charles stated that a theology of mission will not be complete and satisfactory save on condition of following a rigorous theological method, i.e., the classical and Scholastic method of employing the four causes: material, formal, efficient, and final. This method has the merit of grouping logically the questions which depend upon the concept of mission, not by chance or by caprice, but by a treatment according to the order of their dependence, more or less direct, on this fundamental concept. Nothing could be more simple or more orderly.

When Charles enumerated the questions destined to form the framework of such a treatise, he pointed out that none of these questions are developed in general theology and that all are strictly subordinated to the formal object of mission theology, as he formulated it: the establishment of the Church. As he saw it, the problems studied by traditional theology should be left aside; thus, besides excluding the problem of the salvation of non-Christians, he also excluded the question of the universality of the Church and its necessity.

Others have felt, however, that it is useful to treat these questions in relation to the mission apostolate and not simply pass over them in silence. There are a number of questions, they say, which are closely related to the mission apostolate and might be studied with profit if this were undertaken from a missiological point of view. Thus, there are certain lacunae in Charles' scheme. Granted that he made considerable progress over Schmidlin, still he did not utter the last word on a schema of a theology of mission. Some theologians after Charles have considered it quite proper to re-examine the various theses which are studied in general theology and developed at length, as long as they are considered in their relation to the mission. No doubt this could be fruitful, either because they have been touched on only lightly by the authors, or because they have



been studied (even in depth) with a different attitude and mentality, which did not include the problems of the mission apostolate.

Aside from the problems involved in the development of mission theology, there are the problems involved in bringing the mission apostolate into the teaching of theology. Most theology courses give hardly any notice to mission theology. What is the best method of incorporating the mission apostolate into the theology curriculum? Should a comprehensive mycological section be developed and integrated into the treatise on the Church, or would it be better to develop in each part of theology the points which have a universal or missionary significance?

This question was discussed by some Catholic theologians in the Netherlands in 1958. Some of the theologians disapproved of simply introducing disparate mission concepts into the course of dogmatic theology. The specific problems of the missions are so complex, they argued, that a separate handling of missiological questions is called for, if the students tire to gain any real insight into them. Otherwise, a few useful remarks might be made about the mission apostolate, but the heart of the problem would be left untouched. The proper place for treating these questions, they said, is in connection with the treatise on the Church.

Others noted that, while there is no doubt that the treatise on the Church is the place where the missions ought to be discussed, nevertheless the theological foundation of the missions as an essential aspect of the life of the Church is also to be seen in the revelation of the one true God, in our knowledge of the salvific will of God, in the universal mission of Christ, and so on. Moreover, just as exegesis and biblical theology must be taught as a part of the curriculum without thereby aiming at the training of professional exegetes, in the same manner the theology of missions should be taught without thereby aiming at the training of professional missiologists. To do less would be to continue the erroneous impression that the missions are of secondary importance, whereas in reality they pertain to the essence of the Church's apostolate.

There are, therefore, good arguments for treating those questions having a mission significance in each part of theology. In addition, it affords the opportunity of presenting missionary ideas repeatedly to theological students – a not insignificant pedagogical advantage. Consequently, although the Dutch theologians were convinced that the theological problems pertaining to the missions are important enough to demand a place of their own in the teaching of dogmatic theology, they did not insist upon the formation of a separate treatise on the theology of

the missions, as did Charles. Lack of time for such an enterprise and the absence of competent specialists make it very difficult to do. Moreover, if the missionary aspects of Christianity were given full attention at the time they customarily appear in the course of the theological studies, there will be a better chance of success in fostering a stronger and more solidly founded missionary spirit among all theological students, which is certainly an important objective.

I am sure that we are in accord on the desirability and the necessity of developing mission theology. In my opinion, nothing will offer greater hope for the cause of the missions than its development. It is to theology that the worldwide mission apostolate must look in order to ascertain the definite meaning of "mission," of the material, formal, efficient, and final causes of the missions, and for those principles, which ought to regulate both missionary activity and missionary publicity. The modern mission apostolate desperately needs the help of theology for the solution to many vexing questions. This will not require a "new theology," but it will require a new look at theology from the missiological point of view, in order to find relationships hitherto hidden from sight, which will lead to the progress of both theology and the mission apostolate.

The mission apostolate has need of many other sciences as well, such as anthropology, sociology, economics, and others. Nevertheless, the priority of theology must be stressed, because the mission apostolate depends not on the will of man, but on the will of God. Therefore, it pertains to theology to determine its principles and to measure the legitimacy of methodology that is to be followed in missionary practice. It is necessary to stress the priority of theology if error is to be avoided, for the activities of the mission apostolate touch on other fields of interest. If one neglects the normative character of theology, there is danger of being submerged in these other fields. If major consideration is given to what is proper to these other interests in such a way as to dominate the approach to the subject, then the character of the subject will be changed. No one will question the need of applying social science to the solution of the problems facing human beings in the mission regions of the world. What requires at least equal or even greater stress is the absolute need of theological guidance and direction both for a proper conception of the Church's mission apostolate and for the proper determination of mission methods.

The theology of the worldwide mission apostolate is in itself so complicated and such a broad subject that it might well discourage most men from wrestling with it, let alone getting involved in ecumenical considerations of the subject. Yet, it appears to me that studying it and

developing it, together, is imperative, and that the effort must be made regardless of the size of the difficulties involved. In order to make possible future collaboration by Protestant and Catholic professors of missions, the subject must be limited to manageable proportions. I should like to suggest the general subject of Christian universalism, both because of its missionary and its ecumenical implications. A fuller study and mutual understanding of this by all might be profitable. On the one hand, the concept of universalism is the fundamental basis for the mission apostolate. It is because of the universality of the redemption by Christ that we feel the obligation to spread the Gospel of Christ to all men; this is its missionary aspect. On the other hand, the idea of universalism implies a certain unity; this is its ecumenical aspect. Could we not study this together in order to reach a deeper understanding of both of these aspects, and the connection between the two? It must be admitted that in the past there was often a certain spirit of competition implicit in our mission work. To day, however, the mission is being regarded in Catholic circles not as a competitive contest for souls but in terms of Christian witness and service being offered to men and communities, leaving it to God to determine whether or not this will result in conversions here and now or rather in the transformation of the social climate. I am happy to report that leading Catholic missiologists are fostering the ecumenical spirit and are promoting mutual understanding among all Christians.

Since the revelation of God regarding the universal redemption of mankind is contained in the Bible, we must seek in it together the idea of universalism. One cannot deny that there is in the Old Testament a pact, which is essentially particularistic, for God segregated the people of Israel, manifested Himself and His revelation to them, gave His promises to them, and made a pact with Abraham, the father of the Jewish people. Nevertheless, this juridical pact of God with them did not exclude a teleological universalism, which can be seen in the history of the people of Israel. Messianism was essentially universal. Even though the religion of Israel appeared in practice to be particularistic, nevertheless it contained in its basic principles a universal calling. In Abraham and in his seed, all the tribes, all the nations, all the kindred of the earth would be blessed, because the Redeemer was to come *from* the Jewish people but *for* all races and peoples. The Psalms often speak of universal religion, or of the universal reign of God, the universal triumph of the Messiah and of his universal dominion over the world. So too the Prophets never cease to affirm that the messianic kingdom is not limited to the Hebrew nation but will include all the people of the earth. They proclaim that there will come a time when there shall no longer be a distinction between the Jews and

Gentiles but both will be subject to the Messiah. Here, in wiping out the distinction between the Jews and the Gentiles we see that this doctrine of universalism implies a certain unity, for it is implied that in future there will be but one People of God.

The coming of Jesus Christ as the universal Saviour of all mankind is so clear in the New Testament that it requires no comment here. Furthermore, Christ transmitted to His Church the universal mission entrusted to Him by the Father. The concept of universalism could be explored in its meaning of spiritual salvation for the entire human race, tracing this down through history and seeing its ever widening perspectives as more and more races and peoples are reached by the Gospel. There is another aspect of universalism, which was not so much described in writing as practiced, namely, the recognition on the part of all members of the early Church of their active role in the missionary spread of the Church, which we have somehow lost through the centuries. There is also the extension of the mission to vast areas of man's life and being which were a part of the modern world but were not present before in history. I am referring here to the social complexities of our modern age and the entirely new world of science and technology, most of which has yet to be brought within the framework of Christ's all-embracing redemption of created nature. Thus, there is much more of being, or many more kinds of being today, which have not yet been consecrated and sanctified by Christians. The tragedy is that we have not shown a united front in the struggle for the salvation and redemption of the world against atheism, materialism, and communism. That is why I suggest the general subject of Christian universalism in all its ramifications as a topic for future discussion by professors of missions, for they can rightly be called professors of Christian universalism.

We might ask: since Christian universalism implies a certain unity, what is the meaning of our separation today? After all, we didn't plan it or will it; we are heirs to that separation which took place several centuries ago. What are the forces on a worldwide scale, which, under the guidance of Divine Providence, are serving to bring together all Christians? What relationship is there in the trends towards unification on a political, social, economic, and cultural level to our recognition of the need for religious unity? What is the meaning of Marxism, of organized atheism, which is a phenomenon of the modern world, to our consciousness of the need for unity in the face of a godless world? What is bringing us together for at least the beginnings of a friendly dialogue? It is true that these questions face all Christian ecumenists, but they face professors of missions on a more universal scale because of their more universal focus. Since we are

particularly concerned with making Christianity more universal, we ought to be particularly concerned with the uniting of all Christians.

It is well known that Catholic missionaries and missiologists generally have not heretofore been active in ecumenical affairs. Within the past few years, however, there has been a sizable growth in both interest and involvement, and it will no doubt continue to grow. For my own part, I intend to foster an ecumenical spirit and to promote Christian unity to the best of my ability, for I believe that no one can truly have at heart the missionary spread of Christianity and at the same time be indifferent to the matter of Christian unity.

In conclusion, I should like to re-echo the words of Pope Paul VI at the opening of the Second Session of the Vatican Council which he addressed to the observers from the various Christian churches: "If we are in any way to blame for this separation, we humbly beg God's forgiveness, and ask our brothers' pardon for any injuries they feel they have sustained from us. For our part, we willingly forgive whatever injuries the Catholic Church has suffered, and forget the grief she has endured, as the result of the long years of dissension and separation."

These words I wish to make my own and address them to the members of this gathering.

## SELECTED BIBLIOGRAPHY FOR CATHOLIC MISSION THEOLOGY

### Books

Campbell, Robert, M.M., *Catholic Theology and the Human Race* (Maryknoll: Maryknoll Publications, 1956).

Caperan, Louis, *Le Probleme du salut des infideles* (Toulouse, 1934).

Catarzi, Danilo, S.X., *Lineamenti di Dommatica Missionaries, parte Generale* (Parma, 1958).

\_\_\_\_\_, *Teologia delle Missioni estere, Aspetti specifici* (Parma, 1958).

Champagne, Joseph, O.M.I., *Manual of Missionary Action* (Ottawa: University of Ottawa Press, 1948).

Charles, Pierre, S.J., *Dossiers de l'action missionarie* (Louvain: Editions de l'aucum, 2e edit., 1938-39).

Clark, Francis X., S.J., *The Purpose of Missions* (New York: Missionary Union of the Clergy, 1948).

Congar, Yves, O.P., *Lay People in the Church* (Westminster, Md.: Newman Press, 1963).

Considine, John J., M.M., *Fundamental Catholic Teaching on the Human Race* (Maryknoll: Maryknoll Publications, 1960).

Couturier, Charles, S.J., *The Mission of the Church* (Baltimore: Helicon Press, 1960).

Danlelou, Jean, *The Salvation of the Nations* (New York: Sheed and Ward, 1950).

\_\_\_\_\_, *Advent* (London: Sheed and Ward, 1950).

Durand, Alexandre, S.J., *Le Probleme theologique des Missions* (LePuy: Xavier Mappus, 1942).

Ewing, J. Franklin, S.J. (ed.). *The Global Mission of the Church* (New York: Fordham University Press, 1962).

Glorieux, A., *Pourquoi tous les catholiques doivent etre missionaries?* (Lille, 1944).

Henry, A.M., *A Mission Theology* (Hotre Dame: Fides, 1962).

Hernandez, Angel Santos, S.J., *Salvacion y Paganismo* (Santander: Sal Terrae, 1960).

Leclercq, Jacques, *The Christian and World Integration* (New York: Hawthorn Books, 1956).

Loffeid, Edouard, C.S.Sp., *Le Probleme Cardinal de la Missiologie e des Missions Catholiques* (Editions "Spiritues," Rhenen, Holland, 1956).

de Lubao, Henri, S.J., *Catholicism* (New York: Sheed and Ward, 1958).

\_\_\_\_\_, *Le fondement theologique des missions* (Paris, ed. du Seull, 1946).

Montcheuil, Yves de, S.J., *Aspects of the Church* (Chicago: Fides, 1955).

Montini, Giovanni Cardinale. *The Mission of the Church* (Graymoor: Chair of Unite Apostolate, 1958).

Paulon, Italo, S.X., *Plantatio Ecclesiae: Il Fine specific delle Missioni* (Roma: Unione Missionaria del Clero in Italia, 1948).

Perbal, Alberto, O.M.I., *Premieres lecons de Theologie Missionnaire* (Bibliotheque de l'UMCF, Paris, 1935).

\_\_\_\_\_, *Prime lezioni de teologia missionaria* (Firenze, 1941).

Retif, Andre, S. J., *Initiation a la mission* (Paris: Edit. Fleurs, 1960).

\_\_\_\_\_, *Introduction a la doctrine pontificale des missions* (Paris: Ed. du Seuil, 1953).

Reguin, Yves, *Theologie missionnaire de l'Ancien Testament* (Paris: Ed. du Seuil, 1947).

Schmidlin, Joseph, *Catholic Mission Theory* (Tehy, Ill.: Mission Press, 1931).

Seumois, Andre, O.H.I., *L'anima dell'apostolato missionario* (Bologna: Editrice Missionaria Italiana, 1958).

\_\_\_\_\_, *La Papaute et les missions au cours des six premiers siecles; methodologie antique et orientations modernes* (Paris-Louvain: Eglise Vivante , 1953).

\_\_\_\_\_, *Introduction a la Missiologie* (Schoneck-Beckenried, Schweiz, 1952).

Suenens, Mgr. Leon-Joseph, *The Gospel to Every Creature* (Westminster: Newman Press, 1960).

Subard, Bnanuel, Cardinal, *The Church Today: Growth or Decline?* (Notre Dame: Fides, 1960).

*Teologia e Missioni* (Roma: Unione Missionaria del Clero, 1943).

Zameza, Jose, S.J., *La Conversion del Mundo Infel en la Concepcion del "Totus Christus" de San Agustin* (Burgos, Spain; Biblioteca Misional de Seminario de Misiones, 1941).

Articles

Bruls, J., "Missiology and Catholicity of Church" in *Theology Digest* (Spring 1953), 1:104-9.



Caperan, Louis, "La Mission de l'Eglise et les missions dans le Plan providential du salut" in *Revue de l'Union Missionnaire du Clerge de France* (October 1945), 172-179; (January 1946) 21-28; (April 1946) 65-72.

Frisque, J., "Pour une theologie de la mission," in *La Revue Nouvelle*, Vol. 32 (1960), 257-269.

Glorieux, Alexandre, "Necessite des Missions ex parte infidelium," in *UMCF*, Supplement (October 1933), 19-35.

Hoffman, Ronan, O.P.M. Conv., "The Development of Mission Theology in the Twentieth Century," in *Theological Studies*, Vol. 23, No. 3 (September 1962), 419-441.

\_\_\_\_\_, "Theology and the Mission Apostolate" in *The American Ecclesiastical Review*, CXLVIII (February 1963), 98-112.

\_\_\_\_\_, "The Council and the Missions" in *Vatican II: The Theological Dimension*, ed. by Anthony D. Lee, O.P. (The Thomist Press: Washington, D.C., 1963) 537- 550.

\_\_\_\_\_, "Toward a Mission Theology" in *The Homiletic and Pastoral Review*, Vol. LXIV, No. 13 (October 1963), 47-61.

\_\_\_\_\_, "The Church, The Council, The Missions", in *The American Ecclesiastical Review*, Vol. CL, No. 2 (February 1964), 102-117.

Hugueny, O.P., "Le scandalle edifiant d'une exposition missionnaire," in *Revue Thomiste*, XXXVIII (1933), 217-242.

de Lubac, Henri, S.J., "Le Probleme des Missions tire du role providential de l'Eglise visible" in *UMCF*, Supplement (October 1933), 37-54.

Snoeks, R., "Missions: Theological Foundation" in *Theology Digest* (Winter 1954), 3:14.

Also, cf. the bibliography on: "Theologie de la Mission" in *Parole et Mission*. III (Paris 1960), 82-87; 307-311; 450-453; 621-629.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## The Theology of the World Apostolate

---

James A. Scherer  
Chicago Lutheran Theological Seminary

What is the *theology of the world apostolate*? This term is now making headway in Protestant circles but, so far as I am aware, there is no consensus as to just what it means. Thus at the very outset we are confronted with a terminological difficulty, viz., to come up with a working definition of our subject. It occurs to me that we are not talking about a limited or well-defined discipline, but about an area of theological enquiry that can be construed to include almost any and every activity of the Church. Like the blind men in the Hindu tale, we can take hold of the elephant's leg, trunk, or ear, and in each case encounter something substantial. Where do we want to begin?

Let me suggest a few theological sub-headings which might easily be accommodated under a "theology of the world apostolate."

### SOME INTERPRETATIONS OF WORLD APOSTOLATE

There is the *theology of mission*, with which we might well include the theology of the modern missionary enterprise. Since 1950 the theology of mission has blossomed as a self-respecting discipline in its own right. The Willingen (1952) meeting of the International Missionary Council stimulated a host of books and articles on a wide range of subjects dealing with the nature, basis, and goals of the Christian mission. Johannes Blauw's *The Missionary Nature of the Church* summarizes the results of Biblical exegesis relating to mission over the past thirty years. The theology of the missionary enterprise has been approached somewhat more empirically with respect to the validity of its motivation, methods, and concepts. Johannes van den Berg's *Constrained by Jesus' Love* is a good example of

an attempt to analyze British missionary motivation during its formative period from a theological viewpoint. These are only isolated illustrations.

Surely the *theology of the Church*, with its calling to be the instrument of God's salvation to all peoples, must also be considered. Bishop Stephen Neill has forcefully argued that the theology of the Church, properly understood, always includes the missionary dimension and makes a separate theology of mission superfluous. In a day when world mission has become, technically at least, the task of the total Church, and when the World Council of Churches and the International Missionary Council have ceased to exist as separate entities, it seems quite consistent to regard the theology of the world apostolate as an aspect of ecclesiology. It has a most intimate relationship to the doctrine and work of the Church.

Others will want to develop this subject along the lines of a *theology of the laity*, i.e., an attempt to understand the calling of the faithful men and women who form the Body of Christ and who represent the Church in the world. The pioneering work of Fr. Yves Congar, Hendrik Kraemer, and the W.C.C. Department of the Laity has had a profoundly missionary orientation. Talk about the "missionary structure of the local congregation," and of the life of the *ekklesia* as alternating between the poles of gathering and scattering, aims at the recovery of the lay apostolate. As with the theology of mission, this is closely bound up with an understanding of the Church's very calling and purpose in the world.

Again, some will find in our subject a mandate to develop a theology dealing with the Church's apostolic functions: proclamation (*kerygma*), teaching (*didache*), witness (*martyria*), service (*diakonia*), worship (*latreia*), and so on. This list could be extended to include such early apostolic phenomena as healing, exorcism, and speaking in tongues (*glossolalia*). The sacraments would certainly also be included. What is the missionary significance of these functions? How shall they be employed in an apostolic manner? A well-developed theology of the world apostolate could not exclude consideration of such matters.

Since the nineteenth century there has grown up an apologetic branch of theology and ethics that deals with the theological critique of history, culture, society, religions, science and secular life. In academic circles and in the evangelical academy movement, the proclamation of the gospel is held to be meaningful only as the secular spheres are penetrated by insights from the Word of God. This type of analysis is not a substitute for the proclamation of the gospel but it can be a *preparation evangelica*. In the area of culture critique, the work of Paul Tillich has been enormously

significant. Max Warren, Lesslie Newbigin, and the late Walter Freytag have frequently addressed themselves to the problem of discovering the theological significance of western imperialism, national revolutions, technological change, urbanization, industrialization, the welfare state, and the like. A corps of specialists is also at work on the theological reinterpretation of the Christian task vis-à-vis non-Christian religions. The missionary advance of the Church is markedly aided by this type of theological reflection.

Finally, there is a very obvious relationship between the theology of the world apostolate and the *theology of oikoumene*, i.e., the movement for Christian unity. Apostolicity and ecumenicity are correlative terms not merely in the creedal sense (“one holy catholic and apostolic church”), but also in the sense that the continuing apostolate lays the basis for an ecumenical church. Such a theology must quite definitely come to terms with the causes of separation and disunity, as reflected in the proceedings of the Earth and Order Movement. But it must be equally concerned with the movement for Christian unity, which begins with comity and cooperation, passes through the stage of conciliarism and federation, and has now reached the point of organic church union in some Asian churches. Because “the obligation to take the Gospel to the whole world, and the obligation to draw all Christ’s people together both rest upon Christ’s whole work, and are indissolubly connected,”<sup>1</sup> mission and unity may not be separated theologically. Both are essential to the being of the Church and its function as the Body of Christ.

## COMPREHENSIVENESS OF EXPRESSION

I have no doubt that this list could be prolonged. Each of the above headings represents in itself a fruitful area for intensive theological research. Yet to view any one of these fields as an autonomous subject would be to sacrifice inner coherence and relevance to the total task. Let me illustrate this point. We need a working theology for the modern missionary enterprise, but we can no longer develop such a theology in isolation. The areas of overlap with such problems as history, culture, religion, unity, preclude a narrow theological solution. The theology of the world apostolate encompasses all that the Church is doing in the world – the whole Church in the whole inhabited world. It goes still further: it expresses the sense of what *God* is doing in *His* world (*Missio Dei*). The primary sense of “world apostolate” must always be God’s *sending* of His

1 W.C.C. Central Committee Statement on the Calling of the Church to Mission and Unity, Rolle, 1951.

only begotten Son into the *world*. The Church's apostolate is a reflex of that first act of sending. "As the Father hath sent me, even so send I you" (John 20:21).

A corollary of this point, viz., that the theology of the world apostolate deals with the widest and most inclusive ramifications of *Missio Dei*, is that scientific precision demands a narrowing and a specialization of the subject matter to be covered. The subject is too broad for scholarly analysis; it defies academic manageability. This may be indicative of the pioneer character of the discussion, and of our naiveté and inexperience in dealing with it. We see only the surface of the subject beckoning us to make inquiry; underneath links an enormous iceberg of undreamed of scale and complexity. Anyone working with the term "missiology" knows that the pursuit of this subject leads, like the shoots of the banyan tree, to the farthest reaches of cultural anthropology, linguistics, religious phenomenology, world history and political economy, not to mention the traditional theological disciplines. Because the Triune God has revealed Himself to us not only as Creator, but also as Incarnate Redeemer and Sanctifier, there simply is no way of segregating areas of sacred and secular knowledge. But as students with a limited grasp of relationships, we have no choice but to divide the total spectrum of problems into a few distinct areas. These we must seek to define, grasp, and subject to special analysis.

Since this paper has to move in some direction, I have arbitrarily chosen to limit my presentation to a consideration of one aspect of the theology of the modern missionary enterprise, viz., its understanding of the significance of the term "apostolic," and the bearing of this understanding upon missionary activity. I shall make reference to the apostolic (or non-apostolic) character of missionary motivation, means, and methods. The period under primary consideration is that from the middle of the seventeenth to the middle of the nineteenth century. But I think it necessary to establish some continuity between this period and what precedes and follows it. In closing, I hope to draw some conclusions for the study of the theology of world apostolate in our own day.

## MEANING OF APOSTOLATE

Every theological inquiry needs a criterion, and we are here concerned with the normative understanding of the terms apostle, apostolic, and apostolate. Heirs of the Reformation, at least, are bound to draw this criterion from the Holy Scriptures. I propose to make use of the results of New Testament research into the meaning of *apostolos*, particularly as set forth in the article by K. H. Rengstorf in Kittel's

theological wordbook.<sup>2</sup> Passing over the secular and Jewish antecedents of the New Testament term, we note that the Hebrew *shaliach* generally refers to an “authorized agent,” whether of God or of the local synagogue, and that its usage is highly technical. We note also that there is considerable variation even within the New Testament writers’ use of the term. Can we draw up a composite picture of Christian apostleship as it emerges from the scriptures?

The New Testament clearly sets forth the qualifications of apostleship. The original twelve apostles are those who were called by Jesus to be disciples and to receive power and authority, and then sent out to preach the good news of the kingdom, to cast out evil spirits, to heal in Jesus’ name, and to report back to the Lord (Mark 3:13-14; Matt. 10:1, 5; Luke 9:1-2). In every case an apostle is one who has been with Jesus as a disciple, though not every disciple is an apostle. The disciple becomes an apostle when Jesus makes him a fellow-worker in the kingdom and authorizes him to speak and to act in Jesus’ name. He becomes a “sent-out-one,” and his words and acts carry the full authority of the sender (Matt. 10:40; Luke 10:16), and ultimately of God Himself. The apostle has no authority of his own, only what is delegated to him by his Lord. This first, probationary apostleship has the character of a temporary commission, limited in time and place, and concerned with the business at hand. It is not an office, nor does it convey a special eminence. In dignity and rejection are definitely expected as a result of it. The sending out of the seventy (Luke 10:2) suggests that even this probationary apostleship was not limited to the original twelve apostles.

After the resurrection the apostolic conception is renewed in final form. A new qualification is added, viz., that an apostle should have been a witness of the Lord’s resurrection (Acts 1:21-22). The post-resurrection apostleship includes preaching, teaching, and healing, but it is now primarily a witness to the presence of the Living Lord and the power of the new age. Unlike the pre-resurrection commission, the new commission has an unlimited character and remains valid from Pentecost to *Parousia* (“to the close of the age”) and from Jerusalem and Samaria to the ends of the world (“to the uttermost parts of the earth”). The well-known Matthean text underscores the universality of the new commission. The Risen lord receives from the Father all authority (*pasa exousia*) in heaven and on earth. He sends his apostles to all nations (*panta ta ethne*) to make disciples, to

2 *Apostleship*, by Karl H. Rengstorf, (In the series of Bible Key Words from Gerhard Kittel’s *Theologisches Wörterbuch zum Neuen Testament*.) Tr. By J. R. Coates. London: A. & C. Black, 1952.



baptize, and to teach his ordinances. He promises his presence for all days (*pasas tas hemeras*) to the end of the age.

Within the wider framework of New Testament teaching, there are special emphases found in Luke-Acts, the fourth gospel, and the Pauline corpus. Luke-Acts stresses that the missionary activity of the Church begins with Pentecost. Witness is an activity of the Holy Spirit, the renewed apostolate being inconceivable apart from the Pentecost event. The Holy Spirit, whom Luke represents as the presence of the Exalted Christ after his ascension to the Father, establishes the Church and guides its missionary outreach. He initiates new advances and breaks down all opposition. He also powerfully demonstrates that the gospel of grace and salvation is for gentiles as well as Jews. The fourth gospel emphasizes that the Risen Christ unites the apostles with himself and gives them power for their work. He himself as the Paraclete is their strength and bears the burdens of the office. They go nowhere that he does not accompany them. In John the reception of the Spirit and the giving of the commission are simultaneous (20:21-23), but the idea of authorization is subordinate to the thought of mutual indwelling, consolation, and encouragement (chapters 14-17).

These emphases are not alien to St. Paul, but the latter's concept of apostleship is primarily determined by his encounter with the Risen Christ on the Damascus road. He is an apostle "not from men nor through man but through Jesus Christ and God the Father," (Gal. 1:1). Paul is not one of the original twelve disciples, but his apostleship is not for that reason inferior. Like the prophet Jeremiah, he surrenders himself completely to the commission laid upon him. No other apostle so clearly expresses the compulsion to preach the gospel (1 Cor. 9:16). He boasted that he had preached the gospel more widely than any apostle before him, and done so where no apostle had set foot before (Rom. 15:19-20). The substance of his message is Christ crucified (1 Cor. 2:2). In its visible form, Paul's apostleship is a representation of the death of Christ in his own body (2 Cor. 4:10) through apostolic obedience and suffering. Paul gladly endures hardships because his suffering is a source of life in Christ for others. The apostolic calling demands utmost discipline (1 Cor. 9:24ff) and requires conformity to the mind and spirit of Christ (Phil. 2:5ff and 2 Cor. 6:1-10). The idea of servanthood dominates the Pauline apostolate. Yet when all has been said about Paul's preoccupation with compulsion and disciplines, this apostle is no stranger to the joy of fellowship with his Saviour (Gal. 2:20; Phil. 3:8ff). The Christ who is preached as crucified and risen is also "Christ in you, the hope of glory" (Col. 1:27). It is Christ who enables Paul to fulfill his calling (Phil. 4:13).



## FEATURES OF NEW TESTAMENT APOSTLESHIP

These are the salient features of apostleship in the New Testament. They represent a composite of many elements. Is it possible to lift out and identify the central elements in this description? Let us try.

1. There is the note of commission, authority, and responsibility to fulfill the will of the Lord, as reflected in all the gospels.
2. There is the transcendent universalism of Matthew 28 and Acts 1 which declares the apostolic commission valid for all times and places and issues in the sending out of apostles to the ends of the earth.
3. There is the Lucan emphasis on the Holy Spirit as the initiator of missionary witness and the power that transcends religious, political, and cultural barriers.
4. There is the Johannine Christological interpretation of the task, according to which Christ himself works through the disciples and bears their burdens.
5. There is the Pauline note of evangelical compulsion, conformity to Christ, personal suffering, and ascetic discipline as an inescapable part of the calling.

It should be obvious that none of these features is peculiar to a single New Testament source. On the contrary, the virtual unanimity of our sources on these points is a strong positive indication. The differences lie mainly in accent and emphasis. Because of the greater richness of the Pauline source, that apostle's description of the apostolic vocation has received preponderant attention.

There remains an important problem which Biblical theology leaves for the most part unresolved: the relationship between New Testament apostleship and divine election. What has the calling and sending out of the apostles to do with God's creation of a people of His own possession to show forth His praises in the world? Abraham is given the promise that in him all the nations of the earth shall be blessed (Gen. 12:3). From Deuteronomy to First Peter (2:9-10), the calling of Israel to be a "holy nation" is protected against all secular and ethnocentric distortions and steadily directed toward the end of missionary witness. Israel's election is for service, not for self-glorification; Jesus constantly reminds the disciples of this (Luke 22:24ff). The vocation of priests, prophets, and apostles can

never be understood apart from the vocation of the total *laos theou*. Indeed, Israel is called a “kingdom of priests” (Ex. 19:6; cf. I Pet. 2:9). In the last days prophecy would become a general gift (Joel 2:28; cf. Acts 2:17). Are we right in suggesting that the pouring out of the Spirit was intended to make of Israel an *apostolic people*, not merely a people sending out apostles? As the Old Testament centripetal emphasis on the nations of the earth converging on Israel, who is the Lord’s witness, shades over into the New Testament emphasis on sending and going out into the world of nations, the question of election merges imperceptibly into that of apostleship. One could almost say that in the New Testament, divine election and apostolic calling have become one.

We are not justified in speaking of a “lay apostolate” today unless the apostolic commission somehow devolves upon the total people of God in the world, and does not merely bind select individuals who are set apart and sent forth to continue the Lord’s work. This question should rank high on the agenda of problems for Protestant-Catholic dialogue, since Catholics have held that apostolic authority is passed on to the Church only through the personal successors of the apostles. Protestants have generally believed that the Lord of the Church commits such authority directly to his people, who in turn choose their own representatives to exercise it. In the one case this authority has the character of an indelible office, while in the other it becomes a function of the corporate body. In practice, if not in theory, however, Protestant clericalism remains a powerful deterrent to the development of a lay apostolate.

Apostolic authority is for mission, and election favor is for service. The two elements in the apostolic commission cannot be separated. The Lord grants apostolic authority, which is to be used to extend the kingdom of God to all times, and places. All authority belongs to Jesus Christ who entrusts it to the apostles until his coming again. As stewards of divine mysteries, the apostles – and by implication, the Church – can claim no monopoly over such authority. In the Kingdom of God authority does not confer human privilege or social prerogatives, as in the secular world (Luke 22:24ff); its true expression is servanthood. The apostles perhaps anticipated high cabinet appointments in the government of a restored Israel (Acts 1:6), but Jesus tells them that the baptism of the Spirit is given for witness. When apostolic authority is converted into a power to rule in the Church, it frustrates the dynamic movement of the Holy Spirit and the spontaneous expansion of the kingdom.

If there is an inherent relation between form and function, as I have argued, what bearing has it upon the present discussion? It seems

to me that we must begin by trying to recover the primitive sense of “apostolic” from centuries of usage during which its dynamic, missionary character has been pre-empted, largely by static, formalistic concepts. For both Catholics and Protestants, “apostolic” has come to be identified with ecclesiastical, dogmatic, or scriptural authority. The apostles were held to have bequeathed to the Church a fixed deposit of tradition, which was to be faithfully conserved, and transmitted to succeeding generations. It was soon forgotten that the apostles were not domaticians or canon law experts but world evangelists. Thus Paul, the gentile missionary *par excellence*, came to be revered by Protestants primarily as an inspired theologian. Yet his only serious boast was that he had preached the gospel to the fullest extent of his ability, and done it at no charge to his hearers.

During the second and third centuries after Christ the Church took steps to fix the canons of church order (episcopacy), faith (Apostle’s Creed) and scripture (New Testament). In Catholic tradition the bishops came to be regarded as successors of the apostles, and their presence was formally determinative of the Church (“*Ubi episcopus, ibi ecclesia*”). Apostolic authority was similarly claimed for ancient creedal statements and for each of the New Testament books. Except for the matter of apostolic succession, Protestants have widely acquiesced in this attribution of apostolic authority to the dogma and tradition of the first three centuries.

## DEPARTURE FROM PRIMITIVE APOSTOLICITY

The net result of this development is that apostolicity has received a wholly static connotation, associated with the conservation of a primitive tradition and its teaching authority, with pastoral oversight and discipline, with ordination, and with the avoidance of schisms. Continuity and tradition came to overshadow missionary expansion. Ironically, mission and apostolicity were almost totally divorced. There were missionary bishops, to be sure, but they were the exception rather than the rule. Missionaries were usually recruited from the missionary orders and societies. Apostolicity came to have a purely intra-ecclesiastical meaning, transforming the authority that had been given for the discipline of all nations into hierarchical authority within the Church. From the time of Constantine, apostolic authority provided the ecclesiastical pillar for the formation of *corpus christianum*, that amalgam of church, state, society, and culture that has characterized the West until recent centuries.

Medieval missionary methods reflect the loss of the primitive concept of apostolicity. Missions are the extension of the pattern of *corpus christianum* into pagan areas. The prevailing method is to incorporate

non-Christian peoples into the framework of Christendom through mass baptisms and the creation of an ecclesiastical establishment. The external pressures, political coercion, and even military violence used to bring about conversions represent an extreme departure from the spiritual methods of the apostles. With the abandonment of the concept of a believer's Church, infants are routinely baptized and whole peoples are sided to the Church. The doctrine of baptismal regeneration becomes the theological mainstay of the medieval Catholic church and of Protestant folk churches that are heirs to this tradition. The apostolic teaching of salvation by grace through faith recedes into the background. Heavy reliance upon secular power to pave the way for Christianization is also a departure from the practice of the apostles, who knew only an oppressed minority Church.

A genuinely apostolic vestige is seen, however, in the vocation of the missionary monks, friars, and priests who propagated the gospel during this period. They practiced ascetic rigor and were frequently subjected to calumny, abuse, and even death. In many cases they protested against the unspiritual methods employed by Christian rulers to bring about conversions, though usually without avail. Monastic communities practiced a form of primitive communism. The mendicant orders (Franciscans and Dominicans) produced many missionaries who lived in strictest poverty. The Society of Jesus with its Ignatian discipline overcame the logistical problem of placing highly trained and dedicated missionaries in the right places at the right time. We should be immensely grateful for the perpetuation of this ascetic element of the apostolic vocation during an otherwise unapostolic period. Medieval missions are a paradoxical blending of apostolic and non-apostolic qualities.

When the outward Christianization of Europe had largely come to a standstill, the age of exploration, technology, commerce, and colonization suddenly released a powerful new dynamic of missionary expansion. This did not, however, betoken a return to apostolic missionary methods, but rather a perpetuation of medieval practices. Catholic nations now came into contact with the "new world" – the coast of Africa, India, the East Indies, and the Orient. As the Vicar of Christ, the pope claimed total authority for the discharge of the apostolic commission to make disciples of all nations. In practice, however, he delegated this authority to Catholic monarchs who were virtual heads of national churches. A series of papal bulls issued between 1454 and 1493 recognized the territorial claims of Portugal and Spain to commercial and colonizing rights in the new territories. In return for this recognition, the monarchs were to propagate the faith among their new subjects by securing priests and setting up bishoprics. The missionary agencies were the mendicant orders of the

thirteenth century and the newly created Society of Jesus. The monarchs had what amounted to dictatorial control over ecclesiastical appointments. Papal responsibility and control were virtually non-existent. The Portuguese and Spanish monarchs acted with Christian compassion and concern, but they were far removed from the overseas colonies and occupied with many other affairs. They were forced to delegate much authority to local officials whose avarice and incompetence frustrated the good intentions of the rulers.

The overall framework was that of *corpus christianum* which knows only one missionary approach, viz., assimilation to the politically and culturally dominant Christian society. Where political and commercial considerations dominated, apostolic methods scarcely had a chance. An unenlightened ethnocentrism characterizes much of the missionary activity of this period. New converts in Goa and throughout India earned the epithet of “Portuguese”; they were registered as having given up Indian ways. After token resistance by indigenous peoples in the New World, the process of assimilation through syncretizing the old with the new went on. The Church in the New World was deficient in the use of the sacraments and markedly unsuccessful in producing a corps of native clergy. Its orientation to the old world, together with the retention of a colonial mentality, contributed to this. The Word of God was generally unavailable in the language of the people. The central rites of the Church were conducted in a foreign tongue. It was sufficient if the faithful could recite the Paternoster, the commandments, and the words of the creed. Large numerical gains were registered wherever the Church had the support of a Christian *imperium*. In Japan and China, where the Church was not allied with a dominant political power, the mission suffered severe setbacks and underwent periods of persecution and exclusion.

Protestant theologians such as the historian and hymn writer, Philipp Nicolai, were quick to assail these methods as pseudo-apostolic, barbarous, and superficial. On the basis of his reading of Catholic sources, Nicolai in his *De Regno Christi* (1598) accuses the Spanish of decimating the Indian population in the New World and introducing the worst methods of the inquisition.<sup>3</sup> Protestants were in part salving their own consciences, for Catholics had reproached them with a singular indolence in fulfilling the Lord’s apostolic command. But Catholics were also aware that a good offense is the best defense. They challenged Protestants to vindicate their own claims to apostolicity in the light of the very impressive

---

3 Cf. Willy Hess, *Das Missions-denken bei Philip Nicolai* (Hamburg, 1962), pp. 124ff.

Catholic missionary effort. Catholic missions, it was held, were the best evidence for Rome's claim to be the one, holy, catholic, and apostolic church. The famous controversialist, Robert Bellarmine, made missionary activity throughout the earth one of the eighteen marks of the true Church in respect to which Protestants were deficient.

Heretics are never said to have converted either pagans or Jews to the faith, but only to have perverted Christians. But in this one-century the Catholics have converted many thousands of heathens in the new world. Every year a certain number of Jews are converted and baptized at Rome by Catholics who adhere in loyalty to the Bishop of Rome; and there are also some Turks who are converted by the Catholics both at Rome and elsewhere. The Lutherans compare themselves to the apostles and the evangelists; yet though they have among them a very large number of Jews, and in Poland and Hungary have the Turks as their near neighbors, they have hardly converted even so much as a handful.<sup>4</sup>

This deficiency in missionary activity led also to the further Catholic charge that since Protestants were deficient in amplitude or geographical extensiveness, they could not vindicate their claim to being the true catholic Church. Thereafter Protestant writers were quick to cite every evidence of Protestant missionary activity among Jews, Lapplanders, Eskimos, American Indians, and others. From this time forward intensity and scope of missionary activity became one of the major polemical issues between Catholic and Protestant theologians.

A second line of Catholic defense was tacitly to acknowledge that there had been abuses and deviations from apostolic purity in sixteenth century Catholic missions, but to attribute any weaknesses to the fact that the effort had been directed by kings and civil administrators, rather than by the papacy. The true apostolic intention of the papacy, it is claimed, was frustrated thereby. That there is considerable truth in this statement is shown by the fact that when Pope Gregory XV took action to place Roman Catholic missions under central direction by creating the Sacred Congregation for the Propagation of the Faith at Rome in 1622, things began to change for the better. The policy of the Propaganda was to secure detailed reports about the state of affairs, to free missions from the stranglehold of Portuguese and Spanish political control, to create new

---

<sup>4</sup> Quoted from Stephen Neill, *A History of Christian Missions*. (Baltimore: Penguin Books, 1964), p. 221.



bishoprics through the appointment of vicars apostolic, and to work for the development of an indigenous clergy. The Christian religion was to be freed from its association with colonialism and foreign culture, as an instruction sent out by the Propaganda in 1659 shows:

Do not regard it as your task, and do not bring any pressure on the peoples, to change their manners, customs, and uses, unless they are evidently contrary to religion and sound morals. What could be more absurd than to transport France, Spain, Italy, or other European country to China? Do not introduce all that to them, but only the faith, which does not despise or destroy the manners and customs of any people, always supposing that they are not evil, but rather wishes to see them preserved unharmed ... Do your utmost to adapt yourselves to them.<sup>5</sup>

The logical development of the policy of cultural accommodation was later checked in the celebrated cases involving the Jesuits, de Nobili and Ricci. So far as personnel was concerned, however, the policy of a native clergy under an indigenous hierarchy was firmly fixed. The Paris Foreign Mission Society (1663) worked steadily to improve the training of indigenous clergy. It is presumed that the decline of Spain and Portugal and the ascendancy of Protestant colonial powers may have contributed to the revision of Catholic missionary policy. To what extent sensitivity to Protestant charges that Catholic missions were “pseudo-apostolic” had any effect, it is difficult to say.

## PROTESTANT VIEW OF APOSTOLICITY

Through the period of the Protestant Reformation the Roman Catholic Church, while clarifying its dogma through the Council of Trent, developing its tactical forces through the Counter-Reformation, and refining its missionary methods through the Propaganda, maintained its claim to apostolicity unimpaired. This claim was secured by the supremacy of the Roman see and the succession of bishops, and expressed through the sacramental system and the Church’s hierarchical character. Essentially it rested, as we have seen, upon possession of the authority entrusted to the apostles by Jesus Christ. While this authority included responsibility for propagating the gospel through overseas missions in colonial territories, it was most closely connected with the preservation and extension of the Church as a divine institution. Thus apostolic authority was only

5 Quoted in Neill, *op. cit.*, p. 179.



marginally related to missions. What was the corresponding attitude within Protestantism? Were the reformers more successful than their Catholic contemporaries in recovering the New Testament sense of apostolicity?

This question cannot be answered unequivocally. The reformers repudiated papal supremacy, and with it the claim to a monopoly of apostolic authority. They countered with their own claim to apostolicity and catholicity, based on conformity to the witness of the prophets and apostles as recorded in the scriptures, rather than on the continuity of an outward institution (bishops, priesthood, and sacraments). While Catholics saw apostolic authority as churchly authority under the supreme rule of the pope, Protestants saw it almost exclusively in terms of apostolic authenticity and fidelity of proclamation. Gospel preaching, however, was understood within a Christendom orientation. The meaning of apostolicity seems to have been exhausted by the restoration of evangelical preaching to Christian congregations, and the administration of the two sacraments according to scriptural ordinance. Apostolicity was teaching authority in accordance with scriptural norms. It was not the active function of disciplining the nations or witnessing to the ends of the earth and the end of time. However much Protestants may have disagreed with Roman Catholics, they were at one in seeing apostolicity as a static authority within Christendom.

This Protestant view of apostolic authority as primarily scriptural conformity was reinforced by the prevailing Lutheran and Calvinist belief that apostolic authority in the missionary sense had expired with the original apostles, and that they had left no successors. This was obviously an effort to undermine the Roman claim that the pope and the Roman hierarchy were the true successors of St. Peter and the apostles, but it also rested on an exegetical foundation, viz., that those who came after the apostles did not possess supernatural gifts. Protestants were further driven to making extravagant and unhistorical statements to the effect that the Great Commission had already been fulfilled by the apostles in principle, if not in literal fact; and if not by the apostles themselves, at least by the train of apostolic witnesses that succeeded them. The apostolate in the primitive sense of unrestricted authority to preach the gospel anywhere had ceased to exist. The only dissenting Protestant voice was that of Hadrian Saravia, a Reformed-Anglican who used the missionary authority of the apostles as an argument in defense of episcopacy.<sup>6</sup> Protestants generally held that the apostolate survived only in the strictly limited functions of preaching,

---

6 Cf. G. Kawerau, "Hadrian Saravia un seine Gedanken uber Mission," *A.M.Z.*, 26 (1899), 333-343. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

teaching, and administering the sacraments in a Christian congregation. This authority was administered by church governments set up on a national, territorial, or town basis, and entrusted to pastors and local church councils. Lutherans and Calvinists set up strict controls, licensing preaching and limiting it to prescribed ecclesiastical districts and parishes. They unhesitatingly banned the charismatic ministries of wandering prophets and apostles. Thus while approving “apostolic doctrine,” the reformers developed an attitude of aloofness and reserve toward “apostolic activity,” which they associated mainly with the Jesuits and the Anabaptists.

Warneck and his followers have been mistaken, however, in implying that we miss even the idea of mission in the thought of the reformers.<sup>7</sup> Good Biblical scholars that they were, the reformers’ sermons and writings are replete with references to gospel universalism and the vocation of the gentiles. They understood very well that it was God’s purpose to call all nations to obedience. But for them the real missionary agent was the Word of God, the *verbum externum* of Luther, which possessed its own efficacy and would accomplish God’s will. God’s Word was not limited by ecclesiastical or political obstacles and would make its way among Catholics, Greeks, Copts, Turks, and pagans. So great was the reformers’ confidence in the efficacy of the Word alone that the question of human agency does not seem to have been important for them. At times the Word would go forth from the mouth of preachers (including Jesuit missionaries), while at other times it would be carried by merchants or captive soldiers into the strongholds of unbelief. The human agency was incidental, for God Himself would bring about the salvation of the gentiles. A strong doctrine of divine transcendence, coupled with a belief in the omnipotence of the Word, made a special missionary agency unnecessary. The Calvinist doctrine of predestination reinforced this tendency, making the salvation of the heathen a purely divine possibility. Furthermore, when Protestants abolished monastic orders, they eliminated the only existing missionary agency known at that time.

There was, of course, some practical missionary activity on the part of Protestant powers during this period, but it followed the pattern of *corpus christianum* and was virtually indistinguishable from Catholic missions during the same period. Protestant nations did not at first participate in the movement of colonial expansion, but when they began to compete for overseas possessions, they usually accepted responsibility for propagating the gospel among their pagan subjects overseas as well

7 Gustav Warneck, *Outline of a History of Protestant Missions*. Tr. By George Robson (3<sup>rd</sup> Eng. Ed., New York: Revell, 1906), p. 9.

as among their own colonial people. This was in accordance with the principle of *cuius region, eius religio* as laid down by the religious peace of Westphalia in 1648. Thus the Dutch introduced the Christian religion to their subjects in Ceylon and the East Indies, the Danes did the same in Greenland, the West Indies, and their African and Indian colonies, and the Swedes attempted to convert the Lapps and the Delaware Indians. These overseas colonies were considered geographical extensions of the homeland, thus obligating the church government to provide at least a nominal ministry. Missionary activity also went on among the Turks and Jews residing in the German principalities. All such activity fell within the colonial understanding of ecclesiastical responsibility, and was designed to maintain the unity and integrity of the *corpus christianum*. It had little, if anything, to do with Matthew 28:19. Missionary work under colonial auspices does not seem to have been propagated with much zeal, knowledge, or concern for the welfare of subject peoples. This was not to be the case until after the movement of pietism and the evangelical awakening. The mass Christianization of pagan subjects by Protestant powers, though on a smaller scale, has much in common with Catholic missionary efforts during the same period. It has little claim to be apostolic in the primitive sense.

## POLEMICAL USE OF MISSIONS

For both Catholics and Protestants missionary activity became an item in the religious polemic of the period. Ecclesiastical competitiveness served only to confuse the issues and to delay the development of a truly Biblical understanding of the apostolate until the eighteenth century. Catholics were spurred by the Reformation to greater missionary activity overseas in order to recover their losses to Protestantism in Europe. Protestants were somewhat reluctantly goaded into missionary activity by Catholic charges that lack of missionary fruits was an indication of the non-apostolic and non-Catholic character of Protestantism. Theologians saw missionary activity as a weapon in the arsenal of reformation and counter-reformation propaganda, while rulers exploited missions in the interests of maintaining a Protestant-Catholic balance of power. This is clearly illustrated by the Protestant response to the formation of the Propaganda in Rome in 1622. Johannes Hoornbeek, a Dutch Calvinist theologian, in 1653 suggested the establishment of a Protestant missionary agency modeled on the lines of the Propaganda.<sup>8</sup>

8 Cf. M. Galm, *Das Erwachen des Missionsgedankens im Protestantismus der Niederlande* (Oberbayern, 1915), pp. 69-70.

The Lutheran émigré, Baron Justinian von Wetz, in 1664 laid before the Corpus Evangelicorum of the Reichstag of the Holy Roman Empire a proposal for the inauguration of a “Jesus-Loving Society” for the support of itinerant Protestant preachers in colonial territories and pagan lands.<sup>9</sup> Designed to encourage and coordinate missionary efforts by Protestant princes, its very name was suggested by the Society of Jesus. Neither of these proposals materialized. In Puritan England the Lord-Protector of the Commonwealth, and champion of theocracy, Oliver Cromwell, in 1652 or 1653 gave his endorsement to a Society for the Propagation of the Gospel in New England, which was chartered by the Long Parliament in 1649. A Cambridge tract of that period speaks of the urgency of finding zealots to combat “popery.”<sup>10</sup> Cromwell was unquestionably aware of the strategic geo-political advantages of excluding Catholicism, or at any rate containing its spread, in North America.

On the more theological side, Catholics found Protestants deficient in missionary response because of their surrender of the Catholic idea of the Church and its magisterial authority; subjectivism and inner enlightenment; the doctrine of the universal priesthood and the rejection of asceticism; the abandonment of ecclesiastical authority and consequent loss of unity and fixed responsibility; the abolition of religious orders and the counsels of perfection; and the teaching of Justification by faith and the futility of works.<sup>11</sup> Protestants were busy clearing themselves of the reproach of unfaithfulness. The dogmatician of Lutheran high orthodoxy, Johann Gerhard, set forth in fine detail the reasons for the expiration of the apostolate. He accused the Jesuits of apostolic methods, frequently citing Jesus’ words about the Pharisees (Matt. 23:15). Yet, paradoxically, Gerhard claimed the results of Catholic missions for Protestantism, implying that these made special Protestant missions unnecessary. Wherever the Jesuits made true evangelical converts – a distinct possibility for Gerhard since Catholics also possessed, though in impure form, the gospel, and the sacraments – they belonged to the same evangelical Catholic Church as the Lutherans.<sup>12</sup> The ultimate in theological sterility, however, was reached when the Wittenberg theological faculty in 1651 categorically denied that

9 Cf. W. Grössel, *Die Mission und die Evangelische Kirche im 17. Jahrhundert* (Gotha, 1897), pp. 33-67.

10 Cf. Wm. Kellaway, *The New England Company, 1649-1776* (London: Longmans, 1961), pp. 15-16, 26-28.

11 Cf. M. Galm, *op. cit.*, pp. 8-9.

12 Cf. Johann Gerhard, *Loci Theologici*, Vol. II, Tome 6, Locus 28 (Berlin ed., 1886), pp. 141, 145-148; also Grössel, *op. cit.*, pp. 72ff. Gerhard’s arguments are a point-by-point refutation of the Roman controversialist, Robert Bellarmine. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

the apostolic commission had any current validity. It held that God was not obliged to save those heathen who had rejected the offer of salvation from the apostles, even though the offer had been made to their remote ancestors rather than to them directly.<sup>13</sup> In the light of such theological judgments, it is not strange that Justinian von Weltz's ambitious proposals met with harsh rejection at the hands of the theologians of his day, and that he himself was branded a fanatic and an enthusiast. Weltz, a layman, had the temerity to challenge the great Gerhard and to argue that because the dominical command to baptize was still being obeyed, the commission to disciple the nations must also be valid! Theological defensiveness made it virtually impossible for Protestants to do Justice to the eschatological and universal dimensions of the New Testament apostolate in the sixteenth and seventeenth centuries.

Yet the Reformation did make an indirect theological contribution to missions by preparing the ground for the missionary awakening of the eighteenth and nineteenth centuries. Luther and the reformers recovered the apostolic gospel of God's salvation as a pure gift of grace, and placed this gospel at the center of the Church's life. The clear soteriological teaching of the Reformation, based on justification by faith, distinguished between faith in the promises of the gospel and all obedience to law, works, or human religiosity. A corollary of this teaching was that no coercion might be used to bring men to faith. The Church was a free congregation of believers, gathered by the Holy Spirit. Its life was nourished by the Word and sacraments, therefore the Bible had to be translated and made available in the language of the people, and the sacraments administered in accordance with the teaching of Christ. This necessitated a theologically trained clergy and a well-catechized and Biblically literate laity. The Reformation contribution to evangelical hymnody and devotional literature is a matter of record. Because the Word and the sacraments were the center of the Church's life, every local congregation had freedom to adapt its life at the periphery; uniformity in rites and customs was unnecessary. Every layman became a priest before God and received a share of Christ's ministry. His vocation in the world was to glorify God and minister to his neighbor, a responsibility, which included evangelical witness.

Having said this, we must add that the spiritual fruition of these teachings did not come fully until much later. The Protestant churches of the Reformation remained for the most part official churches of an institutional character, aligned with the state and supporting the *corpus christianum*. They enforced religious conformity and persecuted or

---

13 Cf. W. Grössel, *op. cit.*, pp. 84ff.

banished dissenters. Ecclesiastical machinery was geared to the needs of Christendom and was not available for missionary undertakings, except within the colonial framework. The vocation of the laity was, except in certain prescribed matters, all but smothered by clerical control. While the conversion of the heathen in the wider sense was regularly prayed for, it was left to God to carry out. The soteriology of the Reformation radically separated gospel from law, saving faith from works, and free grace from ascetic discipline. The Divine Word became the sole missionary agent, dispensing with the obedience of human agents. This appears to have cut, temporarily, the nerve of churchly missionary motivation. While the theology of the Reformation thus provided a critique of missionary activity carried out for propagandistic purposes (political, cultural or ecclesiastical) and served as a corrective of unapostolic methods, it did not engender missionary obedience on a large scale. But when the relationship between the divine initiative and human response was understood in a more apostolic way – through the uniting of grace and *askesis* once again in pietism and the evangelical awakening – Protestants could repeal the prohibition of missionary activity and accept the whole world as their field of labor.

### ANABAPTIST CONTRIBUTION

We cannot conclude this section without some recognition of the Anabaptists, or left wing of the Reformation, whose concept of apostolicity forms a vital link between the apostolic church of primitive times and the modern missionary movement. Anabaptists retained the original spiritual vision of the reformers and sought to give it consistent expression in a voluntary fellowship, or brotherhood, of truly converted believers in Christ, all of whom were committed to following him in full obedience as Lord. The whole of life was to be brought under the Lordship of Christ in a covenant of discipleship. What saving faith represented to the reformers, living discipleship was to the Anabaptists.<sup>14</sup> Apostolicity included, of course, faithfulness to the doctrinal teachings of the apostles, but more particularly it meant apostolic practice and loyalty to the spirit of the apostolic church with its disciples, martyrs, and witnesses. The Great Commission, prominently mentioned in Anabaptist sermons, was binding upon Christians in all times and places, and upon every Christian. Scattered abroad by the persecution of Catholics, Lutherans and Zwinglians, Anabaptist “pilgrims” gave their testimonies and formed

14 Cf. Harold S. Bender, *The Recovery of the Anabaptist Vision* (Scottsdale, Pa.: Herald Press, 1957), p. 43.



new brotherhoods. Itinerant evangelists, such as those going out from the “Martyr Synod” of 1527, crossed national and ecclesiastical boundaries, driven by both zeal and persecution, and frequently sealed their testimony with imprisonment or death. The apostolic characteristics of the Anabaptist movement, when compared to the more conservative expressions of the Reformation, consist in the use of purely spiritual methods of persuasion, the practice of freedom of conscience, the apostolic discipline, the rejection of the medieval parish pattern, the complete separation from the state, the lay witness, the supreme confidence in the power of God and the guidance of the Spirit, the readiness for suffering and martyrdom, and the uninhibited universalism.<sup>15</sup>

One of the great tragedies of church history is that Anabaptists, who had much to teach Catholics and Protestants about the nature of primitive apostolicity, were not allowed to make that contribution. They were lumped together with “Schwarmer,” enthusiasts and dangerous visionaries, and banished from the scene. In a day when only legally tolerated churches could survive, the Anabaptist principle of complete separation from the state made existence impossible for them except as oppressed and persecuted minorities. Later, generations of Anabaptists, settling down as separatist communal brotherhoods or denominational types, lost much of this primitive apostolic consciousness. But in Germany Lutheran pietists under P. J. Spener revived the apostolic idea with their emphasis on *praxis pietatis* the formation of *ecclesiolae in ecclesia*, while in Great Britain, Independents, Quakers, and Baptists began emphasizing the concept of a gathered Church. Whatever their differences, these groups had in common a sense of the Church as a brotherhood, the necessity of spiritual regeneration, and the obligation to witness. Through them the apostolic concern comes to practical expression much earlier than it does in the official churches. Intimate brotherhoods, each independent at the local level, possessed a flexibility and a freedom unknown in the inclusive state churches with their cumbersome ecclesiastical apparatus. The dissenting churches could elicit support, fire the imagination, and provide the mobility needed for the renewal of the world apostolate. Resembling private religious societies themselves, the free churches suggested the pattern for the Protestant missionary societies that replaced the Roman Catholic orders as agencies for recruiting and sending missionaries. So successful were these societies that even groups within the state churches

15 Cf. *Menonite Encyclopedia* (4 vols. 1955-59), I, 594-597 and III, 712; also F. H. Littell, *The Anabaptist View of the Church* (Am. Ch. Hist. Soc., 1952, Ch. V, “The Great Commission,” pp. 94-112.



imitated the voluntary society pattern when they began to do missionary work.

## EMERGENCE OF A PROTESTANT THEOLOGY OF THE WORLD APOSTOLATE

In the next section we shall sketch briefly the maturing of a theology of the world apostolate within Protestantism. It will be our thesis that the main lines of this theology begin to emerge during the eighteenth century, attaining considerable clarity by the opening of the nineteenth century. The work of the Tranquebar mission, the Moravians, and the “Serampore Trio” will be cited as examples of the “classical period” in the Protestant apprehension of apostolicity. In the nineteenth century the clarity of this classical period was increasingly obscured by a variety of non-theological factors that became impediments to apostolic practice. Among these were the spread of western imperialism, the colonial mentality among mission supporters, the transfer of the western denominational pattern to the lands of Asia and Africa, involvement of missions in colonial administration through grants-in-aid, and a widely diffused, though often unconscious, sense of cultural and religious superiority on the part of Europeans. The nineteenth century and the first half of the twentieth century added certain important refinements in missionary method and means, as well as in the concept of an indigenous church. But these gains are counter-balanced by an apparently diminished sense of apostolic urgency and clarity of approach that characterizes the Church in the present ecumenical age of indigenous churches and inter-church aid. Our examples will illustrate the concept of apostolicity during the classical period. We shall then raise a few questions germane to a discussion of a contemporary theology of the world apostolate.

The New England Company, a missionary society established by English Independents and others for work among the American Indians, represents an experimental Protestant way station on the road to apostolicity.<sup>16</sup> As the oldest English Protestant missionary society, and the earliest form of missionary activity carried on in the American colonies, it has an importance far transcending the meager results achieved. The truly heroic missionaries who carried on this lonely work — among them men like John Eliot, David Brainerd, and the Mayhews — inspired a later generation of Anglo-Saxon missionaries to apostolic obedience through their tracts and devotional diaries. Eliot’s determination to place the entire Bible in the

16 Information is from William Kellaway, *The New England Company, 1649-1776* (London: Longman’s, 1961).

hands of the Indians resulted in three painstaking editions of the Mohican Bible (which is not intelligible to anyone today) and the building up of an entire “Indian Library.” Itinerant preaching by missionaries, concern for the thorough theological training of Indian ministers at Harvard College, and efforts to bring about an indigenous testimony to the grace of God among Indian tribes were certainly commendable apostolic aims. But the work of the New England Company was seriously compromised from the beginning by its colonial setting. Its association with the limitations of *corpus christianum*, and a hyper-Calvinist spirit that was often antipathetic to conversions.

The conversion of the Indians had been frequently cited by English clergy as an argument for colonizing the New World. Just as “God, glory and gold” alternated in the minds of the Spanish *conquistadores* so the joint prospects of enlarging the Kingdom of God and expending the influence of England seem to have alternated in the minds of the Puritans.

No vision of empire appealed more to that age than this of English men carrying the banners of the Protestant religion to the New World and placing there a check upon both Spanish and Catholic aggrandizement.<sup>17</sup>

Failure to convert the Indians, it was feared, might bring about the collapse of the entire colonial enterprise. Ironically, the American commissioners for the New England colonies who acted as local deputies for the company in receiving subsidies from England and making disbursements were also charged with home defense and in this capacity had to take measures against Indian uprisings! No doubt plans to convert the Indians and military measures to contain them in case of attack were often discussed at the same meetings.

In giving the Indians the gospel, the English believed they would not only save their souls but also introduce them to the blessings of English civilization. The Puritan concept of theocracy rather uncritically lent itself to the notion that, as simulation into *corpus christianum* it was the correct missionary method. A preamble to the parliamentary act of 1649 chartering the society contained the information that as a result of the preaching of the gospel to the Indians by some godly English, the Indians were becoming civilized, forsaking their own gods and calling upon the name of the Lord, sending their children to English schools, putting away all wives but one, and praying to God morning and evening

*First Fruits*

17 Kellaway, *op. cit.*, p. 1.<sup>17</sup> THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

in their families.<sup>18</sup> The Puritans believed that the Indians must first be civilized before they could be converted, for the heathen could not receive the grace of God in a savage state. Hence the Indian should give up his nomadic existence and follow a civilized calling. Civilizing the Indian, however, required money and subsidies from England and the company existed to provide it. Subsidies were expended upon schools, meetinghouses, clothing, shoes, blankets, axes, hoes, spades, and later for materials to support the Indian basket weaving and spinning trades. Eliot's proposal that the Christian Indians be integrated into English towns and congregations met with little favor from the Puritans, who considered them morally degenerate and spiritually immature. The proposal to form them into "praying towns" such as Natick may have been a compromise measure. It seems clear that the apostolic intentions of the missionaries were checked by political and cultural limitations arising from the colonial framework, as well as by Puritan theological reserve toward conversions. The method of establishing Indian communities proved abortive. When the American colonies declared their independence in 1776, the English society terminated its subsidies and transferred them to Canada, holding that the conversion of American Indians was no longer its concern.

## TRANQUEBAR MISSION

In South India the Tranquebar mission was also begun under Danish colonial auspices, but it was more successful in setting itself free from the limitations of the *corpus christianum* idea.<sup>19</sup> Zlegenbalg wrote for months (1706) that the scandalous and corrupt life of the Christians living among the Tamils, presumably meaning both the Danes and the half-caste Portuguese converts, was a major obstacle to making converts. The Danish commandant's initial hostility, combined with the coolness of the Danish colonials and the colonial clergy, increased the difficulties. The irregularity of funds from Denmark was also a concern. The work thus began amidst hardship and opposition, causing the missionaries to rely much upon power and the leading of the Spirit – rather than upon official advice and helpful contacts. It was not difficult for them to identify their situation with that of the apostles in the book of Acts. The Tranquebar missionaries were thus compelled to work out their methods over against, rather than in harmony with, the forces of *corpus christianum*. It remained true that the missionaries came to Tranquebar with the support and sponsorship of

18 *Ibid.*, pp. 15-16.

19 Cf. E. Arno Lehmann, *It Began At Tranquebar* (Eng. tr., M. J. Lutz; Madras: CLS 1956), and J. F. Fenger, *History of the Tranquebar Mission* (Eng. tr., E. Francke; Tranquebar, 1863).

the Danish king, and stayed under the sufferance of the local authorities, though seldom with their cooperation. But the virtual exclusion of the missionaries from the colonial community became a positive factor in developing an apostolic approach. This was in accordance with the theological convictions of the missionaries' pietest mentor at Halle, Dr. A. H. Francke, who advised them to act with restraint and forbearance and to meditate upon the apostolic method and doctrine of St. Paul. They should seek to draw Paul's apostolic method into their own internal practice and express it in their acts and decisions.<sup>20</sup>

Ziegenbalg seems to have possessed a natural genius for laying solid foundations and for pressing on with crucial priorities in pioneer mission work. Working with his Tamil tutor, he mastered the intricacies of Tamil in a remarkably short time. Luther's Catechism, evangelical hymns, gospel portions, and by 1714 the entire New Testament in Tamil flowed from his pen, and were printed locally on a press sent from Europe. Study of the Tamil language led directly into Tamil religious literature, which Ziegenbalg analyzed and classified in several books for the benefit of future missionaries and European readers. A grammar and a dictionary were also prepared. The missionaries began public preaching and catechetical work almost immediately, and opened "charity schools" to win the younger generation. Other methods were itineration outside the Danish crown colony after 1709 to gain publicity for the gospel, secure new openings for work, and engage in religious conversations with Brahmins and Muslims. Ziegenbalg carried on an active correspondence with learned Tamil religionists, showing himself a master of the art of religious disputation. Catechumens were carefully examined in the chief parts of the faith and required to give public testimony to their faith before baptism. That the missionaries were also thinking of the establishment of an indigenous church is shown by the fact that in 1709, three years after the beginning of work, Ziegenbalg wrote requesting that the *potestas ordinandi* be given to one of the missionaries on the field.

The Tranquebar mission has a record of unique achievement in the transcending of confessional differences and the abandonment of the colonial presuppositions of missionary work. Even before going to India, Ziegenbalg informed King Frederick IV that he envisioned a mission to the whole of India, not merely to the Danish colony. From Tranquebar the missionaries appealed to Christians in all nations to support the work.

20 Cf. "A. H. Francke's Zufällige Gedanken über die königliche dänische Mission, etc." printed in W. Gersten, *Ziegenbalg und Plutschau* (Erlangen, 1868), Pt. II, pp. 127-167.

An English translation of the missionaries' field reports was made by the German court chaplain in London and presented to the Archbishop of Canterbury, who lauded the mission work. The Anglican S.P.C.K. began assisting the work of the Tranquebar missionaries and eventually assumed the entire support of Danish-Halle missionaries working outside the Danish colony in English-controlled territory. For more than 100 years Anglicans supported ordained Lutheran ministers, mostly from Germany, who established native Indian congregations in the Lutheran mould but read services from the book of Common Prayer when they acted as chaplains to the British military and colonial officials. C. F. Schwartz was the best known of the Danish-Halle missionaries who exercised a wider ministry in India. In 1715 the royal missions-collegium in Copenhagen extended an open appeal to the clergy of England, Germany, Norway, and Denmark to cooperate in the undertaking. The collegium instructed the missionaries to follow up opportunities that might present themselves outside the colony, and to assist Anglican and Reformed congregations in case of need.

Within Lutheranism, this represents a break with the colonial-political approach to missionary work, and an entry into a worldwide ecumenical task.<sup>21</sup> The apostolic nature of the work is seen in the close relationship between mission and unity, and in the abandonment of the parochial land territorial limitations of *corpus christianum*. This example was widely influential in Germany, England, and Puritan New England.

## ZINZENDORF AND THE MORAVIANS

With Count Zinzendorf the problematical aspects of the theology of the world apostolate come into still sharper focus. His contributions to the theology of mission and unity are too substantial for us to do justice to them here.<sup>22</sup> Zinzendorf follows Luther in taking Christ as the key to the scriptures and in making the redeeming work of the Crucified Lamb the basis of missionary proclamation. But he goes beyond Luther in seeing the compulsion to witness as an activity of the Spirit in the present age, and in giving dynamic expression to this compulsion in a universal apostolate. Zinzendorf's understanding of the Spirit is not that of a subjective

21 Cf. E. Beyreuther, "Bartholomäus Ziegenbalg und der ökumenische und missionarische Aufbruch des 17. Jahrhunderts," *Lutherisches Missions-Jahrbuch* 1956, pp. 46-49.

22 A. J. Lewis in his *Zinzendorf the Ecumenical Pioneer: A Study in the Moravian Contribution to Christian Mission and Unity* (London: SCM, and Philadelphia: Westminster, 1962) provides a useful account in English.

spirituality but of a gift of witness that is always tied to the objective Biblical proclamation of Christ crucified. For him the entire Church is the mission. The field is the entire world, including western Christendom. The missionary is simply the Christian witnessing where he is, rather than a religious professional. Zinzendorf thus makes the apostolate independent of clerical office, territorial church, and colonial government. As he works out his own relationship to the refugee Moravian community sojourning on his Herrnhut estate, Zinzendorf fashions entirely new relationships with both church and state. In the end he develops a missionary approach that breaks cleanly with *corpus christianum*.

In 1727 a dissident group of Moravian refugees entered into a covenant of unity at Herrnhut and placed themselves under their own apostolic discipline. Even before the “Macedonian call” from overseas was heard, they knew themselves to be called to bear witness to the reconciling power of the Lamb as they had experienced it in their own community. The Brethren agreed to accept none as brother or sister except those whose hearts were converted; to acknowledge no church except where the pure Word was preached; to separate themselves from none who believed in Jesus Christ as Lord to observe discipline; and to be ready to lay down their lives for the truth. In 1731, while in Copenhagen, Zinzendorf came into contact with Greenlanders and learned of the difficulties of Egede’s mission; he also met an awakened Negro from St. Thomas who spoke of the plight of Negro slaves in the West Indies. These reports came as an apostolic challenge to the Brethren. After lengthy deliberation two lay brothers – a potter and a carpenter – were sent to St. Thomas in 1732. They had been led to believe that only by becoming as slaves themselves would they be able to witness to the slaves. Zinzendorf gave them no advice except to believe in the gospel as the power of God, to depend on the cooperation of the Holy Spirit, and to make their mission an object of prayer. He insisted, however, that only persons whose hearts were united to Christ should go, and none should be sent against his wishes. Each candidate’s “Zeugentreib,” or compulsion to witness, was to be tested by the community. In 1733 three Brethren went to Greenland to help Egede, and others left for Lappland, Georgia, and Surinam. When political and ecclesiastical pressures brought about an edict of banishment from Herrnhut in 1736, Zinzendorf declared that the time had come for the “pilgrim congregation” to preach the Saviour to the whole world! Between 1732 and 1760 some 226 Moravians entered ten foreign fields from the Arctic Circle to the Cape of Good Hope. Many others scattered throughout Europe.



As time passed Zinzendorf grew in experience through correspondence and occasional visits with the Brethren overseas. He later summarized his missionary counsels in a series of brief instructions.<sup>23</sup> Basic to his method is the Christological emphasis in preaching, which is opposed to all law, morality, or natural knowledge. The Brethren were to portray Christ as though crucified before the very eyes of men, and to make a living impression upon them. Such preaching would awaken a consciousness of sin and repentance. Confessional differences from the West were not to be introduced into pagan lands; Zinzendorf was utterly opposed to sectarianizing the witness of the gospel. For him all confessional differences fell away at the foot of the cross in the presence of the catholic Saviour of mankind. The count saw the denominations of his day as segments of an "interim-church" which was no more than the outward framework for God's continuous action of incorporating saints into His Kingdom. They had no ultimate institutional validity. The *Unitas Fratrum* consisted of an elite company of front-line fighters and witnesses from many confessions and churches whom God used to gather the first fruits into His Kingdom. Young congregations of Indian and Hottentot Christians were to be free to evolve their own forms of worship and community, and not subjected to European traditions. Simple apostolic arrangements were to be followed. The gospel was not to be equated with any fixed cultural norms. The Brethren should have confidence in the preaching of the Word and not be hasty in introducing external innovations. Mass conversions were neither realistic nor desirable. Zinzendorf opposed them on the ground that they had brought about the spiritual collapse of Christendom. The Brethren were to seek out those men already marked by the Spirit as first-fruits of the Kingdom, in the conviction that where vermin turn to Christ, the Holy Spirit has already been at work. The missionaries should enter only those doors already opened by the Holy Spirit. Christ crucified is the object of all preaching, but the Holy Spirit as subject is present in every act of faith and testimony.

Zinzendorf's grasp of the apostolate was so intense that it could not be made the basis of a permanent missionary program. The invitation to suffering and death for the Lamb's sake could never be a normative type of appeal, nor could the phenomenal toll in death by disease and martyrdom be long sustained. Purely spiritual methods eventually had to be compromised by secular ventures, e.g., the Moravian entry into the field of education, which Zinzendorf at first strenuously

23 Cf. Heinz Motel, "Grundstätzliche Äusserungen Zinzendorf's zu Missionsfragen," *E.M.Z.*, 13 (1956), 166-177; and Karl Müller, "Der Sinn der Heidenmission nach Zinzendorf," *N.A.M.Z.*, 1 (1924), 132-149.



opposed. Missionaries were requested to assist colonial officials in civilizing slaves. The fluid structure of *Unitas Fratrum* – in but not of the churches – could not be permanently maintained and gave way to a new denominational organization. The Moravian concept of the apostolate became professionalized and lost its primitive idyllic character. Every generation makes its accommodation to historical circumstances, and the Moravians were no exception. For a brief period, however, they came close to expressing the uniqueness of the New Testament apostolate under contemporary conditions. The Moravian ideal, even more than the reality, continued to inspire succeeding generations of missionaries to emulate their example. Direct influences upon Methodism, William Carey and the London Missionary Society have been traced to the Moravians.

### WILLIAM CAREY AND THE SERAMPORE TRIO

William Carey and the Serampore missionaries were heirs to the cumulative experience of the New England Company, the Tranquebar mission, and the Moravians. There is evidence that Carey, methodical worker that he was, had learned his lessons well and built his concept of the apostolate upon where the Moravians had left off. In his *Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens* (1792), Carey had found it necessary to explode the still widespread view that the apostolic commission was binding only upon the first generation apostles. Many of Carey's Calvinist contemporaries believed that Christ had died only for the elect and did not share his conviction that the gospel should be preached to all men. To these the shoemaker replied:

As our blessed Lord has required us to pray that his kingdom may come, and his will be done on earth as it is in heaven, it becomes us not only to express our desires of that event by words, but *to use every lawful method* to spread the knowledge of his name.<sup>24</sup>

Taking his departure from the Biblical concept of the Kingdom rather than from the Christendom of his time, Carey sets forth a comprehensive theology of the history of salvation from the fall of Adam to the present age. The promise of salvation is universal, Carey argues. Yet multitudes sit at ease, giving themselves no concern about “the far greater part of their fellow sinners lost in ignorance and idolatry,” and holding that the

---

24 William Carey, *An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens* (New facsimile ed; London: Carey Kingsgate Press, 1961), p. 4. (Italics added.)

apostolate is not their responsibility. Carey then advances theological arguments to prove that the Great Commission is still binding; reviews missionary undertakings from the time of the apostles until Eliot, Ziegenbalg, the Moravians and “the late Mr. Wesley;” surveys the religious state of the world’s population and finds it overwhelmingly in heathen darkness; demonstrates the practicability of doing something from the success of current commercial enterprises in pagan lands; and closes with an appeal for Christian action. The Enquiry is significant not only for its carefully reasoned argument but also because it foreshadows some of Carey’s mature missionary concepts. Here is his view of the apostle as a “servant of God”, wholly devoted to him and in a peculiar sense not his own.

He engages to go where God pleases, and to do, or endure, what he sees fit to command, or call him to, in the exercise of his function.<sup>25</sup>

The discipline of an apostle demands hardness and suffering. Here we find also an emphasis on learning the language and becoming familiar with the customs of the people. The principle that missionaries should expect to support themselves by their own hands is also embryonically present. All of these insights find expression later at Calcutta and Serampore.

When Carey and Thomas left for India in 1793 expecting great things from God, and attempting great things for God, more than idle rhetoric was involved in the phrase. The meager allowance from the Baptist Missionary Society was insufficient to maintain two missionary families for long. To make matters worse, the East India Company officials had refused to grant the missionaries permission to reside at Calcutta, and were known to be hostile to missionary activity. From the beginning Carey found the forces of *corpus christianum* arrayed against him, albeit in the form of a chartered trading company. Answering objections that the conduct of the missionaries was illegal, Andrew Fuller struck an apostolic note:

The apostles and primitive ministers were commanded to go into all the world and preach the gospel to every creature; nor were they to stop for the permission of any power on earth, but to do, and take the consequences.<sup>26</sup>

25 Carey, *op. cit.*, p. 72.

26 George Smith, *The Life of William Carey, Shoemaker and Missionary* (London: Dent, and New York: Dutton, 1909), pp. 44-45.

Whatever the earthly legality of the matter might be, Fuller added, the missionaries would be acquitted by a higher tribunal. Aboard ship Carey became convinced of the perils of too close an association with the colonial community. The vices of the natives were the chief topic of conversation.

All the discourse is about high life, and every circumstance will contribute to unfit the mind for the work and prejudice the soul against the people to whom he goes; and in a country like this, settled by Europeans, the grandeur, the customs and prejudices of the Europeans are exceedingly dangerous.<sup>27</sup>

The missionaries needed to be indefatigably employed in their work and single minded in their goals, if they were not to lose their way.

Soon after arriving in India, Carey began to clarify his cardinal principles. Identification with the people he came to serve was one of them. He made it his practice to spend some time each day in conversation with street merchants, Brahmins, and people in various walks of life. He later traversed the Hoogli River on two small boats, sleeping by night on the boat and itinerating from village to village by day. Alongside preaching and itineration, Carey devoted himself to the scientific mastery of Bengali and other tongues, and laid the basis for his work as a translator. In time he was to become the foremost language authority in the East India Company, receiving an appointment as Instructor of Bengali and Sanskrit in the company's foreign service institute. A further principle was that of financial independence from the missionary society at the earliest possible date through secular employment. Carey followed the example of St. Paul, the tentmaker, and of the Moravians, when he accepted employment as an indigo planter on the plantation of a Mr. Udny, thus securing a legal residence permit. Some of Carey's supporters feared that he had turned worldly, but he never allowed himself to forget that he was first and foremost a missionary. He considered the plantation workers his congregation. When the fortunes of Carey's employer failed, and new missionaries arrived from England who were barred from residence in Calcutta, Carey decided upon a change. In 1800 he shifted his base of operations to the Danish colony at Serampore, where the local officials were friendly and cooperative. Here the above principles were adapted to a new setting.

With the enlargement of the missionary community, Carey determined to set up "a communistic missionary settlement on the Moravian

---

27 *Ibid.*, p. 60

plan.” The missionaries and their wives were organized as a brotherhood under a common discipline to preserve the Christian character of their relationships, but also to secure maximum efficiency without sacrificing personal freedom. All income was placed in a common fund and paid out in accordance with agreed principles. No missionary was to engage in private enterprises without the consent of the group. A covenant covered both the economic and spiritual aspects of the community’s life. Carey saw the precariousness of such an enterprise and the danger of its secularization. Three times each year the reading of the covenant reminded the missionaries:

Let us continually watch against a worldly spirit, and cultivate a Christian indifference against every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ...If we persevere in these principles, multitudes of converted souls will have reason to bless God to all eternity.<sup>28</sup>

With more missionary workers available, an improved opinion of the usefulness of missionaries on the part of company officials, and growing cooperation from the evangelical chaplains, Carey began to make plans to take the gospel to other parts of India. Missionary brotherhoods were organized in Burma, Orissa, Bhutan, and Hindustan, alongside the one in Bengal, each station being self-supporting and semi-autonomous. Together they constituted the “United Missions in India,” a non-denominational missionary body. After 1806 the Serampore missionaries began forming native converts into indigenous churches, and entrusting to them the task of propagating the gospel by sending out their own itinerant evangelists. The instructions to Indian workers stated:

1) That the intention of the Saviour in calling them out of darkness into marvelous light was that they should labor to the uttermost in advancing his cause among their countrymen; 2) that it was therefore their indispensable duty, both collectively and individually, to strive by every means to bring their country men to the knowledge of the Saviour ... this was therefore the grand business of their lives.<sup>29</sup>

In 1818 there was founded at Serampore a Christian college for training native workers.

---

28 *Ibid.*, p. 95. *First Fruits*  
 29 *Ibid.*, pp. 122-123. EMIC OPEN PRESS OF ASBURY SEMINARY

It is a characteristic of Carey that he always managed to keep the universal and the local requirements of the apostolate in proper relationship. Intensively involved in Bengal, he nevertheless drew up grandiose schemes for the strategic occupation of Assam and Nepal, Thailand, Laos, Cambodia, Cochin China, Sumatra, Java, the Moluccas, the Philippines, Japan, and China. Even Africa, the Muslim world, and the South American continent did not escape his far-roving glance. Carey dreamed of a worldwide missionary conference to be held in Capetown in 1810. He personally translated or edited translations of thirty-six partial or complete versions of the Bible, among them Chinese, Burmese, Javanese, and Malay. He saw himself as a participant in an ecumenical task, which was not limited to particular churches or Christians in particular countries.

The Serampore mission made its own contribution to the definition of the apostolic task which it inherited from earlier generations of missionaries. As the “father of the modern missionary movement,” Carey’s example was widely publicized. He became the model missionary for the English-speaking world during the nineteenth century. Yet there was a uniqueness about the Serampore development that was not repeatable. Though not a theologian like Zinzendorf, Carey had a rare instinct for grasping the essential problems of the apostolate and translating them into practical solutions. His genius was that of a lay theologian who knew how to keep the Biblical mandate in proper correlation with its political, social and economic context, yet without surrendering the living character of the apostolate as an activity guided by the Divine Spirit. Though Carey’s theology is less profound than Zinzendorf’s, his grasp of the secular power structure is surer. But Carey’s kind of genius cannot be mass-produced or transferred. He himself was disappointed in the mediocre performance of his own sons, though he often counseled them and exhorted them to apostolic faithfulness. In later years the Serampore trio had a falling out with the younger missionaries and the newly appointed directors of the home society. The latter do not seem to have appreciated the method of property management and the principle of self-support adopted by the pioneer missionaries. After 1813, with the revision of the charter of the East India Company to include the “pious clause,” missions became eligible for grants-in-aid and were led into far-reaching entanglements with the colonial administration. In later years Carey himself seems to have yielded to the view that a “Christianized Indian civilization,” developed silently and slowly through Christian schools, might be the ultimate means of converting India. Today it may be doubted whether this policy, carried to its logical fulfillment by Alexander Duff, lived up to its promise. The “pious clause” also opened the door to an Anglican ecclesiastical establishment in

India, the very quintessence of the *corpus christianum* principle. When Carey died in 1834, never having returned to his homeland, the situation in India was far different from the one he found on his arrival in 1793.

## A NINETEENTH CENTURY EPILOGUE

In the half-century after 1792 many Protestant missionary societies made their appearance in quick succession. A few of the earlier societies were non-denominational (L.M.S., A.B.C.P.M.) or Intra-confessional in basis (Basel, Rhenish, Bremen), but mostly they were denominational missionary societies. Great international and interdenominational agencies such as the China Inland Mission represent still another type. Each of the new sending agencies adapted its concept of the apostolate and its missionary methods to the ecclesiology, doctrine, and practice of the denomination, or to some other basis that was normative for the society. Thus Presbyterians, Anglicans, Methodists, Baptists, Congregationalists, Lutherans, and others developed, though for the most part only implicitly, their own theologies of mission and their own missionary practices. In doing so they were usually conscious of remaining within the broad stream of the common missionary tradition of the eighteenth century, which we have designated the “classical period” for the theology of the world apostolate. We do not think it necessary, or even possible, to trace these denominational developments in detail. In many cases the worst features of Western denominationalism were softened on the mission field by comity practices and cooperative agencies.

We suggested earlier that a gradual falling off took place sometime in the nineteenth century in so far as the clear apprehension of the apostolic task was concerned. This was due to a variety of non-theological factors, mostly related to the inner dynamic of Western colonialism, but also to the diminution of the earlier ecumenical vision. That vision flourished most brilliantly when the world apostolate was the primary concern of small groups and rather isolated individuals struggling against the prevailingly anti-missionary climate of *corpus christianum*. When foreign missions began receiving the support of church (i.e., Protestant denominational) bodies, it was inevitable that the apostolic principle should suffer a partial – though never complete – eclipse. This was so because denominational missionary activity can never completely exclude the element of propaganda, viz., for a denomination. And when foreign missions began to receive the general approbation of society for various utilitarian (i.e., political, cultural, moralistic) reasons, it was also inevitable that the apostolic principle should be compromised. Missionary activity



based upon pragmatic considerations and having a popular appeal can scarcely avoid becoming propaganda for *corpus christianum* — a way of life, a culture, a civilization, or a social order. The ecumenical movement has the task of recovering the apostolate from all secular distortions, and purifying its expression under modern conditions. Such an effort can never be entirely successful, but it is the critical task of theology.

We shall give one example from the nineteenth century of an effort to purify the concept of the apostolate and to rescue it from the distortions of the age. Rufus Anderson, the foreign secretary for the American Board of Commissioners for Foreign Missions (A.B.C.F.M.) in the middle decades of the nineteenth century, was a voice crying in the wilderness. He prophetically discerned the growth of the propagandistic element in missions and warned against it. Anderson is often given the credit for coining the definition of an indigenous church — “self-governing, self-supporting and self-propagating” — but we are not concerned with that aspect of his thought here. Many of Anderson’s ideas reappear in the writings of Roland Allen in the twentieth century, but it required more of a prophet to say in the 1860’s what Allen said after 1912. Anderson’s penetrating insight was that the same Judaizing spirit, which delayed the development of a “church for the whole world” in apostolic times, is at work in the apostolate today. The first missionaries were slow to apprehend the spiritual nature of Christ’s kingdom and to adopt spiritual means of propagating it. They clung to such ideas as circumcision, soil, and blood descent. But St. Paul made use of the prescribed instrumentality for declaring the gospel to all nations — the preaching of Jesus Christ and him crucified. “Such was the eminently spiritual nature of the instrumentality,” Anderson declares. His grand means was the gathering and forming of local churches, self-supporting from the beginning. These churches were “spiritual agencies, deriving their nature and motive power from the spiritual world.”<sup>30</sup> In view of the tardy development of the New Testament *ecclesia* in apostolic times, and the very gradual emancipation from Jewish customs and ritual, Anderson was not surprised that modern missions have been slow to adopt spiritual means.

The modern parallel to the controversy with the Judaizes, Anderson believes, is our tendency to identify the gospel with a high Christian civilization.

Our idea of the Christian religion from our childhood has been identified with education, social order, and a certain

30 Rufus Anderson, *Foreign Missions: Their Relations and Claims* (New York: Charles Scribner’s, 1869), pp. 42-43, 47-49.



correctness of morals and manners; in other words, with civilization ... This composite idea of the gospel (if I may so describe it), this foreign intermixture, has placed the missionaries of our day under a disadvantage, as compared with missionaries in the apostolic age. It has weakened their faith in that perfectly simple form of the gospel as a converting agency, in which it was apprehended by the apostles; and also their reliance on the divine power, upon which the apostles depended for success.<sup>31</sup>

The apostles of today are no more allowed to trust in chariots and horsemen (Ps. 46) than were the Hebrews of old. The experience of the A.B.C.F.M. had taught Anderson the irrelevance of the often mooted question “whether savages must be civilized before they can be Christianized.” In beginning missionary work among the American Indians (1816) the board had declared it to be its object

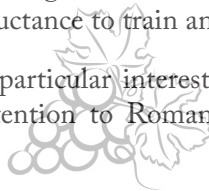
to make them English in their language, civilized in their habits, and Christian in their religion.

In 1819 the pioneer missionaries to the Hawaiian Islands were instructed

to aim at nothing short of covering those islands with fruitful fields and pleasant dwellings, and schools and churches, and of raising the whole people to an elevated state of Christian civilization.<sup>32</sup>

This early policy may have been due to the heritage of the New England Company, which similarly confused the gospel with the Puritan way of life. During his secretaryship Anderson terminated such policies and sought to introduce “spiritual means.” In Anderson’s experience, Indians who knew the most English were furthest from the gospel. Students at the A.B.C.P.M.’s boarding school in Beirut became foreign in their manners, habits and sympathies, and were slowly denationalized. Christians should not be unduly enamored of the influence of civilization as an auxiliary to the gospel in sustaining a higher Christian life among the heathen. This attitude also fosters a reluctance to train and ordain native pastors.

Anderson is of particular interest to this discussion because he devotes considerable attention to Roman Catholic missions, which he



31 *Ibid.*, pp. 94-95.

32 *Ibid.*, p. 97. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

sees operating according to totally different principles.<sup>33</sup> He outspokenly declares that all of the older Roman missions from the sixteenth to the eighteenth centuries had ended in failure, and that none had brought about a spiritual transformation in a nation. This he attributes to the non-spiritual methods used by Roman missionaries. Whatever true doctrine there may be in the creeds of the Roman church, Anderson declares; Catholicism is a religion of forms, rites and ceremonies, which are easily assimilated to the religious formalism of pagan nations.<sup>34</sup> He contrasts Roman methods with what he holds to be the fixed principles of Protestant missions: 1) never to call in the aid of civil government, except for personal protection, and never to rely on the secular arm; 2) use of the Holy Scriptures in vernacular translations in every Protestant mission; 3) every missionary expected to be able to proclaim the gospel in the language of the people; 4) use of a. theologically educated native ministry and a locally trained native pastorate; 5) local, self-governing churches; and 6) spiritual life and power contained in the doctrines of regeneration by the Holy Spirit, justification by faith, and sanctification through truth, as over against the doctrine of baptismal regeneration.<sup>35</sup> Anderson's advice is not to use the weapons of Rome, but to do just what the Roman missionaries do not do, viz., plain, direct gospel preaching, scripture translation, and the organization of independent churches. Protestants must learn to trust their churches to the grace of God, and to make faithful use of the apostolic instrumentalities of the gospel and the Holy Spirit.<sup>36</sup>

## OVERCOMING LOST DIRECTNESS

Anderson believed that all evangelical missions were in agreement on the goal of missions: so to make known the gospel to perishing men as to induce them to repent and believe on the Lord Jesus Christ. The problem for him was that missions could not agree on the proper means of bringing the gospel to the unevangelized. Today the situation is very much more complex. One of the most acute observers of our generation, the late Walter Freytag, has noted that while in the past missions had had problems, "they were not a problem themselves." Today missions themselves have become a problem. We are, with Willigen (1952), certain that there is no participation in Christ without participation in his

33 Cf. Anderson, *op. cit.*, Ch. XIV, "The Romish Missions as an Opposing Power," pp. 269-300, and Appendix X, "Francis Xavier and Romish Missions," pp. 351-363.

34 *Ibid.*, p. 290.

35 *Ibid.*, pp. 283-289.

36 *Ibid.*, pp. 293-296.

mission. But we are uncertain “whether our present patterns of carrying out that task and the conceptions behind such patterns are the right expression of the obedience God wants from us today.”<sup>37</sup> The fact of rising new nations with a deep national self-consciousness, the reality of younger churches with their own sense of missionary calling, and the growth of an ecumenical spirit all impose limitations upon our earlier freedom though at the same time providing us with new freedom and opportunities that we did not possess before. There are the limitations imposed by the political situation and the exclusion of Western missionaries from some areas; the voluntary limitation upon initiative and decision accepted by Western societies so that young churches may mature in selfhood and indigenous responsibility; and the limitation created by the fact that no single church or missionary agency is complete in itself, since each belongs to and acts in the name of the *una sancta*.<sup>38</sup>

The central task for the theology of the world apostolate in our day is to overcome “lost directness,” as Freytag put it.<sup>39</sup> Inter-church aid has meant increasing material and financial help but less personal help. Specialized institutional services tend to become more and more autonomous. Mission society leaders feel as if they are moving in a fog, while missionaries suffer from vocational frustration. The result is an “endangered image” of missions. The simple proclamation of Christ crucified has been submerged in a welter of activities only indirectly connected with it. The older categorical uniqueness of foreign missionary activity as it was still understood at the time of the World Mission Conference in Edinburgh (1910) has now been abandoned, at least in ecumenical circles, for a more general and comprehensive understanding of the apostolate. But the new understanding has not yet received final definition. Yet for Freytag the solution is neither to redouble our efforts so as to escape having to deal with the real problems, nor is it to retreat to some idyllic situation (if such can be found) where the problems do not yet exist. The Church must work out its forms of obedience within the imperfect, existing, empirical structures of the missionary enterprise.

Mission means taking part in the action of God, in fulfilling His place for the coming of His Kingdom by bringing about obedience of the faith in Jesus Christ our Lord among the nations. In that context missions

37 Walter Freytag, “Changes in the Patterns of Western Missions”, *The Ghana Assembly of the I.M.C.*, ed. R. K. Orchard (London: Edinburgh House, and New York: Friendship Press, 1958), pp. 138-139.

38 Freytag, *op. cit.*, pp. 139-141.

39 *Ibid.*, p. 141. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

as empirical organizations or institutions are one indispensable member in the varieties of services of the churches. Their task consists in being sent to proclaim the gospel outside the Church, to gather into one the children of God who are scattered abroad.<sup>40</sup>

In beginning this address I promised to deal with the theology of the world apostolate strictly within the limited framework of the theology of mission and the theology of the missionary enterprise. I have not attempted to go beyond this modest task to deal with some of the wider problems of the world apostolate referred to in my opening remarks. My purpose has been to raise, rather empirically, some of the central theological problems latent in the practice of missions, and in the obedient response to the apostolic commission. Is there a thread running through the foregoing discussion? I believe that there is. I ventured to suggest that the eighteenth century might be designated the “classic period” for apostolic obedience in the modern missionary movement. Here we find the closest correspondence to the New Testament apostolate. Here we see also the most faithful adaptation of that apostolate to modern circumstances. The period was not without its faults, but it seems to have had a clearer grasp of the central issues of the apostolate than did the generations, which followed. In the nineteenth century Rufus Anderson noted a trend away from purely spiritual instrumentalities. He was troubled by the confusion of “culture propaganda” with mission work. We noted in passing that the problem of “denominational propaganda” also led to distortions of the apostolic witness in the nineteenth century. For Anderson missions were an eminently spiritual work, carried on by spiritual means, and designed to foster the growth of purely spiritual agencies – self-propagating local churches. In our own era Walter Freytag suggested that we must overcome “lost directness” and restore to the world apostolate the clear consciousness that we are “taking part in the action of God.” The crisis in missions sets us free to concentrate on the more difficult but essential task, viz., the message of Christ crucified. Here we return full circle to Count Zinzendorf who pleaded with the Moravian missionaries to “tell them nothing but of the Lamb.” The clarification of the apostolic goal and means for our own day remains the task of theology.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

---

40 *Ibid.*, p. 146.

## APPENDIX

### Some Questions for Protestant-Roman Catholic Dialogue.

#### A. Questions Growing Out of the Foregoing Lecture.

1. What is the valid *concept* of apostolic authority for our own day? How is it expressed in the missionary calling of the Church? Does the effort to express the New Testament apostolate under modern conditions represent an impossible ideal? What is the value of the New Testament apostolate as a norm for missionary work today?
2. What is the *locus* of apostolic authority? Is it entrusted as a corporate gift to the Church, given as a personal privilege to the successors of the apostles, or both? What implications can be drawn for a lay apostolate as over against the missionary vocation or professional missionaries?
3. What is the relationship between *divine initiative* and *human obedience* in fulfilling the apostolic commission? How can apostolic activity be protected against the threat of purely humanistic motivation? Can we describe the agency of the Holy Spirit in missionary work today? What is the meaning of *Missio Dei* in contemporary terms?
4. Do *asceticism* and *discipline* have an intrinsic relationship to apostolic vocation? Can missionary work be done apart from some form of spiritual discipline? If not, what forms best meet the needs and conditions of the contemporary apostolate?
5. Assuming that *Christendom* is a false presupposition for missionary activity, how does the New Testament apostolate enable us to re-assess the relationship between the Church as a witnessing community and the secular realm? What changes in our prevailing assumptions are implied, and how are such changes reflected in policy and strategy? Can missionary work avoid becoming propaganda?

6. What lessons does the New Testament apostolate hold for the *nature, methods, and goals* of modern missions? Does the use of purely “spiritual instrumentalities” (Rufus Anderson) and the overcoming of “lost directness” (Walter Freytag) necessarily imply an abandonment of diaconal work, education, and community integration as important missionary activities? What is the purpose, place and relationship of each in apostolic activity?

B. Questions Raised for Discussion by the Commission on the Theology of Mission, Ecumenical Institute, Bossey, Switzerland, July 1961. (Cf. W.C.C. Division of Studies Bulletin, Vol. VII, No. 2.)

1. What is the relation between the course of the Gospel and what is going on in the world? What is God’s redemptive purpose in and for world history? What do we expect as a result of missions?
2. What is the meaning of the Christian claim that there is salvation in “no other name”? What is the uniqueness of the Christian message and the necessity of preaching it? Does missionary work aim always at conversion?
3. Are missions, which cross national and cultural boundaries, a permanent or a temporary part of the Church’s obedience to God? What is the meaning of the term “nation” in the Bible, and what are its implications for the Christian mission? Is the crossing of sociological boundaries of the same theological significance as the crossing of geographical borders? Does the existence of a Church in a nation eliminate the necessity to send missionaries there?
4. What is the meaning and validity of the concept of a specific “missionary calling” of certain individuals? What does this mean in practice for the individual?
5. In what ways does the missionary proclamation of the Church involve a social witness?

6. In the missionary task of the Church, how can the preaching of the Gospel and the teaching of patterns of behavior be so related that salvation is not made to appear the result of conformity to such patterns?
7. What are the organizational consequences for missions of our understanding of the unity and mission of the Church? In the practical life of the churches what should be the relation of church structures and missionary agencies?



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY





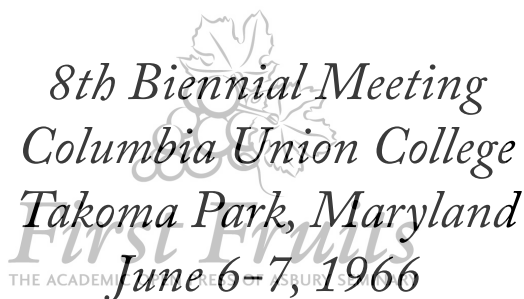
*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

APM

# An Inquiry into the Implications of Joint Action for Missions

*8th Biennial Meeting*  
*Columbia Union College*  
*Takoma Park, Maryland*  
*June 6-7, 1966*





*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## Introduction

---

Because of a growing demand from all kinds of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the *Proceedings* of the biennial meetings of the Association of Professors of Missions in the United States and Canada. Proceedings of the first three biennial meetings (1952, 1954, 1956) are not available. The *Proceedings* of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'"), the Seventh Biennial Meeting (Philadelphia, 1964; theme, "The Theology of the World Apostolate"), and the Eighth Biennial Meeting (this volume) are available at \$3.00 per copy. The Proceedings of the Fifth Biennial Meeting (Richmond, VA, 1960) were published as a book; *Frontiers of the Christian World Mission Since 1938: Essays in Honor of Kenneth Scott Latourette*, edited by Wilber C. Harr (New York: Harper & Brothers, 1962. 310 pp. \$5.00).

The program for the Eighth Biennial Meeting, as found on page three, is a revised copy of the original schedule. Professor J.C. Hoekendijk of Union Theological Seminary, New York, planned to present a paper on Monday evening, June 6, 1966, on the topic: "Theological and Theoretical Dimensions of Joint Action for Mission." Because of the last-minute illness of Professor Hoekendijk, the paper was not presented and is not included in this volume. The schedule of the conference was rearranged, and the concluding sessions were held Tuesday evening, June seventh, rather than Wednesday, June eighth. Another omission in these proceedings are the remarks of the Reverend Arthur F. Glasser of the Overseas Missionary Fellowship. A transcript of Rev. Glasser's remarks was prepared and submitted to Rev. Glasser for editing. Rev. Glasser preferred that his remarks not be printed in their original form, and did not submit an edited

form as of July 2, 1967. Finally it should be noted that Professor J. F. Shepherd of the Jaffray School of Missions participated in the panel discussion in the absence of Dr. Harold Lindsell, Associate Editor of *Christianity Today*.

The Association is grateful to all participants in the 1966 Program, especially to those who read papers or led discussion sessions, and to the Columbia Union College for serving as host to the Eighth Biennial Meeting.

*David L. Lindberg*  
*Secretary 1966-68*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Techniques, Processes, and Progress in Joint Action for Missions

---

*Floyd Honey*  
*Secretary for Mission and Service New York Office*  
*World Council of Churches*

One of the difficulties in promoting Joint Action for Mission is that almost every discussion of it must begin with a definition of what it is and what it is not. In popular parlance almost any example of interchurch cooperation is labeled Joint Action for Mission. But the J.A.M. proposal as formulated at New Delhi in 1961 embodied a number of very specific steps and conditions, in the absence of which J.A.M. in the classical sense can hardly be said to have taken place.

Anyone can be forgiven for misunderstanding the name. In its more general application, the term “joint action” dates back at least to the time of the Edinburgh Conference in 1910. If the integrity of the J.A.M. proposal is to be maintained, perhaps we should find a new designation that will describe it with less confusion. Or perhaps, on the other hand, we should ask ourselves whether we are being too inflexible in trying to insist on all to specifics of the J.A.M. proposal in its classical form. Have we fallen into such a rigid orthodoxy about it that we find ourselves with something on our hands that is extremely difficult to sell or even to communicate? Is it worth the trouble to try to do so? Is there a certain artificiality about the proposal itself? Or is it to such an extent the result of a process of logical development in the history of the Christian mission that, with all its specifics, it represents, under the leading of the Holy Spirit, a necessary next step in Christian advance in our day?

A brief review of the development of the proposal will help to answer this question and place the proposal in proper perspective.

## FROM THE INTERNATIONALIZATION OF MISSIONS TO JOINT ACTION FOR MISSION.

The idea of J.A.M. developed out of a study on the Internationalization of Missions carried on by the International Missionary Council over a number of years. The formulation of this topic may be traced back to the Whitby meeting of the I.M.C. in 1947, although the problem of the tension between the national manifestation of the Christian Church and the universal character of the Christian fellowship had been articulated many years before that. With vivid memories of the results of rampant nationalism as experienced in World War II, and faced with the prospect of the explosion of new nationalisms in Asia and Africa with the end of the colonial era, the I.M.C. Committee adopted a European statement on “the ‘Supranationality’ of Mission.”

The Whitby meeting began to face for the first time the implications of the fact that the Christian mission now operated from a worldwide base. That this must mean the transcending of both national and denominational barriers was made clear in a statement on “United Action” which was quite significant for the direction of future development:

“Corporate union cannot be the work of a year or two. But in facing a task too great for all the churches, we must learn new ways of working together. Wherever devotion to local or denominational loyalties stands in the way of response to the larger call of Christ, it must be transcended...Where the pooling of resources promises more rapid advance, tradition must not be allowed to stand in the way. Where new tasks are to be undertaken, churches must be willing to consult together and to take or share responsibility, as the will of God is revealed in answer to their faith and prayer.”<sup>1</sup>

Reviewing the Whitby findings a year later at Oegstgeest, Holland, the I.M.C. Committee emphasized the importance of action in the local situation – an emphasis which was to become a significant element in the J.A.M. proposal. The Whitby vision, the Committee said, “becomes actual only as it finds concrete expression in local situations. We should approach local tasks with an ecumenical vision and approach the world task with a

---

1 *The Witness of a Revolutionary Church* (Statements issued by the Committee of the International Missionary Council, Whitby, Ont., Canada, July 5-24, 1947, p. 20).



local emphasis. It is therefore an immediate responsibility of the Council to find ways in which this is to be achieved.”<sup>2</sup>

Returning to Whitby, Ontario, in July 1950, the I.M.C. Ad Interim Committee took up the theme again in a statement on Longer-term Adjustments in Missionary Responsibilities:

“The most important thing for us to recognize is that, to use the words from Madras, ‘this is the task primarily of the whole Church for the whole world.’ The task is one. It will require all the resources of all Christians if it is to be successfully prosecuted. Increasingly our plans must be supra-denominational and supra-national, bursting the bonds of denomination, particular society or nation, overleaping the boundaries of older and younger churches, so that the best resources – spiritual, intellectual and material – which can be found anywhere are subject to use where they can be employed most fruitfully. This calls for more coordination, cooperation, and unification in every field, geographical and functional.”<sup>3</sup>

The Willingen meeting of 1952 carried the idea of internationalization a step further with its suggestion of the possibility of international, interracial, interdenominational teams. Following up this lead, the Ad Interim Committee at Staten Island, NY, in 1954, noted that the emergence of churches in all parts of the world “provides a God-given opportunity to broaden the base of the missionary movement thereby demonstrating in new ways the character of the universal Church and meeting the threat to the mission of the Church posed in certain forms of contemporary nationalism.” The officers of the I.M.C. were instructed “to seek to discover what is the present experience of international missionary action whereby the resources of personnel and money as between older and younger churches, or within either of these, are being pooled; what particular problems such action has revealed; what solution to these problems can be advanced; and what opportunities for developing such action on a larger scale appear likely to exist in the immediate future.”<sup>4</sup>

---

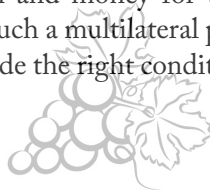
2 Minutes of Committee of the I.M.C., Oegstgeest, Holland, September 7-10, 1948, p. 34.

3 Minutes of the Ad Interim Committee of the I.M.C., Witby, Ont., Canada, July 19-25, 1950, p. 52.

4 Minutes of the Ad Interim Committee of the I.M.C., Wagner College, Staten Island, New York, July 15-24, 1954, p. 38.

This study was taken up by Dr. J. N. Decker, and later by the Rev. Ronald Orchard. The results of Mr. Orchard's study were published in 1959 as an I.M.C. Research Pamphlet under the title "Out of Every Nation." After reviewing various experiments in broadening the base of missionary action, Mr. Orchard concluded that the crucial sphere of action is in the national or more local situation. He rejected the idea of an international pool of financial resources, although he did not necessarily rule out every form of international fund. The giving and use of money, he felt, can be irresponsible unless there goes with it an involvement in a responsible relationship. For similar reasons he rejected the idea of an international pool of personnel. As for demonstration international teams, they would have only limited symbolic value unless the existence of the worldwide base for mission is, in fact, a more significant reality. "The danger of action at the international level," wrote Mr. Orchard, "is that nobody may feel really committed by it. It is altogether too easy to vote for an experiment in internationalization on the international scale the results of which leave the actual Christian mission in any given place essentially unchanged, still consisting of the representatives of one denomination and of one or two nationalities, who continue their work as though they had no neighbours of other denominations and nationalities, and still leaving the local congregation regarding itself as a Christian enclave cut off from its national Community."<sup>1</sup>

In the meantime, Bishop Leslie Newbigin was devoting thought to the problems of partnership between mission boards and the churches to which they were related, especially the problem of paternalism on the one hand and excessive dependence on the other. He saw the solution in the development of multilateral relationships to replace the present system of bilateral relationships. He embodied his ideas in the booklet "One Body One Gospel One World" which was published in late 1958 after a considerable process of discussion. "It is hard to see," he wrote, "how it is possible to develop within the present system of one-track relationships either a greater sense of independence and responsibility among the receiving churches, or greater opportunities for using the immense resources of the Church in men and money for the unfinished task. I submit that the development of such a multilateral pattern of operations as I have described might well provide the right conditions for the solution of



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

1 Ronald K. Orchard, *Out Of Every Nation* (I.M.C. Research Pamphlet, 1959, p. 72).

these problems, and that one of the next tasks to be attempted should be a series of limited experiments in selected areas along these lines.”<sup>2</sup>

Bishop Newbiggin included the same suggestion in one of the John R. Mott Lectures, which he delivered at the inaugural Assembly of the East Asia Christian Conference at Kuala Lumpur in May 1959. “I have become personally convinced he said, “that nothing will meet our need save the substitution for our present pattern of relationship of a new pattern which will be multilateral rather than bilateral – in which the fundamental principle will be accepted that all have something to give and all have something to receive.” “I am sure,” he added, “that it will only be workable if it is on a regional basis – if churches in adjacent areas get together to think about their common task to consider how they can help each other in it, and what help they need from outside ... I earnestly hope that our deliberations here will help to bring the first elements of detail into this rough outline of a pattern of missionary effort free from a false independence and shaped by a true interdependence.”<sup>3</sup>

The resolutions adopted by the EACC Assembly reflected these ideas and foreshadowed the later J.A.M. proposal. The Conference’s Committee on Inter-Church Aid for Mission and Service, among its other tasks, was given the responsibility for:

“Assisting member councils and churches wishing to initiate in their area a joint effort by the churches and related foreign mission agencies to look together at the missionary task in that area and at the resources available for meeting it with a view to the most effective deployment of those resources and the development of the maximum sense of responsibility in the churches of the area. It is recognized that this may lead to modifications in the present bilateral relationships between mission boards and younger churches and the development of more ecumenical patterns of mission in which resources of personnel and funds would be made available, irrespective of denomination, to those churches in Asia which desire to use them. Special attention should be given to situations

---

2 Leslie Newbiggin, *One Body, One Gospel, One World*, International Missionary Council, 1958, p. 30.

3 Leslie Newbiggin, *A Decisive Hour for the Christian Mission*, (SCM Press, London, 1960), p. 42.

where more than one mission agency is related to a single church.”<sup>1</sup>

These ideas were further developed by I.M.C. staff, and finally there emerged the document on “Joint Action for Mission” which was presented to the World Council of Churches at New Delhi in 1961.

What, then, is Joint Action for Mission? Essentially, it is a redeployment of resources on the part of the churches working *in a particular geographical area*. It is not “cooperative work” in the ordinary sense of the term, where two or more churches agree to pool resources for the carrying out of a given function, whether in a limited area or on a regional, national, or world basis. Joint Action for Mission involves in a more limited geographical area, a radical review, and redeployment in relation to the *whole* mission of the Church.

Neither does it mean a complete *pooling* of resources. It is not a matter of putting all the money in a common pot and all the work under one administrative structure. Cooperative structures may be set up to carry certain functions. For certain other functions one church may, by common agreement, act on behalf of all.

Joint Action for Mission is carried out in a succession of specific steps:

1. **Joint Survey.** The churches within the area (together with their related mission agencies) together survey the needs and opportunities confronting them in the area, and the total resources available to meet them.
2. **Joint Planning.** The process of survey is followed by a consultation of the churches and mission agencies in the area, aimed at securing a real and effective redeployment of resources in the area in the light of the agreed goals.
3. **Joint Action.** The findings of the consultation are implemented in definite action.

The implementation of such a plan is admittedly a formidable task. Overcoming the natural inertia and the vested interests of the institutional church is difficult enough in itself. The difficulty is compounded when

---

1 *Witnesses Together* (Edited by U. Kyaw Than), East Asia Christian Conference, 1959, p. 92.

what is demanded is a deliberate sacrifice of denominational self-interest, and the willingness of churches to allow their resources to be used across confessional lines. Faith and order problems are inevitably involved if J.A.M. penetrates (as it ought) into the central evangelistic thrust of the Church's mission. When the J.A.M. proposal was discussed at the Mexico City meeting of the C.W.M.E. in December 1963, the question was seriously raised as to whether J.A.M. is possible at all in the absence of complete, organic Church union. The conclusion reached was that church union is not necessarily a prerequisite condition. Where there is a seriousness about mission and a sensitiveness to the scandal of disunity and a willingness to sacrifice vested interests, there is much that can be done even in the present separateness of the churches, although participation in J.A.M. must inevitably point up the urgent desirability of moving to that full unity which is our ultimate objective. On the other hand, it is possible to have organic union without Joint Action for Mission. There are examples in Asia of churches which have been united for years, but in which the original separate units still maintain their separate relationships to their traditional supporting mission agencies with no provision for common strategy.

## STEPS TOWARD IMPLEMENTATION

No one has cause for complaint that we are proceeding with unseemly haste to put the J.A.M. idea into practice. Indeed one sometimes overhears rather cynical comment on the tortuous pace of progress. But those who framed the proposal were never under any illusion about the difficulties involved in implementing it. It was envisaged that during the first few years after New Delhi, experiments might be undertaken in a limited number of areas. At Mexico City the staff of the Division of World Mission and Evangelism were instructed to seek to stimulate at least one program of J.A.M. on each of the six continents, and to evoke discussion, consultation and surveys in as many other areas as possible. Discussion there has been. Action to the point of full implementation of a J.A.M. program in the classical sense has been extremely limited.

One of the early steps toward implementation taken after New Delhi was the calling of the three Asian "Situation Conferences" by the EACC in February and March of 1963. The decision to hold the conferences was actually taken at a meeting in Bangalore, India in 1961, just prior to the New Delhi Assembly. Joint Action for Mission was only one of the concerns in the minds of those who planned them. Another was the whole question of confessionalism in Asia, which, of course, impinges

directly on the J.A.M. proposal. Since these were regional conferences, it was impossible to take concrete steps toward J.A.M. in any particular locality. It was a matter of disseminating the idea among a representative group of Asian church leaders

Let us, then, consider what steps have been taken in the direction of J.A.M. in local situations in a few countries:

## India

The planning of joint action within the several administrative units of a single united church hardly constitutes J.A.M. in the strict sense of the word. Some of the problems, however, are similar. The Church of South India is a case in point. The 15 dioceses of the united church still maintained the traditional relationships with supporting mission boards and societies, which were in existence prior to union. The result was a patchwork of relationships to Boards in Britain, Australia, New Zealand, and the U.S.A. The level of outside resources supplied to various units of the Church was quite uneven, and there was no over-all planning as to how the C.S.I. should approach its mission. In 1962, a commission was appointed to make a survey of the total work of the Church. The commission's report recommended that all personnel and funds from the supporting mission agencies be made available through the Synod instead of directly to the dioceses in order to provide for more equitable distribution and common planning. The Synod was unwilling to integrate existing work in this way and decided instead that resources for *new* work only should be channeled through the Synod. More recently the Synod has retreated even from this position, and the dioceses are now in direct relationship with the mission boards again in regard to new, as well as existing work. Meanwhile, the related mission agencies, at the request of the C.S.I, have taken steps to coordinate their work. A committee representing C.S.I. related mission agencies has been meeting in London for some years. A similar committee has been formed in New York, and arrangements have been made for regular and periodic consultation between the two committees. In India, the office of the Synod is being strengthened in personnel. These two factors together may in time open the way to greater coordination. The C.S.I. experiment, however, demonstrates how difficult it is to achieve a genuine redeployment of resources even within a single church where there are no faith and order or confessional problems.

An interesting development between two churches is under way in the State of Madhya Pradesh, between the Chhattisgarh and Orissa Church Council of the U.C.N.I. (related to the United Church of Christ

in the USA) and the adjacent Disciples' Church (related to the Disciples of Christ in the USA). A representative group from the Disciples' Church came to Raipur and made a study of the work of the Chhattisgarh and Orissa Church Council. A group from the latter then went and studied the work of the Disciples. Afterwards a joint consultation was held to discuss possible areas for integration of work. It was decided that the agricultural work of the two churches should be integrated. Consideration is now being given to integration of the educational and medical work. This development came at a time when the Disciples of Christ and the United Church of Christ in the U.S.A. were in the process of integrating all of their overseas work under a single administration. This has undoubtedly had an influence on the situation in India though there seems to have been some readiness on the part of leaders of the Church in India to proceed with the first steps in integration of work there. The Mennonites are considering the possibility of entering the scheme. It will be noted that thus far it is only the service program and institutions of the churches that are affected. The central life of the churches and their evangelistic outreach are not affected.

A more far-reaching program (and one of the most promising to date anywhere) is underway in *Durgapur* in the heart of the industrial belt of Northeast India. Durgapur is a new city, which has grown up in recent years around a developing steel industry. The Methodist Church, which was working in an adjacent area, acquired a property in the new town and built a church. Then the government stepped in and said that only four sites would be made available for churches in Durgapur. One was offered to the Roman Catholic Church and the West Bengal Christian Council was approached regarding the other three. The Methodist Church was confirmed in possession of the site it was occupying and the Anglican Church was given an invitation. From the beginning it was planned that the work should be set up on a Joint Action basis. A survey was carried out by a missionary-sociologist from the Church Missionary Society and a Joint Action for Mission program was drawn up and agreed to by the churches concerned. Part of it is now in effect. The Anglican and Methodist churches are in separate sections of the town. By agreement, each church serves people of all denominations in its district. (The Anglican minister goes to the Methodist Church periodically to give communion to Anglican members.) It is expected that a Baptist church will be established within the same plan. Under the plan the ministers of all the churches, besides caring for their immediate congregations, will function as a team ministry to Durgapur as a whole, and will specialize in such areas as management



problems, labour, and unions, community welfare and development, youth activity, etc.

This is part of a larger plan for the whole northeast industrial belt in Bengal, Bihar, and Orissa. A key element in the plan is the Ecumenical Social and Industrial Institute founded in 1963, with headquarters in Durgapur but serving the whole area. The area has been divided into seven zones. The plan calls for the finding and training of an industrial mission worker for each zone, training of the laity, the establishment of Christian cells of 8 to 10 people each in factories and other segments of community life.

The relative success of the Durgapur project has been due in large part to the fact that it developed in a completely new situation where the churches were not previously entrenched in traditional programs, where there were no vested interests, and where the novelty of India's burgeoning industrial development challenged the churches to try new methods of approach. Yet, if a genuine experiment in J.A.M. can be successfully carried out in an area such as this, perhaps eventually, through a process of cross-fertilization, its influence may reach into some of the centers where the inertia born of long tradition has to be overcome.

## **West Pakistan**

A consultation on Joint Action for Mission was held in Lahore in November 1963, under the auspices of the West Pakistan Christian Council. Delegates from the major churches and certain other organizations attended. The report of the Madras Situation Conference was used as a basis for the conference, as well as the D.W.M.E. document on Joint Action for Mission. As most of the members of the conference were not too familiar with these ideas, it was largely an educational experience. A number of areas were suggested where joint action by the churches would be useful. There was a tendency to see Joint Action for Mission as adding a few cooperative enterprises to existing work rather than the radical redeployment, which it ought to involve. However, the conference did set up a Continuation Committee on Joint Action for Mission. The Committee met and decided to hold regional conferences at various places in order to extend the educational process to a broader segment of the churches' leadership. A visitor in late 1964 reported that little progress had been made as yet. A great many people had learned something about J.A.M. There was always an initial tendency to think of it as a new name for cooperation in mission. The more people learned as to exactly what was involved in it, the more reasons were produced as to why J.A.M. was

not possible, in West Pakistan at the present time. With the development of the India-Pakistan emergency, and some changes in leadership in the West Pakistan Christian Council, the movement has come to a temporary standstill.

## Taiwan

October 1965 was looked forward to as a time of great promise for ecumenical development in Taiwan. In July the centennial of Protestantism in Taiwan had been celebrated by the churches together. "In the Second Century Together" had been selected as the slogan for the Centennial observance. In October a two-and-a-half day consultation was called at Tainan Theological College to make plans for launching the ecumenical second century. A massive study of the situation facing the churches in Taiwan had been made in advance of the consultation under the direction of the Research and Study Center of Tainan Theological College. Representatives of the mission boards with work in Taiwan, as well as a number of ecumenical consultants, were invited to attend. Many people believed that the stage was set for a major breakthrough in Joint Action for Mission.

The results were a little disappointing. Perhaps too much had been expected of an initial meeting such as this. Perhaps the material was too massive, and the whole of Taiwan was too large an area in which to plan a J.A.M. program. There were other factors in the picture too. Because of the extreme delicacy of the religious and political situation in Taiwan at the time, some of the churches did not feel able to participate in new ecumenical ventures. And, as one observer commented, "those who came to the consultation were committed to 'joint discussion about mission,'" but no one was in a position to make a concrete commitment to Joint Action for Mission. Certain areas for future cooperative action were noted. A continuation committee is exploring the implications of some of the recommendations. Ministry to the mountain tribal population has been identified as one of the major concerns of the churches. A sociological study of this problem will be made with the help of the SASP (Specialized Assistance to Social Projects) Committee of the World Council of Churches. Joint Action for Mission is not necessarily a lost cause in Taiwan. It has not materialized as rapidly as we had hoped. A great deal will depend on the direction which is given to it by the leadership of the churches in the days immediately ahead.

## Australia

The J.A.M. proposal was originally developed with the areas of Asia, Africa, and Latin America in mind, as illustrated by the frequent references in the documents to the related mission boards. Even at this formative stage, however, it was suggested that the proposal might have equal relevance for the churches in what were considered as the “sending” countries in the traditional perspective of “missions.” When the work of the new C.W.M.E. was set fully in the perspective of “mission on six continents” at New Delhi, the implications of this for the J.A.M. proposal became obvious. This was further underlined at the meeting of the C.W.M.E. in Mexico City in December 1963.

Meanwhile, the churches of Australia, though traditionally classified as “sending” churches, enjoyed the advantage of being members of the East Asia Christian Conference and participating fully in the Situation Conference at Singapore in March 1963. Four of the six delegates from Australia were selected from the State of Victoria in the hope that on their return they might be able to collaborate in the development of J.A.M. projects in their home state. They found one or two places where the local situation was already leading people in the direction of J.A.M. and were able to bring the influence of the Situation Conference to bear on them.

One was the new town of Churchill, which is growing up around a power station 90 miles from Melbourne, with a total population of 40,000 expected by the end of the century. Four churches (Anglican, Methodist, Presbyterian, and Churches of Christ) are collaborating in the appointment of one minister who has moved in to represent them all. He has begun to hold services in a vacant shop until a church can be built. In this way it is hoped that the Church will grow with the community with the possibility of new insights and openness to the new situation. Members of the church will continue to be members of their own denominations, but will receive the ministry provided by the cooperating churches in common. The minister (who happens to be an Anglican) will be supported in a team ministry by ministers from the neighbouring town of Morwell.

At *Collingwood* there is a Methodist-Presbyterian joint parish in an inner-city area. Anglican participation is being considered. The parish is studying community problems and seeking to relate itself creatively to them. The site of a Presbyterian manse is to be used for a cooperative housing scheme.

At *Mornington* (a seaside resort) an inter-church council, as a result of Bible study and prayer on their responsibility as the people of God

in the area, was led to make a thorough survey of the community. One result was a public meeting with the Shire Council and representatives of the voluntary service agencies, which led to the appointment of a voluntary welfare worker working with a team of ministers and doctors in the service of the community. This, of course, goes no further than a piece of cooperative service on the part of the churches. A proposal is now under consideration for a united parish with Anglican, Presbyterian, and Methodist ministers working as a team.

## The USA

The churches in the U.S.A. have not felt the direct impact of the discussion on J.A.M. in the World Council of Churches. At a number of points, however, developments are taking place, quite independently of the J.A.M. proposal, which bear a good deal of resemblance to it.

The project in Wilmington, Delaware, has already been written up in the *International Review of Missions* (October 1965). It began in 1961 with the vision of the Rev. Donald C. Wilson, pastor of a Presbyterian Church and President of the Council of Churches of Wilmington and New Castle County. He saw a number of inner city congregations ministering in an inadequate and isolated way amid the deteriorating conditions of the inner city while the suburban churches, though concerned about the problems of the city, saw no way of rendering effective help. He gathered the five denominational leaders who were resident in Delaware. They met monthly for almost a year and analyzed the problems. They concluded that the situation could never be met adequately by the churches in isolation. A Department of Metropolitan Mission was formed under the Council of Churches. The city was divided into five regions, and the churches in each region were grouped into larger parishes. Suburban churches, which elected to participate in the program, were yoked with one or another of the larger parishes. Larger parish councils were established which then proceeded, to devise ministries appropriate to the needs of their respective communities. Sometimes a parish-wide approach was adopted, sometimes two or more churches were requested to collaborate, and sometimes a single denomination would be asked to carry a program on behalf of all.

In *Chicago* the North Side Cooperative Ministry was inaugurated on Palm Sunday in 1963. It began with a grant of \$5,000 from the Chicago Presbytery of the United Presbyterian Church in the U.S.A. for the purpose of making a corporate survey of the situation on the north side of Chicago. The survey resulted in the formation of the Cooperative Ministry. There are 26 participating congregations, including Presbyterian, United

Church of Christ, Reformed Church in America, Methodist, Lutheran, Evangelical United Brethren, and Church of Christ. Each congregation appoints representatives to the governing body. The activities, which the Cooperative Ministry has sponsored, include a Ministry to Youth, a Public Education Ministry which majors on tutoring of disadvantaged children, a Public Education Task Force, a Ministry to Young Adults, a Ministry for Racial and Social Justice, a Housing Task Force etc. Originally it was thought that some congregations might be asked to assume responsibility for certain functions on behalf of all, but it has not worked out in this way. The members of the organization seemed to prefer to set up cooperative ministries in each case.

This is not a Joint Action for Mission Project in the radical sense. There is no real sacrifice of sovereignty on the part of the participating congregations, nor is there a radical redeployment of resources. The member congregations make token contributions toward the support of the cooperative ministries ranging from \$25.00 to \$500.00, and in one case, \$1,000. Larger amounts are contributed from two or three denominational budgets. The North Side Cooperative Ministry does represent, however, an effort to bring a group of congregations out of isolation into a sense of common ministry relevant to the needs of the situation in which they are placed.

A number of other cooperative projects of a similar type have sprung up in other parts of Chicago. In St. Louis, MO, eleven congregations have formed the West St. Louis Ecumenical Parish on a similar basis. Here the situation was a little different. Because of redevelopment in another section of the city, the district of West St. Louis received a massive influx of Negroes, which increased the ratio of Negroes from 10% to 85%. The original members of the churches in the area had moved to the suburbs, and were facing a decision as to whether to move their churches to the suburbs with them. They decided that they should remain together and minister to the city because this was the time when the city needed them most. The Ecumenical Parish was established in 1961. A number of community activities and programs have been established as in Chicago, and there have been cooperative activities in Christian education, worship, and evangelism. The Parish has involved itself in local political issues in the area of education and public school integration. But once the churches had met the immediate crises of their continuing existence, there was some tendency for denominationalism to reassert itself in various ways. There is still much duplication of work and little integration of resources. One congregation turned to another state hundreds of miles away to find someone from its own denomination for leadership in a training campaign

when a qualified person might have been found in one of the other congregations in the Parish. Little has been done in the way of sharing staff, though opportunities for this might suggest themselves.

Another example of this type of development is to be found in a new section of Minneapolis called University City. One of the three Presbyterian congregations in the area, on the death of its minister, asked the Presbytery to help it define its mission. The Presbytery carried out an exhaustive study of the whole situation in the University City and recommended both the integration of the three Presbyterian congregations and the setting up of a University City Parish Board that would represent all the churches and agencies in the area. The Board has been formed, and is considering ministries in community planning and organization, ministry in vocational sectors, hospital chaplaincies, and a campus ministry.

Some long-range possibilities have been suggested which would involve restructuring in such a way as to give the University City Parish Board a dominant place in the administration of the work of the churches throughout the area. This would be an extremely interesting development, as it would mean a genuine sacrifice of some degree of sovereignty on the part of the participating churches.

Finally, mention should be made of the experiment to be undertaken in *Columbia*, Maryland, a new town still on the drawing boards, to be located between Washington and Baltimore. The developer of this project approached the National Council of Churches and asked for consultation as to how the development of the churches of Columbia could take place in an ecumenical pattern and in such a way as to relate most constructively and creatively to the life of the new community. The Executive Board of the Division of Home Missions of the National Council of Churches in March 1964, resolved, "That the new community in Howard County, Maryland, be designated as a pilot area for exploration of the best new forms of ecumenical ministry that can be cooperatively planned."

During the summer of 1964, two experts in church planning, Dr. Clifford Ham and Dr. Stanley Hallett, made a careful study of the possibilities and submitted a report with recommendations. This report was reviewed by the new Division of Christian Life and Mission of the National Council of Churches, and in January 1966, a Columbia Cooperative Ministry was adopted by the Division and sent for approval by the churches involved.

It was emphasized that, since this is to be a pilot project, great flexibility should be maintained. The methods and structures of interchurch

cooperation should have one primary focus: more adequate mission and ministry. They must be such as to strengthen and encourage ecumenical ministry. To this end, there should be shared facilities, shared finances, shared staff and shared administration. The relation of congregations to denominations and the participation of congregations in the wider mission of the churches through denominational channels is to be encouraged. At the same time, certain decision-making powers must be committed by the denominations to the structures of the Cooperative Ministry. The project will involve the development of a truly team ministry, with staff skills for a wide range of service including the pastoral ministry. Participating churches are asked to commit themselves to a "Congress of the Columbia Cooperative Ministry" made up of representatives from the congregations and denominations, with a "Cooperative Ministry Commission" to serve as the administrative instrument of the Congress. Eleven denominational bodies and two local churches have now signed the agreements. The constituting convention for the Congress was held recently.

## CONCLUSION

Our brief survey confirms what we said at the beginning. The rate at which Joint Action for Mission is being implemented is scarcely phenomenal. With the possible exception of Durgapur, India, some of the best examples of J.A.M. are in the United States, and the people who were responsible for developing these did not have the J.A.M. blueprint before them with its instructions regarding the various steps involved. In the areas of the world for which the proposal was originally designed, discouragingly little progress has been made. Vested interests are still too strong. The maintenance and extension of the denomination and its institutions seem to be of primary concern. Access to the traditional sources of support is a privilege not to be easily surrendered or shared.

We have noted that in a number of instances the challenge of a dramatically new situation has evoked a willingness to follow new patterns. In others, the discouragement of a deteriorating situation has driven the churches to seek an approach. Where this type of stimulus is not present, the desire for more effective manifestation of the unity of God's people in His mission does not seem to provide a sufficiently strong motivation to overcome the inertia of our traditional isolation.

We return to the question, which we raised at the beginning. Are we being too rigid in attempting to implement the J.A.M. formula with all its specifics and measuring every experiment in cooperation against it? Have we become Joint Action for Mission fundamentalists? Should we



not rejoice in every new development in cooperation between the churches without being so invidious as to enquire whether it goes far enough? Are we so sure that the Holy Spirit must always conform to the formulae that we laid down at New Delhi?

This argument admittedly carries weight. But I think that our review of the origins of the J.A.M. proposal indicated that there was a certain logic in the developments, which culminated in the formulation of this plan. Further, the individual elements in the plan seem to have their own validity. Take the idea of the joint survey, for example. In a world, which is changing so rapidly on all six continents, it is irresponsible simply to add bits of new work to the existing program of the Church without a radical reassessment of the total program to see whether it is relevant to the current situation. It needs to be a joint survey because it is difficult for us to be fully objective about that in which we are deeply involved ourselves; and at any rate, we shall come out with a distorted and one-sided picture if we take into account only the work that our own particular church is doing.

Furthermore, we need something that radically challenges our disunity. Church union may still be beyond us in many situations, but mere cooperation in a few specific enterprises is too superficial. It gives us a good, ecumenical feeling, but does not touch us at the vital points of our separate ecclesiastical existence. To the extent that this is true, cooperation that falls short of what is implied in J.A.M. can be negative rather than positive in its results. It is when we face the pain of redeployment, when Methodist or Presbyterian money goes to make Lutheran church members, or good Anglicans have to be surrendered to the ministry of a Baptist congregation, that we begin to learn that the mission is Christ's and not ours.

Joint Action for Mission is the test of our seriousness about the proclamation of the Gospel. If we are unwilling to make at least this minimum sacrifice of denominational self-interest for the sake of the advance of Christ's mission, it can only mean that we have elevated the denomination to the place of overriding importance in the mission, and the mission has, after all, becomes ours rather than Christ's.

What, then, can we do to further the cause? So far as the situation overseas is concerned, the mission boards have a clear responsibility. Many of the US mission boards have officially endorsed the J.A.M. proposal and informed the overseas churches to which they are related that they are willing to participate in any J.A.M. experiment. A few have taken the

position that this is as far as they can go. Some others have gone further and have attempted to bring some pressure on the churches overseas to move in the direction of J.A.M. This is not out of line with the best thinking among the churches of Asia today. The report of the Madras Situation Conference in 1963 made it clear that the mission boards should not be expected to play a purely passive role in the relationship of partnership. Initiative can be taken in either direction. It is quite in order for mission boards to inform their related churches that they are not enthusiastic about continuing to have the resources which they administer used in an isolated and uncoordinated manner for the advantage of a particular denominational program.

At the same time, the mission boards must recognize that their exhortations to overseas churches are quite hypocritical if their own churches are not prepared to practice J.A.M. themselves.

While we have been able to cite a few isolated examples of something approaching J.A.M. in the USA, the fact remains that the vast preponderance of the resources of the churches on this continent are used in a purely denominational way and for the advancement of denominational interests. Until this situation is reversed, we cannot talk to them with integrity about J.A.M.

Those who have any part in the training of the ministry are in a peculiarly strategic position at this point. What is needed is a generation of ministers coming out of our seminaries who refuse to be cast in the traditional molds, who have an allergic reaction to denominational competition and a consuming passion for the mission of Christ in its wholeness. This new breed is already beginning to appear. May it be fruitful and multiply!



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# Trends in Cooperation and Common Action Among Conservative Evangelical Agencies

---

*Eric S. Fife*  
*Missionary Director*  
*Inter-Varsity Christian Fellowship*

The number and variety of conservative evangelical agencies in North America is considerable. Indeed, the very term “conservative evangelical” is open to a wide interpretation. For the purpose of the paper, we are concerned with those groups that are creedal, pietistic, and often uncooperative so far as the World Council of Churches is concerned. There are some groups, which may quite legitimately fall within this category, and yet about which nothing shall be said in this paper because I have had no firsthand experience in dealing with them. Such groups as the Missouri Synod Lutherans, the Seventh Day Adventists, and the Southern Baptists.

The Conservative Evangelical movement is frequently regarded as essentially divisive in nature. At this point we do well to remind ourselves of its origin and nature.

The most formative influence upon the stream of conservative evangelical agencies has been the China Inland Mission (CIM), now renamed the Overseas Missionary Fellowship (OMF). It is important to recognize that this mission (founded, 1865) and those that followed were interdenominational in character. In no sense were they intended to be a protest against existing denominational missions. Rather, their intention was to compliment existing missionary agencies by undertaking evangelistic activity in areas that existing denominational agencies were unable to evangelize. It would be quite revealing to trace the patterns of cooperation between these older interdenominational societies prior

to 1910. For many years these societies worked in a spirit of fellowship and cooperation with the older established denominational agencies. It was only when theological differences developed after the First World War that these two movements separated and moved increasingly along divergent paths.

## DIFFICULTIES OF COOPERATION

At first glance, it might seem that conservative evangelical groups would find it easy to cooperate with each other, but cooperation is rarely achieved easily. Cooperation in North America has been more difficult than in Britain for a variety of reasons:

1. Theological controversy in North America has been more violent than in England; even among conservative groups much less flexibility has been demonstrated. It is usually possible to determine whether a mission originated in Britain or the United States simply by looking at the eschatological clauses in its creedal statement. Few if any British missions will insist upon agreement on details of eschatology beyond requiring belief in the expectation of the personal return of the Lord Jesus Christ. In many agencies in North America, agreement on far more detail is required.
2. The vigor of American individuality often allows less room for compromise than would be the case in a British situation.
3. Ethnic differences in America have led to the establishment of agencies as diverse as the Mennonites, the Reformed churches, and many other groups transplanted from European settings.
4. Personalized financial support of the missionaries has led to more sensitivity to the convictions of their supporting churches than would be the case otherwise.
5. It is the nature of conservatism to be less permissive in terms of alliances. Many who are conservative in theology tend to be conservative in other areas of conviction also. Cooperation is always easier to achieve on the mission field than at home. Cooperation is

often stronger in informal situations than in formal alliances.

## LANDMARKS IN COOPERATION

In 1917 the Interdenominational Foreign Mission Association of North America (IFMA) came into being, and has since proved to be one of the most influential groupings of missionary agencies among the conservatives. It was formed so that mission leaders could get together for prayer, consultation, and the mutual exchange of ideas and information. Its first president was Dr. Henry W. Frost, Home Director of the China Inland Mission. The IFMA now comprises some 46 member missions representing some 89,000 missionaries. For its first thirty years of existence, it did not even have an established central office or an office secretary. It did not set out to be a service agency. Today all is changed. Its activities are many and diverse. True, it still caters to a constituency that is relatively limited, in that it will not accept a denominational agency, however conservative it may be. Neither will it accept an agency that is Arminian or Pentecostal in nature. It has even come to be an accrediting agency. Indeed, some churches will not support any mission agency that is not a member of the IFMA.

In 1945 the Evangelical Foreign Missions Association (EFMA) was established as the intermission agency of churches and denominations associated with the National Association of Evangelicals. In a number of ways, the EFMA is broader in scope than the IFMA. It accepts many groups into its membership that would not be acceptable to the IFMA, such as denominations and Pentecostal missions. The majority of its groups are Arminian in doctrine. At the present time, 59 missions are in fellowship with EFMA, with an aggregate of 6,452 missionaries working in 120 fields. From its formation, the EFMA has been more of a service agency to the societies that belong to it. It has a full-time staff and performs such duties as obtaining visas for missionaries, operating a purchasing office, a travel agency, etc. The EFMA tends to be a good deal broader in its approach to cooperation, although its essential theological position is virtually identical with that of the IFMA.

The associated missions of the International Council of Christian Churches (ICCC) represents approximately 1,000 missionaries and in terms of cooperation, is the most conservative of all, its members having very little to do with those of other groups.

## COOPERATION IN SPECIALIZED MINISTRIES

Perhaps one of the most effective influences in promoting cooperation has been the need that specialists in one particular missionary society have had to confer and work with like specialists in other societies. This, as we shall see, has led to perhaps the highest degree of cooperation that has been achieved to date. The need for these joint ventures was felt prior to the Second World War. Actually, most of them have come into existence or have flourished in only the last ten or fifteen years.

### Linguistics

The American Bible Society (ABS) has done a great deal to further cooperative work in this field. Since its work is well known and its contacts with agencies apart from conservative evangelical agencies are well developed we need do no more than mention it in this paper.

Wycliffe Bible Translators (WBT) – alias, the Summer Institute of Linguistics (SIL) – has exercised a very wide cooperative ministry. Its first Summer Institute of Linguistics was instituted in 1934. In the years since over 5,000 missionaries from over 40 missions have passed through these institutes: In addition to the countries where they are doing field work SIL operates institutes of linguistics in North America, Australia, Germany, and Britain. Four out of every five missionaries who take their courses undertake missionary work with agencies other than the Wycliffe Bible Translators.

So cooperative has this mission agency been with Roman Catholic as well as the total spectrum of Protestant agencies, that WBT increasingly came under mounting criticism, as a result of which it withdrew from IFMA some six years ago. Today, it belongs to no inter-mission agency, but continues to pursue its policy of wide cooperation in the interest of language reduction and Bible translation.

### Missionary Radio

Conservative evangelicals moved into this field early in the 1930's. Almost from the outset they recognized the absolute necessity for cooperating with other agencies, in programming and engineering and, above all, in the follow-up of evangelical broadcasting. It was in 1954 that the International Christian Broadcasters (ICB) came into existence as an organized fellowship for promoting cooperation among the 53 missionary broadcasting station complexes operating overseas today. Many of these

use personnel loaned from other mission agencies, air programs recorded in other studios, and work closely with other agencies in the provision of correspondence courses to follow up their broadcasts. This has led to a great crosspollination among conservative evangelicals that is fruitful in ministry and healthy in itself.

## Literature

Almost every mission agency has been quick to realize the significance of literature in its ministry. But until relatively recently very little was done on a cooperative basis; much overlapping took place. At one time, no fewer than twelve different editions of *Pilgrim's Progress* were being published simultaneously in Japan. In the decade of the 1950's literature first began to attract the attention of many who saw that its problems could be solved and its potential recognized only with a maximum of coordination. In 1953 Evangelical Literature Overseas (ELO) came into being. At that time there were only a half dozen functional literature fellowships operating. Today there are 32 such groups in operation. The Evangelical Literature Fellowship of India, organized in 1954, already has more than 30 agencies involved in its varied and significant program.

The advantages of such cooperation on the practical level are obvious. There is avoidance of overlapping, a pooling of resources in money and manpower, the allocation of literature priorities, and the sharing and harnessing of technical specialists in writing, production, and distribution. A less direct but very important by-product of cooperative literature work is the understanding that missionaries in various agencies come to have of the work of other agencies. This understanding is helpful to them personally and glorifying to the Lord.

## Aviation

Although, it was conceivably possible for every mission agency to have its own literature work, however inadequate, aviation demanded capital investment and resources of skilled and experienced manpower that made it completely impractical for many of the smaller conservative mission agencies. After the Second World War, the Missionary Aviation Fellowship came into existence in the US, then extended to Britain and Australia. MAF now works in 14 countries, serves between 40 and 50 different missions, and operates 36 aircraft. The decision on which missions are to be served is made in terms of the local field situation rather than on a worldwide basis. It has been very useful in establishing



better communications, in more senses than one, and has brought together various societies for fellowship in service and in worship. In at least one country, an inter-mission fellowship came into being as a direct result of this aviation ministry. The inter-mission fellowship itself has enlarged into an alliance of both mission societies and national churches.

In these circumstances, the pilot becomes far more than a chauffeur. He must be sensitive, articulate, and able to act as a liaison agent, not only between one mission society and another but between those societies and the national government.

The Jungle Aviation and Radio Service (JAARS) primarily serves the missionaries of Wycliffe Bible Translators, but it too helps other groups and performs a function similar to MAF.

## Evangelism

Evangelism has always had a high priority in the conservative evangelical movement. Although much of this is undertaken by individual mission boards, they have also been increasingly drawn together to engage in united evangelistic efforts. In some parts of the world, Billy Graham has conducted evangelistic campaigns that have tended to draw conservative missionaries into cooperation. More recently, the Evangelism-in-Depth program of the Latin America Mission has operated in a number of countries and has drawn virtually every mission society into its cooperative evangelistic ventures. EID campaigns carry on for usually at least one year and provide opportunity for extensive and prolonged inter-mission and inter-church cooperation at a variety of levels. The Latin America Mission has always conceived of itself as a service agency to other missions in the field of evangelism. These EID campaigns are merely an extension of the ministry it has been performing for 45 years. Within the past year, two of the leaders of LAM's department of Evangelism-in-Depth have undertaken a world tour visiting many countries and working with many mission agencies in advising them on similar programs. Churches and missions in at least 14 countries in East Asia are interested in holding similar protracted campaigns.

## Students

Student work has always tended to cross-denominational and other boundaries. This has been true among the conservative evangelical groups. The International Fellowship of Evangelical Students (IFES) was organized in 1947 as a fellowship of these conservative evangelical student

organizations that had already come into existence in a number of different countries of the world. At present the IFES operates in more than 60 different nations.

One aspect of the work of the IFES is that in those countries where student work is in its beginning stages, mission agencies of various types loan qualified missionaries to the IFES for this specialized work. At least eight mission boards have this arrangement with the IFES at this time.

In the US and in Canada, a strong missionary interest exists within the Inter-Varsity Christian Fellowship. Because of the conservative evangelical creedal position of the IVCF, it was to be expected that its closest contact would be with those mission agencies that share its same theological convictions. Many students in these IVCF groups, however, have come from denominations that do not necessarily share these same theological views. However, these students are encouraged to undertake missionary service wherever possible with the mission board of their respective denominations. In connection with this missionary program of the IVCF, a student missionary convention is held every three years at the University of Illinois where some 100 separate missionary agencies are represented. By this means students have been introduced to many different mission agencies. These agencies themselves have found it a very fruitful source of contact with potential candidates. In addition, it has proved to be a valuable meeting ground for missionaries of agencies that normally would rarely be exposed to one another.

## IFMA AND EFMA RELATIONSHIPS

For some years there was relatively little cooperation between these two groups on the practical level even though there was, of course, no hostility between the two. The last ten years or so have seen a marked change in this regard; the two groups have undertaken a number of ventures together. The first of these was probably the Evangelical Committee of Latin America (ECLA). This was followed by an Africa Fellowship, which soon led into the establishing of an Africa office with a full-time secretary. Both of these regional committees had their beginnings in the 1950's.

In 1963 IFMA and EFMA combined to hold a united conference for mission leaders. More recently, each of these organizations has appointed a youth committee and the two youth committees work in close collaboration.

Working jointly in October of 1964, they began a publishing venture, the *Evangelical Missions Quarterly*, and this is in the process of being broadened to an evangelical information service.

The most recent and ambitious project of these two groups working together was the Congress on the Church's Worldwide Mission held April 9-16, 1966 at Wheaton College. One hundred fifty missions were represented, 937 delegates took part, there were 39 special interest groups and 13 overseas organizations.

## EVANGELICAL ALLIANCES AND ASSOCIATIONS

The number and scope of these is beyond the limitations of this paper and the organizational affiliations are sometimes quite involved. In some parts of the world, regional evangelical associations are affiliated with the World Evangelical Fellowship and in other areas they are not. One of the most successful has probably been the Evangelical Fellowship of India, which has been responsible for coordinating literature, correspondence courses, radio, evangelistic crusades, church renewal campaigns, and a theological seminary.

The conservative evangelical groups have generally been somewhat distrustful of organizational unity and of the emphasis upon associations because of their insistence that true unity is spiritual. At the same time, they have benefited very much, particularly in recent years, from cooperative action in world evangelization.

Studies and negotiations are under way at present in an effort to amalgamate a number of small missions and even larger missions in the interest of reducing overhead and the unnecessary duplication of services.

True, these cooperative efforts have not been without their detractors. Currently, there is a right wing among the conservative evangelicals that has been quite bitter in its antagonism. At present, it represents but a vocal minority.

## FACTORS IN COOPERATION

Conservative evangelicals would be of the opinion that when the Church is in a spiritually healthy condition, true cooperation and fellowship result. In times of spiritual revival, barriers are shown to be trivial and the things that unite prove to be far more important than those things that divide. In the early days of the interdenominational missionary

movement, which we regard as beginning in 1865, such cooperation was taken for granted. As we have seen, this state of affairs changed after the First World War. It is significant that the 1950's saw the rapid development of a great number of cooperative agencies among these groups. Although in many ways cooperation is usually easier to attain in Britain than in the United States, it is significant to notice that these associations originated in North America. This is because such cooperation came in the realm of specialized ministries such as literature, radio, and aviation. The American church has far greater resources in these specialized methods than has the Church in Britain. It is also true that Americans tend to think more readily in terms of organizations than do the British.

A number of factors have contributed to the great growth in evangelical cooperation during the last ten years:

1. The increasing importance of technical specialties.
2. Broader education acquired by many missionaries in these groups than was the case 20 to 30 years ago.
3. The very organizational activity of the World Council of Churches has given to some evangelicals the impression that they cannot afford to be unorganized themselves.
4. The improved communications that make it easier to hold conferences and to share ideas.
5. The influence of a generation of missionaries that through military experiences in the second world war often saw the provincialism of much of their own background and the importance of teamwork.

## CONCLUSION

The trend among conservative evangelical groups today is undoubtedly toward increased cooperation. In the process they are learning valuable lessons from one another. It is to be expected and hoped that this process will continue and develop. But at the same time, many are beginning to recognize the danger of trusting in associations and organizations rather than in the common spiritual life that is the gift of God to each of His children.

# Trends in Cooperation and Common Action Among Missionary Agencies of the Roman Catholic Church

---

*Rev. Frederick A. McGuire  
C.M. Executive Secretary  
Roman Catholic Mission Secretariat*

First of all I would like to tell you that there wasn't very much difficulty in rearranging my schedule. I merely called my secretary, who after all does all the work, and told her to carry on, that I'd be in around one o'clock when I have an appointment. So you don't have to be grateful to me. After all, perhaps, you'll be sorry after we get moving into this operation.

You mentioned, Dr. Lacey, the Catholic Students' Mission Crusade and, perhaps, since you brought it up, I might start off with that. In 1919, there were very, very few Catholic missionaries overseas. Actually, the first Maryknoll group of five went overseas in 1918. Two of that five are still living: one is Bishop James E. Walsh, serving a twenty-year sentence in Shanghai, and the other is Father Bernard Meyer. That was almost the beginning of American Catholic missionary effort. About 1919, as I recall, two young seminarians of the Society of the Divine Word conceived the idea that it would be very helpful to instruct youth in the concept of mission. So they were the originators of the Catholic Students' Mission Crusade. One died in an accident in China; the other one, now fairly well in years with many, many years of service in China, is Father Clifford King, presently assigned to the mountainous areas of New Guinea. The concept in the Catholic Students' Mission Crusade was definitely not one of interesting the young people through grade school, high school, college, and seminary in contributing money to the missions, but rather to acquire a knowledge and understanding of missions. So all the emphasis through

the years has been this. I recall attending a convention of the students at Niagara Falls in 1931 and there were, perhaps, 250 delegates there. This year, the CSMC convention will be held in the latter part of August at Notre Dame University and, if it comes up to the attendance two years ago, there will be well over 4,000 students from all over the United States in all the various categories of study present to discuss seriously their obligations as individuals and as groups to the missionary effort of the church. That was one of the early efforts to educate all the people.

The education of our young people to the concept of their obligation is, as I said, fairly new. The Catholics grew in this country, as you well know, largely through immigration. They wanted to push away all past history because they usually came out of poverty and misery to this country to seek a better way of life. They became, to a tremendous degree, isolationists in their mentality. The concept that they had an obligation to the people in Asia and the people in Africa just did not go across. It took a great deal of struggle and a great deal of convincing to get this idea over to our people—and, I wouldn't say that it is strongly there at the present moment.

It took quite some work to convince the Bishops of the United States to vote for the Decree on the Missionary Activity of the Church, because that Decree clearly states that all the bishops have collegial responsibility for the whole world and not merely a responsibility within their own diocesan jurisdiction. However, when the Decree will be implemented, we have no idea. But one missionary bishop in Africa told me that he thought that, perhaps, fifty years from now we might get somewhere.

We have made progress. I am confessing our faults, but, at the same time, I would like to put before you some of the progress we have made. In 1942, General Doolittle made the famous raid on Tokyo and then some of his planes swept over China. They were to land at a field in Chekiang Province, south of Shanghai. By mischance, the Commandant of the field was out playing Mah Jong; the lights didn't go on and a lot of the planes crashed all over the place. As a result, the Japanese swept through all of northern Kiangsi and practically wiped it out, burned everything, killed all the animals, sacked all the granaries and destroyed everything they could lay their hands upon and began to withdraw. So we had hundreds of thousands of people there in a thoroughly devastated area. The United China Relief came through and asked me if I would go into the devastated areas and organize the relief program. I accepted their offer and, as a result, I got myself into a lot of trouble. I have been a bureaucrat ever since. The

point is, that when we went into the area, we had Protestant and Catholic missionaries, who in behalf of these starving and sick people organized a veritable ecumenical movement. We organized not on any sectarian line, but had a Provincial Relief Committee, which included a variety of the Protestant denominations, the Catholic Church, and some other organizations, which were secular in character. I think this brought us to the realization that, despite the difficulties of communication or travel in China; we could work together in many areas.

After the war, when I was asked to establish a nationwide relief and welfare organization for the Catholic missions, we formed in Shanghai the Chinese Relief Agencies Coordinating Committee. Church World Service, the Brethren Service Commission, American Red Cross, The Friends Service Committee, and a lot of others joined together and we worked as a unit without any distinction whatsoever. If, for example, we had flour and Dr. Henry of Church World Service needed flour at a certain place, we turned over the flour to him and he distributed it through his people. Now this was one way we brought about an ecumenical organization for joint action in the missions. When Dr. Fry came over on an inspection tour around 1948, he said, "I can't believe it. We haven't even started this in the United States." We were very proud of the organization we had.

I spoke of the Catholic Welfare Committee, which I organized. Prior to that time, we did have a synodal commission following the Shanghai Council in 1924, which was supposed to coordinate the Catholic mission work in China. It never really got off the ground. The commission was in Peiping; the government was in Nanking; and it just didn't work. One of the difficulties, of course, was the difficulty of travel and communication. We did organize through the Catholic Welfare Committee and the bishops realized that everybody benefitted from coordinated discussion. Many regional meetings were held where we urged the missionaries to work together, not only in this field of assistance to the poor and miserable, but also in the field of education, mass media of communications, scholarships for students wishing to study abroad, etc.

In January 1948, Archbishop Riberi, representing the Vatican in China asked me to establish something quite different, the Catholic Center Bureau. This was a coordinating body where the bishops would come together for various purposes. This model of coordination has now been followed in many of the areas, which we call missionary. In Japan, you have the Bishops' Conference, established for a number of years where the bishops come together regularly; the day-to-day operation is carried



on by a Secretariat. We had the same type of organization set up in the Philippine Islands immediately after the war. Of more recent date are the organizations in Africa. In East Africa, for example, in five of the former British Colonies, the Catholic Church has established a secretariat. And I might say, in the same countries there exists an organization of the Protestant denominations and the Catholic missionary groups working together in two major fields: human welfare and education. As a result, they negotiate jointly with the governments, so that there is no immediate danger of expropriation of the various missionary schools and institutions in these five given countries.

One of the things that seems to many of us a fault in our Catholic church is the failure to recognize the manner in which modern technology can serve religious purposes. One of the people largely responsible in forcing us to think along the lines of technology and the social sciences is the Belgian, Canon Francois Houtart, who took his doctoral degree at the University of Chicago. Abbe Houtart heads up a worldwide federation of socio-religious research groups, called FERES (International Federation of Institutes for Social and Socio-Religious Research). This umbrella organization is now several years old. From his office in Louvain (116 rue des Flamands; Louvain, Belgium), Abbe Houtart assists, suggests, and locates good social scientists who are able to work along the lines of study in the field of sociology applied to religion.

We in this country, I must confess, were much slower than our fellow Catholics in Europe to recognize this need. However, let me tell you how things evolved in this country, because I think you would be most interested in that.

In 1945, I came out of China after 13 years and spoke to Bishop McDonald, who headed up our national office for the Society for the Propagation of the Faith. I told him that on July 4, 1942, the old treaties, extraterritorial treaties, were abrogated and a new treaty had to be drawn up between China and the United States. During a period of two years, the American government consulted businessmen, former diplomats and so forth, but, at no time to my knowledge, did they ever consult with a missionary and yet every American missionary organization had to hold its property under that old treaty. In a sense, all of the property was American and registered as such in China. If we had had an unfavorable government, which we did not, all of that property could easily have been expropriated. There was nobody in the U.S. to negotiate officially with our government on such matters.

At this period, there was some discussion with some of the Catholic missionary authorities resident in the US. They conceived of the idea that what was needed in the United States was a Mission Secretariat. Such an organization would be a service organization, international center, and one, which would bring together and coordinate all of the various missionary groups within the Catholic Church. I think you have some concept of how varied we are. If we go through the religious orders, Father Ronan there is a Franciscan Conventual; I am a Vincentian; then you have the Jesuits, the Order of Friars Minor, another Franciscan group, and you have yet another Franciscan group, the Third Order Regular of St. Francis; and we can go this way. When we come to the Sisters, it staggers the imagination! So you see, we have all sorts of groups and they are terrifically independent, let me assure you.

The Bishops of the United States finally in 1949 decided that they would authorize a Mission Secretariat. However, they officially did not see where they came in on such an operation. After all this was an international affair and they only had responsibility for their own individual dioceses. So they decided to establish the Mission Secretariat as an entity of the national office of the Society for the Propagation of the Faith. I was called back from China to begin the work. We started and by trial and error, we began to work things out. In November 1950, we convoked the first meeting of the Mission-sending Societies with 82 delegates. We have had meetings every year since and, last year, instead of 82 delegates, there were about eleven hundred in attendance from all over the country. These are not all missionaries; many of them are only in the administrative field of missions and we find this unfortunate. We would love to have more missionaries from the field, but after all the practical problems of travel, etc., do not permit this.

An interesting thing at that first meeting, everybody was “holding his cards very close to his chest,” not letting out any secrets, but that has changed. We found as the years passed a marvelous sense of cooperation. Everybody wanted to help one another. Shouldn't it have been this way from the beginning? We find that, through the instrumentality of the Mission Secretariat, we have been able to bring together all of these various religious congregations, orders and societies, who are now increasing in numbers more and more in the mission field.

In 1950 I realized that our small staff would not be able to supply what some of you gentlemen mentioned here this morning, the constant spread of information. That year, I convoked a small meeting of some very intelligent men and said, “Study this matter thoroughly and tell me how we

can have a center which will collate all pertinent data, easily retrievable and available to anyone requesting information.” They came up with a very nice plan and we thought we were in business, until we arrived at the question of finance. That always causes trouble! The superiors of the various religious congregations almost immediately said without thinking the matter out, “We can’t afford it.” Father Eugene Higgins of the Maryknoll Fathers then decided held start something along this general line and I would supply information from Washington whenever I could. He developed an extension service at Maryknoll, which is serving not only the Maryknoll priests, Brothers and Sisters, but also anyone who requests assistance. We were able to go further than that; we kept this idea of research and its need alive. Finally, with the help of Cardinal Cushing who has a breadth of vision beyond most men, and with the aid of a commission working under my chairmanship for more than a year, we have now organized in Washington a Center for Applied Research in the Apostolate (CARA) (CARA, 3620 – 12th Street, NE, Washington, DC 20017). Don’t think it has burgeoned out into a great operation. It hasn’t. All of these things grow slowly.

We want to accomplish mainly two things: this center shall not of itself do research if it can be the catalyst, urging other organizations – universities, research groups whatever they may be – to do it. CARA shall be the catalyst and also know what research is going on anywhere, bringing together all of the research that has been completed) putting the information through data processing so that retrieval will be almost instantaneous. This is our aim, we do not want to gather together a whole group of research scholars and have them sit there waiting for a job to do. We would much prefer to use the existing facilities of universities, urging them to take on certain projects and assisting them in obtaining funds for these projects. So we’re in operation and this CARA is an affiliate of the FERES organization mentioned earlier. It has, through FERES, direct communication with the various research organization, which exist throughout the world.

Now let me give you an idea of what exists elsewhere. In Santiago, Chile, there was begun some ten years ago a socio-religious study throughout all of Latin America as far as the Catholic Church was concerned. The study was funded with a grant of \$150,000 from a small foundation in the U.S. Forty-two volumes in Spanish have been published detailing the results of the research. This project brought into being the Bellarmine Center (Centro Bellarmino, Casilla 10445, Santiago, Chile), under the direction of a sociologist assisted by a fine team. In the beginning, the center wasn’t too well favored, as happens all too often with

new ideas. The bishops looked a bit askance at it, were these groups of Jesuits trying to dictate to the bishops? And the older Jesuits said: these young whippersnappers, they don't know what they are doing. Finally by today the bishops come to the Bellarmine Center with their problems to say, "Study it. Give me the facts." And having the facts, they can then make an intelligent decision.

This is what we are trying to accomplish with CARA, which applies not only to the missionary apostolate, but to the apostolate in this country as well. We believe the two should not be separated. We believe there is a conjunction here between the work in the U.S. and the work in the mission field. We don't want to confuse the word, "mission," with just the idea of the urban operation or the inner city of the bishops in the United States for their problems and for the obligation to the mission fields overseas.

Out of the same Latin American research study mentioned earlier came a center in Bogota, Colombia, under the direction of Father Gustavo Perez (Centro de Investigaciones Sociales, Apartado Aereo 11966, Bogota, Colombia). He first started with documentation and has now branched out into all types of sociological and socio-religious studies. Also, he has gone into the audio-visual field. Father Perez serves as the regional secretary for Latin America for FERES.

There are centers in Brazil and Argentina in this socio-religious field (Centro de Investigaciones sociales y religiosas, 846 Rodriguez Pena, Buenos Aires, Argentina; Centro de Estatística Religiosa e Investigações Sociais, 571 rua Dr. Julio Ottoni, Rio de Janeiro, Brazil). Also in Brazil is a conference of major superiors – a coordinating group bringing together, all of the religious superiors of the various religious congregations and societies serving in the country. (Conferencia dos Religiosos do Brasil, Avenida Rio Branco 191-90 Andar, Rio de Janeiro, Brazil). This organization advises the missionaries on the areas of greatest need, the strategic points for missionary work. They also work very closely with the National Conference of Brazilian Bishops. So you have a constant interchange of ideas and helpfulness that did not exist fifteen years ago.

Out of the FERES work came a suggestion from a man some of you perhaps know – one of the first movers in the ecumenical movement – Monsignor Luigi Ligutti, former executive secretary of the National Catholic Rural Life Conference, Des Moines, Iowa, and presently the Holy See's Observer to FAO. It was he who obtained the \$150,000 foundation grant for the FERES study in Latin America. Through his work with

FAO, Monsignor Ligutti obtained official permission to institute talks with the World Council of Churches to see what could be done on a unified study to document what the missionary has accomplished in the field of education and general welfare. FERES and the World Council obtained a substantial grant from the Ford Foundation to carry out the work. A good part of the project has been completed and material is available for distribution.

Such a project could not have been undertaken without an organization. You must have structures within which to work. We are convinced that more and more organizations are needed – not multiplication of organizations merely for organization – but structures necessary for efficiency of operation. These structures may be wrong ones at the beginning, they may have to be modified, and sometimes thrown out when proven unsatisfactory.

We want to set up within CARA a complete data processing system, utilizing the latest methods of the system. I am sure some of you are familiar with how such an operation can speed up your informational work. An example of its necessity can be shown by the work-study operation being done for the whole U.S. Navy. Very sophisticated, modern technological devices on our warships were being operated by eighteen-year-old high school dropouts and they weren't even able to shoot the guns. The work-study operation, organized by a former Navy captain, identified everything on the ship. His firm has already completed a study of all our destroyers in the Atlantic fleet, removing from positions many people who were unnecessary for the operation. We believe that these modern feasibility studies can be adapted for the improvement of our missionary work.

I would like to finish up by saying this: I am a strong believer, as is Father Ronan, in closer and closer cooperation between the churches in this country. I do not believe that we should be doing anything that you are not aware of. Dr. Jackson has been very good in helping me, providing information from the Missionary Research Library, as did his predecessor, Dr. Frank Price.

I think we have to find some method by which we will be in continuing communication with the Professors of Mission and all other groups interested in missionary work. We are in touch with Dr. David Stowe, who has kindly supplied a list of Protestant missionary leaders who we have invited to attend the September meeting of the Mission-sending Societies, sponsored by the Mission Secretariat.

Through this communication we are not talking about dogma, but about getting to know one another. I think that this was a plea made here this morning as I came in toward the end of your business session. Let's know what is going on. How can we avoid waste of time and effort? I believe that this is what I would plead for. In some way, either through the Mission Secretariat or CARA, we would learn what you are doing in your field of studies. We would like to see some of our people, like Father Ronan or professors of sociology, become members of your organization, so that there could be this inter-communication.

I haven't mentioned the operation of SEDOS (Servizio di Documentazione e Studi), by the way. This organization, located in Rome, (via Aurelia, 257, Rome, Italy) is primarily a center for documentation, organized by the superiors general of the various religious missionary congregation. Father Rosario Scarpati, the Director, is in charge of the operation of gathering the information, very valuable to us, because it comes from the archives of the Vatican. However, there is a certain hesitancy among the Curia authorities in Rome to open up all of the files to SEDOS.

In mentioning these organizations, I do not want to belabor them and make you think that we are terribly progressive and that we have the answers. We don't. We are struggling; we are looking for suggestions; we want to improve ourselves and we do believe firmly that it must be done in line with the present day world. We cannot as missionaries, as religionists, afford to be behind the people in the business world, who are using research to make several more million dollars for themselves. I think research is imperative and we need the organizations to carry out the programs.

I would be happy to answer whatever questions you may have. Thank you.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## QUESTION AND ANSWER TIME

QUESTION: Can you tell us something about CICOP?

RESPONSE: Yes, it is the Catholic Inter-American Cooperation Program. I see that I have left out one whole phase of our operation. Please let me give the background. In 1958, the Cardinal in charge of the Pontifical Commission for Latin America directed a letter to the National Catholic Welfare Conference, asking what assistance the North American church was offering to the church in Latin America.

The N.C.W.C. General Secretary asked our office to prepare documentation for a meeting of the U.S. Bishops' administrative board in April 1959. The bishops provided these facts and information for Rome and offered to do whatever else was needed. The answer came right back: the Commission wanted a meeting to be held in Washington in November, 1959, in which would participate: six Latin American bishops, six from the U.S. and six from Canada, as well as a representative from the Vatican. The meeting was held at Georgetown University for three days and the Vatican was represented by Archbishop Samore, the under-secretary of State. It was decided that immediate financial aid would be provided, in addition to other assistance, which was not clearly defined.

When I was in Rome in December of that year and spoke with Archbishop Samore, he expressed his satisfaction with the results of the meeting. At my suggestion, he decided, however) that the US bishops should be asked to establish a Latin American Bureau within the N.C.W.C. which would be charged with the implementation of the program. This bureau came into being in 1960 with Father John Considine of Maryknoll serving as the director. A similar office was established within the Canadian Catholic Conference.

Three years ago, in January, Father Considine convoked the first Catholic Inter-American Cooperation Program in Chicago. He brought to the meeting some of the outstanding lay and clerical leaders from Latin America with the idea to educate the North Americans to what



Latin America desired, what its actual needs are. This program has been ecumenical from the beginning. Monsignor Joseph Gremillion brought together a number of people from the National Council of Churches and invited them to the CICOP meeting, where they had full participation in all of the discussions. There have been three programs: the first on the over-all problems, secondly, the socio-economic problems; in 1966 with the evangelistic problem. The program in January, 1967, will be held in Boston. Through CICOP, we are trying to learn from our Latin American Catholics their needs and the type of assistance required. For so long, we have gone to Latin America to “North Americanize” the people – not to live their lives, but to try to bring our lives and culture and work there. I think the CICOP program has been successful. It hasn’t accomplished all that it hoped to do, but it will continue to go on and we hope that eventually the CICOP meetings will be held not only in North America, but in Latin America. We will go there and presumably a good number of our North American bishops will go to learn from the Latin Americans.

QUESTION: Were the proceedings of those meetings published?

RESPONSE: Yes, two are already published in paperback form. *The Church in the New Latin America* and *Social Revolution in New Latin America—A Catholic Appraisal*. The third is in the process of editing.

QUESTION: Where can these books be obtained?

RESPONSE: Latin America Bureau, N.C.W.C.; 1312 Massachusetts Ave. 9 NW; Washington, DC 20005

QUESTION: Do you have worldwide statistics on Catholic missions – in book form published by the Vatican?

RESPONSE: Some of that basic information is available. In 1950, there was a volume published which was in Italian and very, very complete; however, the statistics are for 1949. Since that time, the Vatican has never published a full volume. There is one mission atlas published by the Society of the Divine Word in 1959, which has a good deal of statistics.

However, the statistics are as of June 30, 1957. The publication is available only through Rome.

It is this very need of statistical information for which we have been begging. In the Congregation for the Propagation of the Faith all of the information is easily available. What is needed is a processing system so that the detailed reports sent in annually by every missionary bishop will not die in the files, but be made available. Several years ago, the Mission Secretariat offered to finance such a compilation by a missiologist resident in Rome. For some reason, the permission was not granted.

QUESTION: You publish a directory of US missionary personnel, do you not?

RESPONSE: Yes, we do this study every two years. The title of the directory is *US Catholic Missionary Personnel Overseas*. The current study, containing statistics as of January 1966, has been completed and is now in the printers' hands.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

APM

# The Theology of Religions

*9th Biennial Meeting*  
*Eden Theological Seminary*  
*Webster Groves, Missouri*  
*June 10-12, 1968*

THE ACADEMY OF RESEARCH IN THEOLOGY SEMINAR  
THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## Introduction

---

Because of a growing demand from all kinds of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the *Proceedings* of the biennial meetings of the Association of Professors of Missions in the United States and Canada. Proceedings of the first three biennial meetings (1952, 1954, 1956) are not available. The *Proceedings* of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'"), the Seventh Biennial Meeting (Philadelphia, 1964; theme, "The Theology of the World Apostolate"), and the Eighth Biennial Meeting (Takoma Park, 1966; Theme, "An Inquiry into the Implications of Joint Action for Mission") and the Ninth Biennial Meeting, (this volume) are available at \$3.00 per copy. The Proceedings of the Fifth Biennial Meeting (Richmond, VA, 1960) were published as a book; *Frontiers of the Christian World Mission Since 1938: Essays in Honor of Kenneth Scott Latourette*, edited by Wilber C. Harr (New York: Harper & Brothers, 1962. 310 pp. \$5.00).

The program for the Eighth Biennial Meeting, as found on page three, is a revised copy of the original schedule. An omission in these proceedings is the paper of Father George A. Mueller of Maryknoll Seminary. When this is available I will send it to those receiving these Proceedings.

The Association is grateful to all participants in the 1968 Program, especially to those who read papers or led discussion sessions, and to the Eden Theological Seminary for serving as host to the Eighth Biennial Meeting. The worship periods, led by Dr. Katherine Hockin, were particularly memorable.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

*David L. Lindberg*  
*Secretary 1968-70*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



# Theology and the World's Living Faiths

*Roland W. Scott*  
*Garrett Graduate School of Theology*

## I.

The tracing of Christian ecumenical thought concerning the relation of Christian faith to the world religions points at the outset to two recent developments. First, the different forms of religious existence, as well as the modes of their self-understanding have been substantially altered since the beginning of the nineteenth century. The social and political avalanches descending on the traditions of Asia and Africa during this time have changed the religious landscape and consequently the picture we have of it. We must believe that this period of critical transformation has had a decisive influence on those conditions that prepared the way for political and social responsibility. The religious life of the people has undergone a partial emancipation from customary forms of expression by a changing view of the world with an increasing concern for new forms of culture.

Another development particularly related to the ecumenical movement began with a Christian search for the meaning of human life and destiny in non-Christian thought and practice, in the wake of the events just noted the most active consideration has been given to the relations of the religions, and to the need for a meaningful Christian understanding of them. Enquiries during the last century and a half into various forms of religious existence and tradition have produced positive results in Christian understanding and attitude. The theological perspective has been deepened by those who have continued to work for an ever more complete comprehension of the "faiths" of Asia and Africa. No one attitude can be said to have prevailed at any time, even among the churches that recognize the significance of their mission in the world as

one form of the fulfillment of their common search for Christian unity. Diversity of attitude and even theological disagreement have not detracted from the notable achievements of the past sixty years.

While Christians in the ecumenical movement have not reached a common understanding of the meaning of human existence as found in the other religious systems, the theological process has nevertheless been productive. In 1955 the Study Department of the World Council of Churches reported that though it had attempted (at Davos) to revive “the Tambaram debate”, the discussion apparently needed to proceed in relation to new situations and with different terms than those current at Tambaram.<sup>1</sup> H. Kraemer’s dogmatic thesis concerning Christian faith and the other religions raised issues to a large extent implicitly critical of, and radically at variance with, the results of the previous meeting of the International Missionary Council at Jerusalem in 1928. By his scrutiny and sifting of the work of his predecessors from as early as the second century, A.D. Kraemer saw himself contributing to the “common ecumenical effort of Christian thinking on the non-Christian religions.” Jerusalem’s investigation of the other religions had been largely a development of the presuppositions underlying the extensive enquiry pursued in preparation for the World Missionary Conference in 1910. But dissatisfaction was expressed with the method of evaluation followed by those who planned and executed the Jerusalem meeting because of the fear that what was being sought actually lead in the direction of a dangerous syncretism. The “Biblical realism” that rose to the zenith of theological attention at the Tambaram meeting reflected not only the dominant movement in European Protestant theology; it also produced the dialectical situation afterwards known as the Tambaram debate. The criterion by which this theological realism nudged all religions, including Christianity itself decisively turned attention from “a universal idea of religion” to the self-disclosure of God in Jesus Christ. This, we may believe, was its major result. While the trend changed from the search for religious values to the interpretation of biblical revelation, it did not lead to a resolution of the issues.

Ecumenical thinking has moved on with events, although the goal ever since the early part of the century has remained the same, namely, the presentation of “Christianity to the minds of the non-Christian people,” as it was stated in 1910 to be.<sup>2</sup> Later, the Christian message, or the Gospel of Christ took the place of the term “Christianity” which meanwhile had come to carry the heavy burden in the East of Western cultural religion.

1 *Study Bulletin*, I, No. 2, page 22.

2 *World Missionary Conference*, Edinburgh, Vol. IV, p. 1.

The Christian message continued to have universal meaning, whether in the setting of Faith and Order at Lausanne in 1927, or in the context of world mission at Jerusalem in 1928. The churches' understanding of themselves in the constantly changing character of their mission called for no essentially different formulation of the message than in their first steps toward unity. Both in expressing the "widespread desire for unity" and in seeking to make known the Christian "message to the world" they found themselves encountering "secularism" on the one hand, and the non-Christian religions on the other. While the method of attempting a collective understanding in the earliest ecumenical meetings succeeded to a remarkable degree, the failure later to agree on some issues cannot be attributed to less effective methods of enquiry, or to the more varied composition of the conferences. I believe that several new factors are apparent in this situation: (i) The increasing understanding and appreciation of the other religions as embodying truth as well as error. (ii) The changing relationships of the nations of East and West, including Africa, with a steadily diminishing influence of colonial attitudes among western Christians. (iii) A resurgence of eastern religions, revealing a vitality that contradicted the earlier assumptions about their lack of vigor. (iv) New forms of non-Christian cultic and sectarian life that assumed a missionary posture for the ancient religions in the modern world. And (v) the self-judgment of Christians regarding the nature of Christianity as religion, and the meaning of Christian faith among the other religious faiths.

Particular attention has to be given to the theological implications of the questioning at the Jerusalem meeting, which referred to the situation of missions and churches in non-western cultures. The way of dealing with this later at Tambaram centered around the theme presented in Kraemer's *The Christian Message in a Non-Christian World*, and the theological dialogue that was created within the ecumenical household. At this point it may be questioned whether the attempt to reach agreements in a propositional form can ecumenically succeed. And it must also be questioned whether such a method offers a useful way of meeting with men of other faiths. In the present transition of theological thinking Christian faith may not be expressed in ways agreeable to most participants in an effort to consider the Christian relation to other faiths. Attempts must continue, however, to push the frontiers of understanding and theological meaning beyond the former landmarks to the place where the nature and purpose of the Church's mission in the world today can be discerned. The Church not only sees itself in this light, but it also meets men engrossed in a life for

which there is no church, and men for whom their traditional religions provide new meaning and satisfaction.

## II.

Orientation to the ecumenical situation as it is conditioned by non-Christian forms of existence in the modern world is possible by means of certain historical and theological observations.

1. The concrete forms of ecumenical unity, which the Christian churches have sought, center in the definitive meaning of Jesus Christ for the faith of the Church. This has significance in two ways. First, it is missionary in character as the terminology shows. W. A. Visser't Hooft notes that "when the term *oikoumene* is first used for the Christian Church itself, it is accompanied by the warning...that ecumenical concern is sterile without evangelistic and missionary concern."<sup>3</sup> Although the motivation of ecumenical unity at first and now is "that the world may believe," the World Council of Churches itself posed the problem of the relation of mission and unity from an early time,<sup>4</sup> A tension does exist between the missionary and the ecclesiastical conceptions of unity. Though at present it may appear unimportant in view of the preoccupation with the theological and practical problems in the way of attaining unity in any form, the tension remains, and in the light of ecumenical developments, especially since the conclusion of the second Vatican Council, it will continue to show the normative direction for both ecclesiology and theology of mission. The decisive factor now is the existential urgency of the problem of understanding the meaning of the other religious systems and men's commitments to them. The Christological character of the continuing search for more adequate expressions of missions and unity prevents the adoption of a conception of the brotherhood of religions in order to encounter the hostile, secular world. Ecumenical unity, which belongs to their concern of the Christian for the community of faith to which he is committed, is a particular that is not to be found in a search for religious universals. This does not preclude, however, Christians from collaborating with men of other religious communities.<sup>5</sup> In fact, such collaboration is expressly desired.

3 *Meaning of Ecumenical*, pp. 11-12.

4 Cf. Hans Margull, *Hope in Action*, pp. 230ff.

5 Cf. J. Wach, *Types of Religious Experience*, ch. 2. Also John Fleming, "Asian Churches and their Unity," in *Southeast Asia Journal of Theology*, July 1966, p. 15.

The second point of significance is that the ecumenical movement does not seek to embody all religious institutions into a universal community of faith. However much one may appreciate the spirit of tolerance that animates movements for religious understanding, an assumption of the basic sameness of the religions does not belong to an ecumenical theology. It suggests instead that we should look for the source in a common awareness of humanity that is basic to the social and cultural creativity found today in all religious communities. The self-understanding of different religious groups ought not to be forced into a philosophical structure of thought that violates any one of them. For the present we must simply assert "the new emphasis laid in all religions today on the fact of our common humanity." The ecumenical consultation at Nagpur, India, that culminated in a series of meetings from Jerusalem to Hong Kong in 1960-61, declared:

"There is also evidence in contemporary religious renaissance of a recognition of responsible human decisions in the making of history. It would no longer be true to say that Asian religions encourage an attitude of passive resignation and inactivity in the here and now. On the contrary, there is a new activism which draws on religious sources and finds expression in collective endeavor to realize new social goals."<sup>6</sup>

The new emphasis, it must be noted, comes from the realization of cultural conditions that enhance the possibility of religious discourse among those who share a positive attitude toward history, and man's freedom in contributing to the making of the human world. We need not fully designate the Christian sources of meaning for this understanding of human life in order to appreciate what immense significance it can have for the other "faiths."

2. Theological interpretation must be undertaken in the course of the inter-religious dialogue so commonly featured at present in the Christian approach to men of other faiths. Without a clear understanding of the purpose of dialogue the aim will be ambiguous for a method that men of different traditions are asked to follow. The reason is not that Christians assume the question of conversion will arise. They may do so, or they may not. Thus, Paul Tillich in his encounter with Buddhists in Japan rejected conversion as the intention of dialogue. The Kandy Consultation sponsored by the World Council of Churches, on the other hand, clearly held out conversion and baptism as possible consequences of dialogue, but

distinctly avoided any reference to them as necessary or even implied. The importance of a theological interpretation has been recognized in Japan and India where a “theology of dialogue” is being explored, and where dialogue itself is being attempted.<sup>7</sup>

Dialogue calls for a common spirit of mutual exchange and a kinship of understanding that cannot be obtained in widely disparate milieus. While the introduction may be friendly, and the presuppositions free from superior and absolutist attitudes the interpretation of what is to take place must for the theologically minded Christian have a Christological basis. But must that same basis with its soteriological intention become the very invitation to dialogue? The Kandy Consultation seems to say that it should:

“God’s love and purpose of salvation extend to all mankind, of every century, country and creed. He saves the world in and through Jesus Christ. Salvation in Christ has often been too narrowly understood...It means light in darkness, liberation from all that oppresses, joy for those who mourn, and life out of death. It is total fulfillment of the meaning of human existence.”<sup>8</sup>

The meaning of this unexceptionable assertion, for the Christian men who made it raises no problem, but a point of disagreement shows itself at the very start when the question of the meaning of dialogue for the men of other “faiths” comes up. To this the Consultation could in the end only say:

“We are not agreed among ourselves whether or not it is part of God’s redemptive purposes to bring about an increasing manifestation of the Savior within other systems of belief, as such...The spirit of dialogue should anyway prevent our dogmatism on this subject.”<sup>9</sup>

Meanwhile it is to be noted that the brief attempt at a theological view of the “other religions” did not succeed in that particular attempt. The problem has not been fully studied recently in an ecumenical way, although

---

7 E.g. *Japanese Religions*, Vol., 3, No. 1, Inter-religious Dialogue, Christian Institute for the Study of Religion and Society, India, pp. 1-37, 55-64.

8 *Study Encounter*, Vol., III, No. 2, p. 53.

9 *Ibid.*, p. 56.



Roman Catholic theologians are dealing somewhat extensively with the question of revelation and salvation in the other religions.<sup>10</sup>

3. Inter-religious dialogue presupposes an attitude of cultural openness, and Christians must recognize the influence this will have on their interpretations of faith. A question arises at the beginning. Can the dialogue take place when each man presents his version of faith as the final and only revealed for of religious truth? A viable hermeneutic requires that the influence of culture on theological interpretation be recognized. The task of theology, then, includes the continuous weighing of the positive and negative influences of culture on the expressions of the Christian faith. This is one reason why Christians seem more ready than others to initiate a dialogue in which the risks are acknowledged. A contemporary Jew of the reform tradition can say, "It is Christianity, and not just the Christian, which is on the whole eager to initiate and enter dialogue; it is Judaism, rather than just the Jew, which is, by and large passive, silent and reluctant."<sup>11</sup> Yet he sees a change in the attitude of modern Jewry from the traditional silence, which has inherited in Judaism. How may this be accounted for? "For an answer we must turn to the cultural and social conditions that characterize Jewish life in the modern world. Jewish openness can be seen as an outcome of the emancipation of Jewry within Western civilization. Emancipation signals the end of isolation."<sup>12</sup> Since Christianity is an organic dimension of Western culture, the Jew, emerging from a ghetto existence into the full stream of Western life, encounters Christianity "not only at very close quarters, but, so to speak, from within." The new possibility of religious understanding, for which dialogue is designed, can only be found in the conditions of a culture that encourages rather than disallows the more profound awareness of each religious heritage, whether it be Christian, Jewish, or other.

Commitments of faith are not set aside in the process of dialogical exchange, but they should not be made cultural outposts of external

---

10 Cf. H.R. Schlette, *Towards a Theology of Religions*. Hans Kung in *Christian Revelation and World Religions*, (Joseph Neuner, S. J., editor) states: "A man is to be saved within the religion that is made available to him in his historical situation. Hence it is his right and his duty to seek God within that religion in which the hidden God has already found him." Also, *Le Salut sans l'Evangile.*, H. Nys.

11 Mo Vogel, "The Problem of Dialogue between Judaism and Christianity" in *Education in Judaism*, Vol. 15, No. 2.

12 *Ibid.*, p. 6. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



defense.<sup>13</sup> They are essential and they are to be affirmed. But what more distinct religious value could be found in modern secular culture than the neutral ground for exchange it offers men of different religious commitments? On this new basis the superiority and hostility generated in the past by Western Christianity in Eastern areas should disappear. At the same time, the notion of the essentially religious and spiritual character of the people of the East, as compared with the materialistic nature of Western life cannot be a religious model for a time when Asia, too, under goes secularization, and Asians are heard to ask whether they are approaching an era of no religion at all.<sup>14</sup>

The new human frontier is the place of meeting for religious men of all traditions as they recognize that they have been conditioned by a technological and humanizing culture. Man, realizing his existence in this flux of desire and concern, has moved the religions out of isolation into a demanding proximity where they must learn to exist together. As appears to have happened in China, the religions may be forced into a new isolation from the real concerns of contemporary life. Christians for some time now have been accustomed to call the responses of the traditional religions to these dynamic forces, the renaissance of the old faiths.<sup>15</sup> Christianity itself shows the effects of a variety of influences with their resulting theological interpretations. The Christian theologian cannot assume that he speaks from a position of cultural security; in fact, he begins to enquire today about the nature of the theological situation in the West itself.<sup>16</sup> The task of the theologian then becomes the interpretation of Christian faith in consideration of the results of cultural anthropology and the history of religions, as well as in the light of biblical and historical studies of Christian existence. H. Kraemer saw a new day approaching when he wrote:

“Besides the dialogue of the metaphysical order, the meeting of East and West in their religio-cultural manifestations requires a re-thinking of the Christian faith and its meaning in contact and exchange with these Eastern religions.”<sup>17</sup>

13 Cf. K. W. Bolle, “History of Religions, Hermeneutics, Christian Theology”, *Essays in Divinity*, Kitagawa, ed., p. 110.

14 Song Choan-seng, “Confessing the Faith in Today’s World.” *Southeast Asia Journal of Theology*, Vol. 8, p. 104. J. Russell Chandran, “Confessing the Faith in Asia Today,” *Ibid.*, p. 92.

15 Chandran, *Ibid.*, p. 92.

16 Cf. D. D. Williams, “The New Theological Situation,” *Theology Today*, Jan. 1968.

17 *World Cultures and World Religions*, p. 375.

The historical religions are confronted with the reality of human existence in a new way, for it is by the activity of men and women who personally experience renascence that the secularizing society removes some of the old land marks. If the “faiths” are living, as the ecumenical theme indicates, it is in the person of those who have become aware of themselves and their societies as actually working toward historically relevant goals. Christian theology is thus called on to clarify and direct understanding so that Christians can embody in the new universalizing culture of freedom the authentic meaning of faith in Christ. Theology is also under the necessity of interpreting the meaning of the new historical existence that other religious men have begun to sense for themselves.

In this situation dialogue becomes not only a cultural possibility but a theological necessity within the milieu that fosters it. The Christian has a special interest in the outcome of this effort to understand the present critical meeting of religions in world history, because Christian faith has helped to create it, and the Church continues to have a concern for its direction. When cultural emancipation takes place, bringing men into the open who are seeking to be responsible in the world, the Christian must begin by asking what this means for the traditional spirituality characterizing each of the different religions. The new situation also causes the question of religious conversion to be raised quite explicitly, for the peril of confounding the cultural and spiritual elements in conversion has never been so real as today. It is necessary at the same time to enquire what is happening to Christianity itself as it responds to similar secular forces designed to achieve human goals. Nothing will be gained on a deserted front by ever so bold a theological tactic, but theological problems in the direction of human justice and freedom in secularized culture will help men of whatever religious tradition to know the dimensions of Christian faith. P. D. Devanandan observed that “on the frontiers of renascent faiths, doctrinal barriers no longer foreclose commerce. The outburst of newness of life in the resurgent non-Christian religions is due to increasing traffic across the border.”<sup>18</sup> When accounting for this phenomenon he suggested that the secular plays the role of *Christ incognito*, awakening the ancient religions to responsible existence in the world.<sup>19</sup> If men of the “living faiths” come to a new understanding of their place in history and of the human values it achieves for them, the theologian must also reach a fresh self-understanding. Devanandan, it would appear, realized this fully when he turned from the exclusive emphasis on revelation to “the human aspects

18 *Preparation for Dialogue*, pp. 190-91.

19 *In Inter-religious Dialogue*, H. J. Singh, ed., p. 27.

in God's redemptive action man as he really is, the creature for whose sake Jesus Christ died and rose from the dead."<sup>20</sup>

So Christian theology must be subjected to its own kind of judgment. There are, of course, non-Christian appraisals of Christianity, but another judgment must be heard which has criteria, as Paul Tillich said, in "the event on which Christianity is based ... which is the appearance and reception of Jesus of Nazareth as the Christ ..."<sup>21 22</sup> From this standpoint it is possible to understand all religions, including Christianity, which as religion can claim no special status nor can it be exempt, but must be subjected to self-criticism in the reality of Jesus Christ. It must be noted that Tillich himself, in the last of his published lectures on this subject, seemed to be less certain about the finality of this criterion as "a central event in the history of religions."<sup>23</sup>

One assumption of the religious dialogue is that the cultural situation is not only relevant; it determines to some degree the understanding that will emerge in the course of the exchange. This presents a hermeneutical problem for it cannot be assumed that a theology developed in the context of Western secular culture will be understood in the religious depths of Asian cultures. The universalist tendencies of the West are derived mainly from its religious basis and may therefore be expected to help in forming the interpretation of Western Christianity to religious men in other situations. Such an interpretation was not actually possible in the colonial period of Asian and African history, but now that the most serious cultural barriers to understanding have been removed there is no reason to believe that the universal meaning of the Christian Gospel is limited any longer by them. When secular and religious historians refer to the superior attitudes of Western Christians in the East as due to their "provincialism," the judgment is a cultural one.<sup>24</sup> But it refers in part to the absolute claims made in the form and content of theological systems, and in part to the mistaken assumptions of Christians regarding the nature and meaning of the other faiths. The attitude of superiority formerly expressed in the self-understanding of Western man has now no place in the thinking or activity of those who would humbly interpret Christian faith.

4. When the future of the historical religions becomes a matter of question, the meaning of religion in a secular world has to be clarified.

20 *Christian Concern in Hinduism*, p. 112.

21 *Christianity and the Encounter of the World Religions*, ch. 4.

22 *The Future of Religions*, pp. 80-94. (Missing from the original.)

23 *Ibid.*, p. 81

24 Cf. K. W. Bolle, *op. cit.*, pp. 89 ff.

Actually, in history as we experience it, the abolition of the separate religions can hardly be visualized. If a theological system abolishes the religions this is not a matter of fact, it is a theological judgment that bears no relation to the history of religions. The religions may and will change; they may be reconceived as is actually happening now. But from the perspective of any or all of them, what is understood to be religious will continue to be the source of meaning for people in this world. Karl Rahner's thought is valid at this point:

“To begin with, however much we must always work, suffer and pray anew and indefatigably for the unification of the whole human race, in the one Church of Christ, we must nevertheless expect, for theological reasons and not merely by reason of a profane historical analysis, that the religious pluralism existing in the world and in our own historical sphere of existence will not disappear in the foreseeable future.”<sup>25</sup>

In whatever way the relation of the sacred and the secular is conceived, both have meaning for men in the East as well as the West. The debate over the meaning of secularity for human existence will go on within Christian theology, though it is doubtful that the issues will have the same critical significance in Asia and Africa as in the West. If this secularity is a virus injected by Western civilization into the non-Western areas, as has been suggested, a question is raised for the mission of the Church.<sup>26</sup> Should Christians welcome secularization as a means of confronting the other religions with the critical questions of their existence in the modern world? Here it is possible to find a positive meaning of the secular in the course of biblical history where all forms of human existence are under the judgment and mercy of the living God. When Arend van Leeuwen suggests that Christianity will remain in cognition within Western civilization as it spreads over the world, and when he raises the theological question of the future of the religions in a secularized world, the problem is an existential one for all the religions.<sup>27</sup>

The present optimism shown in some areas of theological interest about the meaning of secularization for Christian religious life may be a reaction to the earlier fears expressed about the threat of secularism for religion. In any case, a theological interpretation is needed that shows the cultural ambivalence of the secular in its effects upon the religious

25 *Theological Investigations*, Vol. 5, p. 133.

26 A. van Leeuwen, *Christianity in World History*, pp. 349ff.

27 *Ibid.*, 16 ff., 426-7.

dimensions of human life in every culture. This should come out of the situation in which the meaning of modernization for the traditional cultures is sought as an integral part of the religious search for meaning in the new societies of Asia and Africa.

While the theological situation is not clear the need is still expressed for a new Christian attitude in relation to men of other religious faith. The Consultation on Christian-Muslim relations at Brummana (1966) discussed the role of secularization “in God’s providential ordering of human history.” The participants discovered themselves in need of clarity and agreement. In the end they said:

“It is high time that Christians engaged in far more conversation with Muslims. Negative and polemical attitudes are obviously to be avoided; what is needed is mutual acquaintance, ripening into genuine friendship ... The basis of intercourse should be the Muslim’s, as well as the self-understanding and belief about man.”<sup>28</sup>

The statement calls attention to the illumination of this and other problems “by what God has to say to us through actual encounter with men and women of other faiths.” The concrete act of encountering becomes a source of the theological understanding necessary in dialogue.

To make the most of the present time with apostolic concern should be at the center of the theological undertaking. The Mexico City meeting of the World Council of Churches’ Commission on World Mission and Evangelism dealt positively with both secularization and mission. There the questions of understanding both men of other faiths and men in the secular world were considered in terms of Christian witness. The concern for the meaning of the Christian mission in relation to the other religions thus became a matter of knowing the nature of the religious existence of men in their present situation. And it also became a matter of knowing how to make the Christian witness meaningful in the situation where the “missionary movement now involves Christians in all six continents and in all lands...We do not yet see all the changes this demands; but we go forward in faith, God’s purpose still stands: to sum up all things in Christ.”<sup>29</sup>

At the Davos Consultation the concepts of “faith” and the “faiths of men” were chosen instead of religion and the religions. That meeting “seemed to prefer to describe the non-Christian religions as faiths rather

28 *Op. cit.*, para B.5.

29 *Witness in Six Continents*, R. Orchard, editor, p. 175.

than religions, laying less emphasis on the doctrinal and systematic aspects and paying greater attention to the personal response of the individual believer.”<sup>30</sup> This was not a wholly new departure in the ecumenical sense, for the World Missionary Conference in 1910 expressed concern for the Christian message, not to systems but to persons.<sup>31</sup> The value of Kraemer’s later work consisted largely in his thorough dealing with faith in terms of Christian revelation in its relation to religion.<sup>32</sup> The distinction between faith and religion has implications for theology, the only discipline that legitimately speaks of faith. Faith as a reality of human existence cannot be comprehended in phenomenology, though this form of study contributes to the understanding of faith. Van der Leeuw in his *Religion in Essence and Manifestation* reached the final consideration of phenomenology in the meaning of the “mediator,” which he stated was “the region that proved to be inaccessible throughout our previous discussions of the world and the church, of guilt and faith. For Christian faith the figure of the mediator is no phenomenon”; the phenomenologist cannot perceive where and how it enters history...the mediator of revelation has become revelation itself; the Word became flesh; and henceforth every revelation of God conforms to the sole revelation in Christ.”<sup>33</sup>

When Christian theology takes the religious systems and forms of existence into account, the nature and meaning of ultimate salvation have to be considered. The question whether there is salvation outside the Christian Church, and whether men have known the living God from within other religious systems is a subject of theological concern and even systematization. H. R. Schlette’s work is a recent example of the attempt to embody the answer in a systematic statement consistent with the Roman Catholic tradition.<sup>34</sup> While salvation of the individual in the other religions is admitted, the more difficult question of the ultimate meaning, value and truth of the religious systems themselves remains for Christian theology to consider. What is to be made of the question? It must be agreed that there is little precedent in the Bible for a consideration of religions as organized systems of life and patterns of human destiny. For individuals and nations, and for religious forms of behavior and meaning, yes; but of systems and organizations of spirituality with philosophical and ethical meaning, the Bible has relatively little or nothing to say. Theology

---

30 *Study Bulletin*, Vol., 1, No. 2, pp. 22 ff.

31 *Op. cit.*, p. 279.

32 Cf. Kraemer, *Religion and the Christian Faith*, p. 286. Kraemer notes that Tillich rightly calls faith the typically Biblical form of existence. P. 445.

33 Chapter 106.

34 Cf. H.R. Schlette, *Towards a Theology of Religions*, pp. 14-6.



must therefore be extremely careful when stepping into this area, if it is not to be lost in rational abstraction.

The term “religion” in its present usage is too ambiguous for a clear understanding of the significance of the real encounters of men, especially when these can be quite secular in form and intention. As Bishop Newbigin has pointed out, the real meeting place of Christian and non-Christian today is in their humanity rather than in the traditional area of the classical religions.<sup>35</sup> When the ecumenical discussion moved to the meaning of faith and the living faiths of men it was not a mere change of terms that was intended. Rather the change was from the systematic and propositional form of theological discussion about the nature of religion and the religions to a recognition of the existential reality that must inform inter-religious discussions. Christian theology must now deal with this existential reality in a way that not only distinguishes the meanings of faith in the different religious systems, but also clarifies the meaning of Hindu, Buddhist, Muslim, Jewish, and Christian religious life in relation to secular understandings of existence. Thus a strong affirmation can be made for faith as the basis and meaning of “Asia’s social and cultural awakening to the personal dimension of human existence, and its quest for its adequate interpretation and spiritual foundation,” which is also a relevant preparation for the Christian mission.<sup>36</sup> For Christian theology the personal meaning of faith is an integral part of the understanding of the revelation in Jesus Christ as it relates to the questions men in all religious contexts are asking about their present existence.

### III.

Christians now speak of studying “the faiths by which men live in this mid-twentieth century.”<sup>37</sup> But can the religions be legitimately called “living faiths” as in the ecumenical expression? In seeking to answer this question we are directed to the reality that lives, and is given expression in each religious community. The cultural forms that have had traditional force and meaning in connection with each religion are now undergoing change, and in some instances this is of a radical character. Non-Christians who are responsible for the ongoing movement into modern cultural existence, and for the interpretation of religion in this process, like to dissociate the living reality of religion from the obsolescent forms

35 M. M. Thomas, *The Christian Response to the Asian Revolution*, p. 95.

36 *Ibid.*, p. 94.

37 Kandy Consultation, 1967, “Christians in Dialogue with Men of Other Faiths.”



in which it has been held. As new forms emerge, they show a vital reality that appears as the source of the renascence of religion. This is what we mean when we speak of the appeal to the vitality of human existence in the religions today. The man who is the personal being of the mid-twentieth century world, searches for meaningful goals in individual and social life and thus puts himself at the center of religious concern.

Living faiths, then, are ways presently and ultimately meaningful for men in their concern for human life and destiny. That there are distinctive ways of understanding the reality of each religion, which lies beyond the contingent and transitory conditions of existence, must be accepted as a fact. Clear differences among the faiths must be asserted. As a contemporary Buddhist observes concerning Buddhism and Christianity, "They both start as wanderers between darkness and light...and yet they march along two paths that are entirely different from each other."<sup>38</sup> A living faith is the valid and true way by which men understand the existing form and meaning of their particular religion. Such faith is real and true for those who apprehend existence in its depth according to their own religion, and express it in appropriate language, symbols and actions, which are both individual and communal. The problem for all religious people, including Christians, is how these different forms of meaningful existence are to be understood and related. Can this be done in a theological and systematic fashion? This is a crucial question which Christians, who have initiated and pursued inter-religious studies in all parts of the world, are bound to ask themselves. For the theological enquiry goes to the heart of the religious question, as various faiths are evaluated, each from its distinctive point of view.

As we have seen in the ecumenical movement, a Christian perspective on the problem of the meaning and the relation of the religions is found primarily in the attempt to interpret them as living forms of existence. For the Christian, faith is the form of existence that leads to an understanding of the reality beyond all form and expression. Christian faith is religious faith in the Christian context of meaning, where man knows himself ultimately by what God discloses Himself to be in Christ the man. This man, revealing the meaning of human existence in sickness and health, in guilt and forgiveness, in life and death, gives other men "the right to become children of God," and so he determines the meaning as

---

38 Fumio Masutani, "A Comparative Study of Buddhism and Christianity" in *Christianity, Some Non-Christian Appraisals*, David W. McKain, editor, p. 146.

he discloses the reality of faith.<sup>39</sup> Christ is the center toward which the Christian interpretation of all religions must turn.

Christian theology, therefore, must be concerned with the authentic faith that is known in the depths of human existence, and it must in a responsible way seek to show how such authenticity is related to God in Christ. The task is one both of discovery and of interpretation. It points in the direction which Christians should move in the present world where the historic religions, encountering each other on many fronts, relate to each other in various ways.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Understanding Other Religions From a “Conservative Evangelical” Point of View

---

*Jack F. Shepherd*  
*Latin American Mission*

There certainly is what may be described as a conservative evangelical theology of mission. It is widely accepted in a readily identifiable segment of the world Christian community. Unfortunately, this theology of mission has not been fully and carefully explicated in any orderly form. Consequently, it has not been subjected to thorough critical examination. It has been acted upon in an admirable, but rather unquestioning, faith by the aggressive missionary forces identified by ambiguous labels such as fundamentalist, or conservative evangelical. What may be described, as theology of mission is the most nearly common element of astoundingly diverse, and often mutually antagonistic variations in doctrinal interpretation.

With IFMA-EFMA grouped somewhere near the middle, there is a range from marginal gospel preaching sects through separatist groups to those within ecumenically oriented churches, or other non-aligned but recognizable historical organizations, which adhere to a conservative theological persuasion. The differences within this continuum are usually identified as theological. They focus on such issues as:

- The character and purity of the church, as well as its ministry and ordinances;
- Experiential aspects of both the saving and sanctifying work of the Holy Spirit;
- Assurance of salvation and the “security of the believer;”
- The nature of inspiration of Scripture;
- Varying methodology in hermeneutics;

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- Certain aspects of the doctrines of election and atonement;
- The second coming of our Lord, along with a multiplicity of eschatological details.

Insistent emphasis on these and related issues has resulted in tragic, and even ludicrous, fragmentation and multiplication of organizations. However, in my opinion, there would be general consent within the extremes of this differentiation on the central elements of theology of mission.

I suspect I will serve best, in seeking to fulfill this assignment, by first trying to set out the presuppositions of such a theology of mission, which are important for this discussion. Then I want to attempt to describe the understanding of other religions that seems to characterize this type of Christian faith. Finally, to encourage your reaction and criticism, I want to conclude this brief statement by trying to indicate areas where conservative evangelicals, if they are to be faithful in the service they seek to give the world under explicit Biblical authority, must examine these implications of their theology of mission in order to relate with understanding to those whom they seek to address in mission and evangelism.

## I. PRESUPPOSITIONS RELATED TO THE TOPIC

The combination of topics in the first two announcements of the program seem to me to show that our secretary has healthy theological reflexes. Our “understanding of other religions” is determined by the way we see them in the light of our theological perspectives. The term “theology” may be serviceable here, but it leaves a paper writer a bit in the dark when his piece must be written in advance of any chance to hear the other papers read. In any case, to me, the second topic, “theology of religions,” may be taken to mean the judgment we make of the religions, and the attitude we have toward them and their adherents on the basis of our particular theology of mission. Such a topic could, of course, lead one to seek to explore ways in which God may be regarded as directly present and at work in the world of the other religions. In fact, I have hopefully anticipated that Father Mueller would grapple with this issue which has been prominent in Roman Catholic thought.

All that I will seek to do is to set out a series of presuppositions that shape what I regard as the generally accepted conservative evangelical understanding of other religions. I will note six basic issues, with some explanatory comments on each:

## A. The Conservative Evangelical View of Biblical Authority

1. In this tradition one's view of Biblical authority is inextricably bound up with convictions about the nature of Scripture itself. In fact, with many, authority is made to rest on the theory of "inerrancy in the original documents." This very high—or very limited (!) — view of inspiration almost logically requires that the final truth about God is only given here in the Bible. In the Christian scriptures, and in them alone, is the unique, absolute, and comprehensively authoritative revelation.

2. Another point that is basic to an understanding of the conservative view of Biblical authority is the concept of revelation. Here the claim is made that the essential truth of the Bible, given through the inspiration of the Holy Spirit, is revealed. Revelation is not only personal but propositional. The ultimate and absolute revelation is Jesus Christ, the living Word of God, but the written Scripture through which he is known is also regarded as revelation, which is unique and final. Assertions about "being under judgment of the Word of God" will be references primarily to written Scripture. This kind of concept is assumed when statements are made about "an essential core of truth," or "simple, basic facts of the Gospel." Such expressions may seem ambiguous to those who do not consider that the Bible contains statements of revealed truth. Emphasis on this point is not to indicate that those who have such a view of revelation do not recognize the sense in which the acts of God, as given in Biblical history, may be seen as revelatory. Revelation as mentioned here is in God's person, in his acts, but also in his inscripturated words. The message of the Gospel comes to have a quality of absoluteness about it that is similar to that which may be properly claimed for the Lord and Savior to whom it witnesses.

## B. The Conservative Evangelical View of Christ as Savior

1. In general there is reluctance toward the notion that Christ may be at work and be known apart from and outside of the redemptive history disclosed in the Bible. This is because of the concept of revelation noted above. While you can believe the written Word without knowing the living Christ, it must be asked if it is possible to know the living Christ apart from the written Word.

2. The same kind of presupposition will allow for agreement with the idea that all who are saved are saved through Christ. But conservative evangelicals will object if it is proposed that such salvation can take place without "hearing" of him on whom men must believe.

3. It will be insisted that Scripture does not allow for an optimistic universalism that sees all men as ultimately saved. However, many conservative evangelicals will affirm that the provision of the atonement is universal, but that the “good news” about it has to be received in order for its benefits to be appropriated.

### C. Conservative Evangelical Eschatology

1. Though there is divergence here on many points that are considered very important, one uniform and urgent point of agreement is that men who have not personally responded to God through hearing his Word are lost now and will stand under judgment in the age to come. This is probably the distinguishing evangelical note in a discussion of this sort. Speculation about truth, or value, or beauty in other religions has only theoretical significance if the real issue is whether a person is saved or lost.

- A. I want to believe that along with a serious view of “discontinuity” there is also a kind of hopeful adherence to a concept of “fulfillment.” This is in view of the fact that man in his “dialectical condition,” if I may put such words in a conservative evangelical mouth, is still in God’s image and has in him that potential for God and good which is only fully realizable through new life in Christ.
- B. Kraemer is the most eloquent exponent of a kind of noble defense that is needed by those of us who seek to insist on the uniqueness and finality of Christ and the Gospel. Surely Kraemer has made the point that it is no arrogance, intolerance, or proud exclusiveness to make such a claim, when it is insisted that those who bear the Gospel not only have received it as God’s gift in revelation but have experienced its saving power.
- C. There are two points at which the conservative evangelical goes beyond Kraemer in the matter of discontinuity. The first, as has been noted, is that revelation is regarded as propositional, as well as personal. This does make it more difficult to say “a fierce no” to non-Christian religions.
- D. The second point is one on which Kraemer and others who share his views to some extent are strangely silent. It is the question of the consequence of not knowing the truth as it is in Christ. The conservative evangelical has

the agonizing judgment to make that such a person is not only in error in adhering to religion that is merely a natural and human construction, but that he is lost forever.

- E. Conservative evangelicals do recognize beauty, truth, and value in non-Christian religions, but never as a source of saving truth. These are there because of the work of creation. But they are inevitably impaired because of man's sin.
- F. There is increasing emphasis in these circles on the necessity to seek for communication in personal terms, rather than in comparison and confrontation of religious systems. Many examples of notable failure in this area could, of course, be recounted.
- G. Conservative evangelicals have been quite open and creative in seeking to make the Gospel linguistically relevant, and to encourage an indigenous expression of the life of a church in the culture where it bears its witness. However, they have probably been much too hesitant in seeking to learn by listening in dialogue with non-Christians. This kind of study and exchange can not only make possible deeper communication with them in witness, but enable Christians themselves to more fully understand their own faith.
- H. The emphasis on faith as personal and individual is frequently criticized, but it is essential to the conservative evangelical view. It is inconceivable in these terms that one should be a Christian without knowing it and without some awareness of repentance toward God. It is even less reasonable to classify people as Christians whose basic beliefs are in contradiction to Biblical faith.
- I. It seems a misunderstanding of both sin and grace to seek to maintain that because people in other religions "do good" or "have truth" they are therefore saved, and perhaps should be called "Christian pagans."
- J. Most conservative evangelicals conceive of revelation as general or natural and special. But they would acknowledge that the revelation of God in nature and



conscience only evidences man's condemnation and never results in salvation.

If religion is not true in the light of Biblical norms, or if it is merely nominal or traditional, the conservative evangelical can only regard it, in the light of his eschatology, as a dangerous and damnable error.

### **D. The Conservative Evangelical View of Man**

1. The way in which man has been affected by sin would not, in the view of most conservative evangelicals, have completely effaced the image of God in which he was created.

2. The effects of sin and the continuing influence of Satan, the god of this world, is such that man will never seek God on his own and can only respond to him as a result of the beneficent and gracious drawing of the Holy Spirit.

### **E. The Conservative Evangelical View of Salvation**

1. Salvation is the gracious work of God for man and in him. It is given to man in grace and never in consideration of any good he might do.

2. A strong conservative evangelical emphasis in relation to salvation is that it always involves a word that comes to man from God, and almost without exception through some human witness.

### **F. The Conservative Evangelical View of the Church**

1. The whole question of how God is receptively at work in the world where the Church is not present and the Gospel has not yet come is one on which conservative evangelicals will be reticent to speak. This is because the Bible is hardly explicit on this matter. Moreover, the New Testament emphasis is surely on the Church not only as the goal, but the instrument of the work of redemption.

2. Perhaps the strongest single theme in a conservative evangelical proclamation is that personal response to Christ in faith incorporates a person into the Church, the body of Christ. There are many points at which conservative evangelicals suffer sad defects in their lack of awareness and neglect of implication of the doctrine of the Church. But on one point especially they are insistent. There is a clear distinction between those who are in the Church and those who are not. To be in a religion other than the

Christian faith and to profess or to be claimed for membership in Christ's Church is a contradiction in terms.

## II. THE CONSERVATIVE EVANGELICAL UNDERSTANDING OF OTHER RELIGIONS

Probably the way in which religion is understood within this theological tradition is already quite clear. It might be appropriate to enumerate under this heading some points that must be carefully considered if one is to understand the conservative evangelical viewpoint, which does in many ways seem narrow and arrogant. Probably any of these points, with minor modifications, will be found within traditions that might acknowledge being "evangelical," but not in the contemporary combination with "conservative." However, it is important to note the way in which these points are correlated and inter-dependent within conservative evangelical doctrinal structures.

- A. In terms of the classical categories of definition of the relation of Christian faith to other faiths, the conservative evangelical would hold to "discontinuity." While such a view as Kraemer's would be the most acceptable theological explanation, the attitude of "radical displacement" is often in evidence among us.

These points then summarize the conservative evangelical understanding of other religions. Those who give their devotion to gods other than the God and Father of Jesus Christ are lost. They are outside of Christ and his Church. They need to be lovingly and winsomely presented with the saving gospel of the cross through which they can be drawn to find new life in him. This is not to say that Christians are better people, or even do more good than those who are not. Nor is it to affirm that just because people call themselves Christians and believe Christian doctrines that they are necessarily in the Church. The fact that people can be so aware of Christian truth and even profess to seek to adhere to its ethical standards still does not insure that they are genuinely Christian. This should cause us to be cautious in concluding that those in other religions who manifest truth and goodness must therefore be people of true faith. It is by grace alone, through personal encounter with God through Jesus Christ, that men have new life. It is our task to make the message as clear and plain as possible, with a sense of urgency appropriate to a saving mission. Having done that, we must leave the rest with God. We can be sure that the Judge of the whole earth will do right. We may be surprised

to find out ultimately that God has included some whom we might have counted out. In that case, we may be like the Scotch preacher who was sure that God would forgive him if he preached free grace to the non-elect.

### III. PROBLEMS FOR THE CONSERVATIVE EVANGELICAL UNDERSTANDING OF OTHER RELIGIONS

This last section is a critique of the point of view described in the paper. It is written with frankly acknowledged loyalty, but also with the ready admission that conservative evangelical attitudes and activities are frequently inconsistent with the truth to which we profess to be committed. In order to stay within limits of time and space, I will just list here a series of “problems.” These may be seen as problems I have as a conservative evangelical, or problems, which I see in the position of “the brethren” with whom I am in very large measure in agreement.

- A. *The only incredibility of such a belief for modern man:* This view, that Christ is the only way to life in God, that there is “none other name” through which man can be saved, is not a very comfortable one to acknowledge, much less to commend to thinking people today. No person who is sensitive and compassionate can consent to such a truth without deep distress and searching questions. How can a God of love condemn any of his creatures, and particularly those who have had no opportunity even to learn of his grace and judgment? There is something here that appears to so-called “man come of age” to be not only unconscionably intolerant but immoral. It is discomfiting to get a barrage from Professor Macquarrie who sites “common sense” as the overwhelming argument against such a belief.
- B. *The partialness of Biblical teaching on this matter:* Of course, the answer to scientifically sophisticated and secular questions is “the Bible says ...” But this answer is not without some problems in itself. We do have to ask what the Bible does really say about “other” religions. Then we must go on to ask how explicitly do such pronouncements and their implications apply in our day. Allowance must be made for the fact that the Bible is “all so partial.” It does have a kind of Mediterranean limitation and does not speak directly to the Yangtze or the Ganges, or one

could add to the Thames or the Mississippi. The kind of study that will shortly be published by Professor Hein from Yale will speak to this issue. However, conservative evangelicals have been slow to recognize this kind of limitation in Scripture and to cope with it in their exegesis and interpretation.

- C. *The necessity to limit the extent of the claim of uniqueness:* Evangelicals have been fearfully careless in maintaining the unqualified exclusiveness of their message. They appear to do this without making any serious effort to distinguish between Christianity and Biblical faith. Surely not every thing called Christian, or related to Christianity, is unique or absolute. We must certainly agree with Kraemer, Latourette, and others that Christianity is an empirical, historically developing religion threatened with all of the weaknesses and evil present in any human institutional development. Our problem is, how can we affirm that the only true revelation of God has come to be expressed through the Christian religion, and at the same time make clear that the complex and varied phenomenon that is called Christianity is in very large measure a product of culture?
- D. *What is “faith” in Biblical terms?* There is a kind of ambiguity—though it may well be a purposeful ambiguity—in the way in which the term faith is used in Scripture. Herein another problem arises. When we speak of Biblical faith, do we mean a body of beliefs, as the “faith once delivered”? Probably it would be agreed that the predominant meaning of faith would be obedient belief or response to God in personal relationship. These two basic aspects of faith as experience and faith as truth seem to be inextricably bound together in Scripture. However, it is evident that the personal existential aspect is primary. Looking at faith in this sense, we see striking dissimilarities and variations in the experience of men of faith through out the ages. One thing, at least, is constant. That is faith is always response to God’s grace. But here is another variable. The truth by which man is informed of the summons to encounter and have acquaintance with God cannot be encapsulated as a neat uniform message with unchanging content through the whole of redemptive

history. Does this not say something significant to our claim about the fixed phrasing of the saving Gospel?

- E. *The danger of an intellectualist distortion of faith:* This is a point at which the conservative view is vulnerable. The strong emphasis on propositional revelation allows for an intellectualistic formulation of the Gospel. This can result in a kind of idolatry of ideas, as though it were the impeccability of one's doctrinal views, which yields a real knowledge of God. We must be warned of the danger of over-intellectualizing faith, but we cannot consent to the notion that the absolute revelation of God in Jesus Christ is completely dissociated from any message that comes from God as his word.
- F. *The meaning of "none other name:"* It is proper to relate the Romans 10 passage, "How shall they call on him of whom they have not heard," to the need for urgency in the mission of saving men "through faith in his name." Nevertheless, we must ask, are there not people who knew God through faith who never heard of Jesus. I think we can assert that many were saved before he lived on earth and was identified by that name. This is not an attempt to find false hope for those who have not heard, nor to give comfort to those who are unconcerned about reaching them. The intent of the question is to raise the point: What has to be believed in order to be saved? And, even more important, is belief all that is needed?
- G. *Where in the world is God at work, and how:* As has already been acknowledged, this matter, which gets so much space in current literary theology, touches on what has been a continuing problem in evangelical missionary thought. It is recognized that God is at work, in some sense, in the world outside the sphere of Gospel influence. It is a profound truth that God in sovereignty and providence created his world and now sustains and controls it through the course of history. But it is the question of redemptive work in men as individuals that needs careful consideration. Many speak of the teaching of Calvin concerning "the seed of religion" and the "sense of divinity" which is present in all men. Bavinck alludes to this as the missionary "starting point." The missionary does not

open the dialogue between God and his listeners. He merely opens a new chapter. There is an amazing element of mystery here about man who is “without God.” But the other side of this problem is the sober truth that, as Bavinck says in agreement with Calvin, there is not a single man in whom the seed of religion comes to maturity.”

- H. *Judgments about final judgment*: Conservative evangelicals have been too harsh and frequently inadequately informed when they have carelessly condemned too many people as “universalists.” It is true that the motive behind these severe charges is basically zeal for truth. To compromise the judgment aspect of God’s message may well be to preach “another gospel.” But surely Christian fellowship and service in evangelism should not be based on any precise delineation of a doctrine of hell. Nonetheless, it does certainly change the purpose and motive of evangelism if the decision that is called for is a matter of indifference. The problem with this kind of eschatological emphasis is that the missionary motive may become a kind of heavenly humanitarianism, rather than service given for the primary purpose of glorying God.
- I. *Some general criticisms*: Perhaps before concluding it should be acknowledged that conservative evangelicals do create some other distinct problems for themselves by their narrow and limited theology of mission. In the priority they give to saving men for the next life, they have tragically neglected the social implications of the Gospel for their present service in the world. In their insistence on the uniqueness of their own faith, they have neglected and denigrated the religious faiths of those they seek to evangelize, and frequently regard them not only as worthless, but completely demonic. In trying to keep the Gospel pure and the Church true, they have refused to fellowship even with those whom they acknowledge to be with them in Christ. Their lack of concern for the expression of their unity in Christ has greatly limited the effectiveness of their witness. A good note to stop on is that conservative evangelicals have been impoverished because they have allowed themselves to be isolated from the enrichment and discipline that could have resulted from a direct and creative relationship, even though it

involved elements of tension with those who do not share their concept of evangelism and mission. Moreover, the truth they do have and live by might make a contribution toward strengthening, and perhaps even correcting, some who are reluctant toward them and their view of truth. Doubtless, this would be true about many areas of thought and action. But perhaps it is especially applicable in the matter of the understanding of other religions.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## Some Recent Books in Missions and World Religions

---

*James H. Pyke*  
*Wesley Theological Seminary*  
*Washington, D. C.*

An important, nay indispensable, aid in the teaching of Missions and World Religions, as for other disciplines, is the available contemporary literature in the field. One of the delights of our profession is the educative and enriching influence of the writing that goes on in the area of one's interest. However, in the increasing hecticness (to coin a word) of our modern professional life, just keeping up in the field can be a burden, and we all know of those who seem to have given up at this point. To do so, however, is to violate our mandate as teachers and short-change our students.

The intent of having a paper such as this occasionally in our professional meetings is, I take it, to remind ourselves of this aspect of our trust. I accepted the assignment not on the basis of any special expertise or indeed of having or having had any special amount of time available for it. Each and any one of you could do this as well or better than I, and in fact, if it were feasible, the best use of the hour would be for each of us to share comments on the recent books that have been most meaningful to us in our teaching task. This not being possible, I offer the following titles only as one very inadequate effort to "keep up" in the field and to make available to one's students current literary resources in order to assist them in gaining a wider and profounder understanding of the Christian mission and of the world's non-Christian religions.

A dual principle has been used in grouping the books that follow. The first is dictated by the process of acquiring and integrating titles into a working bibliography and eventually on to the students' reading lists.

The first stage in this procedure is, of course, the discovery and acquisition of new material. Prime sources in this search, as we are all aware, are the bibliographies in each issue of the *International Review of Missions*, the "Book Notes" that accompany the *Occasional Bulletin* from the Missionary Research Library, other bibliographies that the Library prepares from time to time, and annotations and reviews in other journals. Such publications are legion, and so we mention only a few centering on a special Asia-China interest of mine: *Journal of Asian Studies*, *Ching Feng*, a quarterly journal on Christianity and Chinese Religion and Culture, *The Asian Student* and *China Notes*. Embassy publications though of uneven value, sometimes contain an interesting book review. From this initial list titles for library acquisition are selected and the books ordered. This is a process that usually takes several months and is subject, in our situation, to review by the Librarian who inevitably imposes upon it something of his own bibliographical predisposition.

The second stage is the actual handling of the new book, its perusal and the integration of the new title into one's personal bibliography. During this stage the decision must be made as to whether the book should remain in the general category or whether it can be selected for inclusion on one or several reading lists suggested for the courses one teaches. Finally, there is the question as to whether, in some courses, a book should be assigned for a specific student report, writer, and/or oral.

The second principle of division is the subject areas roughly corresponding to what might be chief course offerings in our field. The main headings are: The History of Missions, involving the expansion of the Christian faith over the centuries; World Religions and the various national groupings and individual systems included therein; the diverse area of the Church in Its National Settings, including the cultural, socio-economic and political environment of the Younger Churches; the important concern under the designation of the Philosophy or Theology of Mission; and finally a grouping of more specialized interests, such as: Christianity and Revolution in the Non-Western World, Christian and Non-Christian Mysticism, Sectarianism in East and West, Missionary Education in the Local Church and Missionary Methods. Ecumenics, which is often allied with Missions, happens in our set-up to be taught by another instructor, so I have include only a few.

So we come to the list itself. Perhaps most of these titles are familiar to the majority of you. Surely each would want to add or subtract to this compilation. Consider it only as a working list, not in any way inclusive or definitive, but simply as representing some of the titles that

have found their way into my bibliography and on to some of the reading lists of my students. The order is alphabetical and not by date or evaluation.

*First Fruits Editor's Note: To make these books easier to find and reference, the format of the rest of this paper has been updated to current Bibliography style. Worldcat.org was used to supplement the citations.*

## HISTORY OF MISSIONS

### New

Beaver, R. Pierce. *All loves excelling: American Protestant women in world mission*. Grand Rapids, Mich: Eerdmans, 1968.  
Traces the involvement of women in all aspects of mission work. First in a new series, "Christian World Mission Books," edited by R. Pierce Beaver.

Etiemble, René. *Les Jésuites en Chine (1552-1773), la querelle des rites*. Paris: Mensnil-Ivry, 1966.

Seamands, John T. *Pioneers of the younger churches*. Nashville: Abingdon Press, 1967.  
Fourteen biographies of outstanding Christians of the Younger Churches.

### Ordered

Latourette, Kenneth Scott. *Beyond the ranges; an autobiography*. Grand Rapids: William B. Eerdmans Pub. Co., 1967.

Lyall, Leslie T. *A passion for the impossible; the China Inland Mission, 1865-1965*. London: Hodder and Stoughton, 1965.

### Some Recent Books Now in Use

Bates, M. Searle, Wilhelm Pauck, and Henry P. Van Dusen. *The prospects of Christianity throughout the world*. New York: Scribner, 1964.  
Authorities describe the Christian Church in the major world areas.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Davies, John G. *The early Christian church*. London: Weidenfeld & Nicholson, 1965.

Each part has a section on “Expansion and Development.”

Forman, Charles W. *Christianity in the Non-Western World*. Englewood Cliffs, N.J.: Prentice-Hall, 1967.

Selections from and comments of accounts of the work and development of the Church in many lands.

Freitag, Anton. *The twentieth century atlas of the Christian world: the expansion of Christianity through the centuries: The Expansion of Christianity through the Centuries*. New York: Hawthorne Books, 1964.

Neill, Stephen C., *Colonialism and Christian missions*. New York: McGraw-Hill, 1966.

A much needed critical, though not exhaustive, study.

Neill, Stephen, and Owen Chadwick. *A history of Christian missions*. Eerdmans, 1965.

Best one-volume treatment of its kind.

## WORLD RELIGIONS

### Religions of the Near East

#### New

Nasr, Seyyed Hossein. *Ideals and realities of Islam*. New York: Praeger, 1967.

Among other aspects Islam is described as the primordial, the latest monotheism, and the Koran compared to Christ as the “Word of God.”

#### Ordered

Abun-Nasr, Jamil M. *The Tijaniyya: A Sufi Order in the Modern World*. London: Oxford Univ. Pr., 1965.

Silvert, Kalman H. . *Churches and states: The religious institution and modernization; Judaism, Catholicism and Islam*. New York: American Universities Field Staff, 1967.

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

### Some Recent Books Now in Use

- ‘Attār, Farīd al-Dīn. *Muslim saints and mystics: episodes from the ‘Tadhkirat al-Auliya’ (Memorial of the Saints)*. Translated by A. J. Arberry. Chicago: University of Chicago Press, 1966.
- Bamberger, Bernard J. *The story of Judaism*. New York: Schocken Books, 1970.  
All ages to the present; an excellent survey.
- Hargrove, Katharine T. *The star and the cross; essays on Jewish-Christian relations*. Milwaukee: Bruce Pub. Co., 1966.  
Unusual and significant dialogue by Roman Catholic and Jewish writers.
- Kerr, Malcolm H. *Islamic reform; the political and legal theories of Muḥammad ‘Abduh and Rashīd Riḍā*. Berkeley: University of California Press, 1966.
- Kühnel, Ernst. *Islamic art & architecture*. Ithaca, N.Y.: Cornell University Press, 1966.
- Lewis, I. M. *Islam in tropical Africa*. Bloomington: International African Institute in association with Indiana University Press, 1980.  
Papers from the Fifth International Africa Seminar held at Zaria, Nigeria, in (1964).
- Parrinder, Geoffrey. *Jesus in the Qur’an*. New York: Barnes & Noble, 1965.  
Scholarly analysis of all the references to Jesus in the Qur’an.
- Rahman, Fazlur. *Islam*. Chicago: University of Chicago Press, 1967.  
Some experts describe this as the best single volume treatment of Islam by a Muslim authority.
- Rosenthal, Erwin Isak Jakob. *Islam in the modern national state*. Cambridge, England: University Press, 1965.  
Part I takes up the geographical areas of Islam and Part II the main contemporary issues it faces. A much needed treatment of a crucial area in Islamic studies.
- Seale, Morris S. *Muslim theology; a study of origins with reference to the church fathers*. London: Luzac, 1964.

Trimingham, J. Spencer. *A history of Islam in West Africa*. London: Oxford University Press, 1965.  
An important area study in Islamic development.

Wensinck, A. J. *The Muslim creed: its genesis and historical development*. Barnes & Noble, 1966.

## Religions of India

### New

Ahmad, 'Aziz. *Islamic modernism in India and Pakistan, 1857-1964*. London: Oxford University Press, 1967.  
The Aligarh movement, Iqbal, Jinnah, and others treated.

Niles, D. T. *Buddhism and the claims of Christ*. Richmond, Va: John Knox Press, 1967.  
Christianity in terms of Theravada Buddhism an attempt at "apologetic theology."

Singer, Milton B. *Krishna: myths, rites, and attitudes*. Honolulu: East-West Center Press, 1966.

### Ordered

Antoine, Robert, Richard V. de Smet, and Josef Neuner. *Religious Hinduism; a presentation and appraisal*. Allahabad: St. Paul Publications, 1964.  
Some commentators assert that this is the best single volume on Hinduism in English.

Carl-Martin, Edsman. *Studies in shamanism*. Stockholm: Almqvist & Wiksell, 1967.

### Some Recent Books Now in Use

Arapura, John G. *Radhakrishnan and integral experience; the philosophy and world vision of Sarvepalli Radhakrishnan*. New York: Asia Pub. House, 1966.

The important Indian thinker considered in the context of modern European philosophy.

  
*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- Devanandan, David Paul, Nalini Devanandan, and M. M. Thomas. *Preparation for dialogue; a collection of essays on Hinduism and Christianity in new India*. Bangalore: Christian Institute for the Study of Religion and Society, 1964.  
Collection of essays by the outstanding Indian Christian thinker.
- Griffiths, Bede. *Christ in India: essays towards a Hindu-Christian dialogue*. New York: Scribner, 1967.  
The author is a Benedictine monk, co-founder of the Kurusimala Ashram in Kerala, who attempts to put the basic Christian doctrines in Vedantic terms.
- Isherwood, Christopher. *Ramakrishna and his disciples*. New York: Simon and Schuster, 1965.
- King, L. Winston. *A thousand lives away; Buddhism in contemporary Burma*. Cambridge: Harvard University Press, 1965.  
A significant study of Buddhism in one national setting.
- Kulandran, Sabapathy. *Grace: a comparative study of the doctrine in Christianity and Hinduism*. London: Lutterworth Press, 1964.
- Le Saux, Henri. *La rencontre de l'hindouisme et du christianisme*. Paris: Éditions du Seuil, 1966.  
Papers from a Nagpur conference with Catholic, Protestant, and Orthodox participants.
- Majumdar, Asoke Kumar. *Bhakti renaissance*. Bombay: Bharatiya Vidya Bhavan, 1965.  
Definition of "Bhakti" and historical treatment from the Gita to modern religious and political movements.

## Religions of the Far East

### New

- Ch'en, Kenneth K. S. *Buddhism; the light of Asia*. Woodbury, N.Y.: Barron's Educational Series, 1968.  
In addition to origin and development, philosophy, literature, art, and ceremonies are treated.
- Welch, Holmes. *The practice of Chinese Buddhism, 1900-1950*. Cambridge: Harvard University Press, 1967.  
Another valuable study of Buddhism in a national setting.



## Ordered

Herbert, Jean. *Shinto: At the Fountainhead of Japan*. Hoboken: Taylor & Francis, 1967.

## Some Recent Books Now in Use

Benz, Ernst. *Buddhism or communism: which holds the future of Asia?* Garden City, N.Y.: Doubleday, 1965.

The author is a professor in the University of Marburg. He deals significantly with Buddhism in the contemporary scene under such headings as the revival of Buddhism, its social teachings, its relation to science, its relation to and critique of Communism.

Ch'en, Kenneth K. S. *Buddhism in China, a historical survey*. Princeton, N.J.: Princeton University Press, 1964.

This is a definitive treatment of the subject.

Kitagawa, Joseph Mitsuo. *Religion in Japanese history*. New York: Columbia University Press, 1966.

This volume replaces Anesaki as the standard treatment of the subject.

Nakamura, Hajime. *Ways of thinking of Eastern peoples: India, China, Tibet, Japan*. Edited by Philip Wiener. Honolulu: East-West Center Press, 1966.

Author is a professor of philosophy and religion at Tokyo University and this is a new edition of an earlier work. It is the ablest and most comprehensive on its subject.

Weems, Benjamin B. *Reform, rebellion, and the heavenly way*. Tucson: Published for the Association for Asian Studies by the University of Arizona Press, 1964.

Description of the "Ch'ondogyo" sect, a quasi-religious political movement of Korea founded in 1860.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Christianity and the Other Religions

### New

Neuner, Josef, Hans Küng, Piet F. Fransen, Joseph Masson, and Raimundo Panikkar. *Christian revelation and world religions*. London: Burns & Oates, 1967.

Papers from a Catholic conference held in Bombay in 1964.

Reischauer, August Karl. *The nature and truth of the great religions; toward a philosophy of religion*. Tokyo: C.E. Tuttle Co., 1966.

Schlette, Heinz Robert. *Towards a theology of religions*. New York: Herder and Herder, 1966.

### Ordered

Estborn, Sigfrid. *Gripped by Christ; a study in records of individual conversions in India*. New York: Association Press, 1965.

The stories of eight converts to Christianity, seven from Hinduism and one from Islam.

### Some Recent Books Now in Use

Bavinck, J. H. *The church between temple and mosque: a study of the relationship between the Christian faith and other religions*.

Grand Rapids: W.B. Eerdmans Pub. Co., 1966.

Irenic in spirit, but adheres to the view that only in Christ is the true image of God seen.

McKain, David W. *Christianity: some non-Christian appraisals*. New York: McGraw-Hill, 1964.

An unique attempt at perspective, but the persons chosen are not representative of their traditions.

Rouner, Leroy S., William Ernest Hocking, and Richard C. Gilman. *Philosophy, religion, and the coming world civilization. Essays in honor of William Ernest Hocking*. The Hague: Martinus Nijhoff, 1966.

Zaehner, R. C. *Christianity and other religions*. New York: Hawthorn Books, 1964.

Volume 146 of the Twentieth Century Encyclopedia of Catholicism

## CHRISTIANITY IN DIFFERENT CULTURAL SETTINGS

### Latin America

#### New:

Wall, Martha, *As a Roaring Lion* (Moody Press, 1967). The story of the decade of persecution (1948-58) in Colombia told through the life of a national pastor, Vincente Gomez.

#### Ordered

Gomez-Quiñones, J. *Statistical abstract of Latin America, 1964*. Los Angeles: University of California, Los Angeles. Latin American Center, 1965.

McAndrew, John. *The open-air churches of sixteenth-century Mexico: atrios, posas, open chapels, and other studies*. Cambridge, Mass.: Harvard University Press, 1965.

Ricard, Robert, *The Spiritual Conquest of Mexico: an Essay on the Apostolate and the Evangelizing Methods of the Mendicant Orders in New Spain: 1523-1572*. Cambridge, NJ: Cambridge University, 1966.

Sinclair, John H. *Protestantism in Latin America: a bibliographical guide; an annotated bibliography of selected references mainly in English, Spanish, and Portuguese and useful bibliographical aids to assist the student and researcher in the general field of Latin American studies*. South Pasadena, Calif.: William Carey Library, 1967.

#### Some Recent Books Now in Use

Considine, John Joseph. *The religious dimension in the new Latin America*. Notre Dame, Ind.: Fides Publishers, 1966.  
Papers read at the third annual conference of the Catholic Inter-American Cooperation Program.

Courlander, Harold, and Rémy Bastien. *Religion and politics in Haiti; two essays*. Washington: Institute for Cross-Cultural Research, 1966.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- D'Antonio, William V., and Fredrick B. Pike. *Religion, revolution, and reform: new forces for change in Latin America*. New York: Praeger, 1964.
- Gunther, John. *Inside South America*. New York: Harper & Row, 1967.  
Not a revision of his earlier work. Chiefly on the contemporary scene.
- Houtart, François, Emile Jean Pin, and Gilbert Barth. *The Church and the Latin American revolution*. New York: Sheed and Ward, 1965.
- Howarth, David Armine. *Panama; four hundred years of dreams and cruelty*. New York: McGraw-Hill, 1966.
- Pike, Fredrick B. *The conflict between church and state in Latin America*. New York: Knopf, 1964.  
Twenty essays by Roman Catholic writers showing candor and self-criticism.

## Africa and the Middle East

### New

- Baëta, O. G. *Christianity in tropical Africa: studies presented and discussed at the seventh International African Seminar, University of Ghana, April 1965*. London: Published for the International African Institute by the Oxford U.P., 1968.
- Hastings, Adrian. *Church and mission in modern Africa*. New York: Fordham University Press, 1967.  
Treatment of the Roman Catholic Church.
- Hatch, John Charles. *A history of postwar Africa*. New York: Praeger, 1965.
- Wold, Joseph Conrad. *God's impatience in Liberia (Church Growth Around the World Series)*. Grand Rapids: W.B. Eerdmans Pub. Co., 1968.

### Ordered

- Beetham, Thomas Allan. *Christianity and the new Africa*. New York: Praeger, 1967.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- Debrunner, Hans Werner. *A history of Christianity in Ghana*. Accra: Waterville Pub. House, 1967.
- Fagan, Brian M. *A short history of Zambia: from the earliest times until A.D. 1900*. Nairobi, Lusaka, London: Oxford U.P., 1967.
- Ferrant, Jean Cecil. *Mashonaland martyr: Bernard Mizeki and the pioneer church*. Cape Town, London: Oxford University Press, 1966.
- Forde, Cyril Daryll, and Phyllis Mary Kaberry. *West African kingdoms in the nineteenth century*. London: Oxford U.P., for the International African Institute, 1967.
- Forsberg, Malcolm. *Last days on the Nile*. Philadelphia: J.B. Lippincott, 1966.  
An account of the Sudan Interior Mission.
- Hevi, Emmanuel John. *The dragon's embrace; the Chinese Communists and African*. ew York: F.A. Praeger, 1967.  
Ghanaian student who studied in China documents that country's attempts to infiltrate Africa.
- Jenkins, David, and Dorothy Stebbing. *They led the way: Christian pioneers of central Africa*. Cape Town, London: Oxford U.P., 1966.
- Kaunda, Kenneth D., and Colin Morris. *A humanist in Africa; letters to Colin M. Morris from Kenneth D. Kaunda*. Nashville: Abingdon Press, 1966.
- Montclos, Xavier de. *Lavigerie le Saint-Siège et l'Eglise: de l'avènement de Pie IX à l'avènement de Léon XIII, 1846-1878*. Paris: De Boccard, 1965.
- Mullin, Joseph. *The Catholic Church in modern Africa; a pastoral theology*. London: G. Chapman, 1965.
- Oliver, Roland Anthony, and Anthony Atmore. *Africa since 1800*. London: Cambridge U.P., 1967.
- Stevens, Richard P. *Lesotho, Botswana, & Swaziland; the former High Commission territories in Southern Africa*. New York: Praeger, 1967.

### **Some Recent Books Now in Use**

Cooley, John K. *Baal, Christ, and Mohammed; religion and revolution in North Africa*. New York: Holt, Rinehart and Winston, 1965.  
Much historical and current information.

Davis, Raymond J. *Fire on the mountains; the story of a miracle – the Church in Ethiopia*. Grand Rapids: Zondervan Pub. House, 1966.

Debrunner, Hans W. *A church between colonial powers; a study of the Church in Togo*. London: Lutterworth Press, 1965.  
One of the World Council of Churches Studies, "Churches in the Mission Situation: Studies in Growth and Response."

Farag, Farag Rofail. *Sociological and moral studies in the field of Coptic monasticism*. Leiden: E.J. Brill, 1964.  
A significant contribution in a long-neglected field of Church history.

Hitti, Philip K. *A short history of the Near East*. Princeton, N.J.: D. Van Nostrand, 1966.  
An excellent survey by a competent authority.

Schatten, Fritz. *Communism in Africa*. New York: Praeger, 1966.  
Historical coverage in various geographical areas and under various headings.

Wauthier, Claude. *The literature and thought of modern Africa; a survey*. New York: F.A. Praeger, 1967.

Young, Crawford. *Politics in the Congo; decolonization and independence*. Princeton, N.J.: Princeton University Press, 1965.  
Thorough and definitive history.

### **South and Southeast Asia**

#### **New**

Deats, Richard L. *Nationalism and Christianity in the Philippines*. Dallas: Southern Methodist University Press, 1968.  
Chiefly a history of the four leading churches.

Khan, Mohammad Ayub. *Friends not masters, a political autobiography*. New York: Oxford University Press, 1967.

Shakabpa, W. D. *Tibet: a political history*. New Haven: Yale University Press, 1967.

Vittachi, Tarzie. *The fall of Sukarno*. New York: Praeger, 1967.

Williams, Lea E. *The future of the overseas Chinese in Southeast Asia*. New York: Published for the Council on Foreign Relations by McGraw-Hill, 1966.

### **Ordered**

Appasamy, Aiyadurai Jesudasen. *Tamil Christian poet: the life and writings of H.A. Krishna Pillai*. London: United Society for Christian Literature, Lutterworth Press, 1966.

Kuhn, Isobel. *Ascent to the tribes; pioneering in north Thailand*. Chicago: Moody Press, 1967.

Smith, Donald Eugene. *South Asian politics and religion*. Princeton, N.J.: Princeton University Press, 1966.

Thompson, Phyllis. *Aflame for Christ: five Asian Christians*. London: Lutterworth Press, 1966.

### **Some Recent Books Now in Use**

Anderson, Gerald H. *Christianity in southeast Asia: a bibliographical guide; an annotated bibliography of selected references in Western languages*. New York: Missionary Research Library, 1966.

Farwell, George. *Mask of Asia; the Philippines today*. New York: Praeger, 1967.  
History and survey of various aspects making the point that the Philippines has not yet found its true identity in the Asian community.

Ryan, N. J.,. *The making of modern Malaya; a history from earliest times to the present*. Kuala Lumpur: Oxford University Press, 1965.

Srinivas, Mysore Narasimhachar. *Social change in modern India* (Rabindranath Tagore memorial lectures). Berkeley: University of California Press, 1966.  
Includes accounts of some recent social and religious movements.



Tarling, Nicholas. *A concise history of Southeast Asia*. New York: Praeger, 1966.

A competent account of the developments from the beginnings to the present.

Taylor, C. R. H. *A Pacific bibliography; printed matter relating to the native peoples of Polynesia, Melanesia, and Micronesia*. Oxford: Clarendon Press, 1965.

The second edition of materials relating to the peoples of the South Pacific.

Tayyeb, Ali. *Pakistan; a political geography*. London: Karachi Oxford U.P., 1966.

Includes geography, history, politics, and economics.

## The Far East

### New

Boorman, Howard L., Richard C. Howard, and Joseph K. H. Cheng.

*Biographical dictionary of Republican China*. Vols. I. (Ai-Ch'ü). 5 vols. New York: Columbia University Press, 1967.

Meisner, Maurice J. *Li Ta-chao and the origins of Chinese Marxism*.

Cambridge: Harvard University Press, 1967.

Puyi, and Paul Kramer. *The last Manchu; the autobiography of Henry Pu Yi, last Emperor of China*. New York: Putnam, New York.

### Ordered

Herrmann, Albert, Norton Sydney Ginsburg, and Paul Wheatley. *An historical atlas of China*. Chicago: Aldine Pub. Co., 1966.

### Some Recent Books Now in Use

Adams, Ruth. *Contemporary China; [papers]*. New York: Pantheon Books, 1966.

Papers on all aspects from a Chicago seminary.

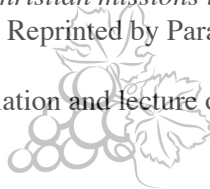
Best, Ernest E. *Christian faith and cultural crisis: the Japanese case*.

Leiden: E.J. Brill, 1966.

Historical treatment, 1868 to 1911.

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- Ch'ên, Jerome, and Zedong Mao. *Mao and the Chinese revolution*. London ; New York: Oxford University Press, 1965.  
A biography of Mao and translation of thirty-seven of his poems.
- Chassin, Lionel Max. *The Communist conquest of China; a history of the Civil War, 1945-1949*. Cambridge: Harvard University Press, 1965.  
Historical treatment of the Civil War (1945-49) by a French general.
- Fitzgerald, C. P. *The birth of Communist China*. New York: Praeger, 1966.  
Revision of his earlier book, "Revolution in China," one of the best interpretations of recent Chinese history.
- Germany, Charles H. *Protestant theologies in modern Japan; a history of dominant theological currents from 1920-1960*. Tokyo: International Institution for the Study of Religion Press, 1965.
- Goddard, W. G. *Formosa: a study in Chinese history*. East Lansing: Michigan State University Press, 1966.
- Kitamori, Kazō. *Theology of the pain of God*. Richmond: John Knox Press, 1965.
- Lee, Robert. *Stranger in the land: a study of the church of Japan*. London: Lutterworth P., on behalf of the Commission on World Mission and Evangelism of the World Council of Churches, 1967.  
Summary history and profiles of five congregations and several interpretive chapters.
- Legge, James. *The Nestorian monument of Hsî-an Fû in Shen-hsî, China, relating to the diffusion of Christianity in China in the seventh and eighth centuries; with the Chinese text of the inscription, a translation, and notes, and a lecture on the monument with a sketch of subsequent Christian missions in China and their present state*. New York: Reprinted by Paragon Book Reprint Corp., 1966.  
Reprint of Legge's translation and lecture on the famous monument.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- Liu, Kwang-Ching. *American missionaries in China; papers from Harvard seminars*. Cambridge: East Asian Research Center, Harvard University, 1966.  
Seven papers on missionary topics from the Harvard East Asia Research Center.
- Lutz, Jessie Gregory. *Christian missions in China; evangelists of what? (Problems in Asian civilizations)*. Boston: Heath, 1965.  
Short excerpts from a wide variety of sources, Boxer notices, Latourette, Constantini, Wu Yao-tsung, Chao Fu-san, and others.
- Mao, Zedong. *Quotations from Chairman Mao Tse-tung*. New York: Praeger, 1967.  
The famous “Little Red Book,” the most widely distributed volume in China’s history.
- McCune, Shannon. *Korea, land of broken calm*. Princeton: Van Nostrand, 1966.  
Popularly styled but complete history, as well as cultural topics and contemporary scene.
- Myrdal, Jan. *Report from a Chinese village*. New York: Pantheon Books, 1965.  
Exhaustive analysis of every aspect of a village’s life and relationships in Communist China.
- Nathan, Andrew J. *A history of the China International Famine Relief Commission (Harvard East Asian monographs, 17)*. Cambridge: East Asian Research Center, Harvard University; distributed by Harvard University Press, 1965.  
An able volume in the Church Growth series.
- Shearer, Roy E. *Wildfire: church growth in Korea*. Grand Rapids: William B. Eerdmans Pub. Co., 1966.  
An able volume in the Church Growth series.
- Sheridan, James E. *Chinese warlord; the career of Feng Yü-hsiang*. Stanford, CA: Stanford University Press, 1966.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## THEOLOGY OF MISSIONS

### New

- Freitag, Anton. *Mission und Missionswissenschaft (Steyley Missionsschriftenreihe, Nr. 4.)*. Kaldenkirchen: Steyley Verlagsbuchhandlung, 1962.  
German Catholic view of missions.
- Hillman, Eugene. *The Church as mission*. New York: Herder and Herder, 1965.
- Horner, A. Norman. *Protestant crosscurrents in mission; the ecumenical-conservative encounter*. Nashville: Abingdon Press, 1968.
- Richardson, William Jerome. *The modern mission apostolate; a symposium*. Maryknoll, NY: Maryknoll Publications, 1965.
- Strachan, R. Kenneth. *The inescapable calling: the missionary task of the church of Christ in the light of contemporary challenge and opportunity (Christian world mission book, 2)*. Edited by R. Pierce Beaver. Grand Rapids: Eerdmans, 1968.  
Second in the “Christian World Mission Books” series, edited by R. Pierce Beaver.
- Sundkler, Bengt. *The world of mission*. Grand Rapids: Eerdmans, 1966.  
An important contribution by the noted Swedish Lutheran missions scholar.
- Taylor, John V. *For all the world; the Christian mission in the modern age*. Philadelphia: Westminster Press, 1966.  
The author is the general secretary of the Church Missionary Society.
- World Council of Churches. *The church for others and the church for the world: a quest for structures for missionary congregations: final report of the Western European Working Group and North American Working Group of the Department on Studies in Evangelism*. Geneva: World Council of Churches, 1967.  
Final report of the Western European Working Group and North American Working Group of the Department on Studies in Evangelism.

**Ordered**

- Alexander, Calbert & Vatican Council (2nd: 1962-1965). *Decretum de activitate missionali ecclesiae. The Missionary Dimension: Vatican II and the world apostolate.* Milwaukee: Bruce Pub. Co., 1967.
- Beaver, R. Pierce. *To Advance the Gospel: selections from the writings of Rufus Anderson.* Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1967.
- Hallencreutz, Carl F. *Kraemer towards Tambaram; A study in Hendrik Kraemer's missionary approach.* Lund: Gleerup, 1966.
- Lindsell, Harold. *The Church's Worldwide Mission: An Analysis of the Current State of Evangelical Missions and a Strategy for Future Activity.* Waco, Texas: Word Books, 1966.

**Some Recent Books Now in Use**

- Anderson, Gerald H. *Christian mission in theological perspective: an inquiry by Methodists.* Nashville: Abingdon Press, 1967.  
Papers selected from several theological consultations sponsored by the Methodist Board of Missions.
- \_\_\_\_\_. *Sermons to men of other faiths and traditions.* Nashville: Abingdon Press, 1966.  
A significant volume of fifteen sermons, nine to adherents of non-Christian religions and six by Protestant, Catholic, Evangelical, and Orthodox representatives.
- Beaver, R. Pierce. *Pioneers in mission; the early missionary ordination sermons, charges, and instructions. A source book on the rise of American missions to the heathen.* Grand Rapids: W.B. Eerdmans Pub. Co., 1966.
- Beyerhaus, Peter, and Henry Charles Lefever. *The responsible church and the foreign mission.* Grand Rapids: W.B. Eerdmans Pub. Co., 1964.  
A significant volume treating the missionary principles of some of the leaders in modern missionary thought, some problems in the history of missions, and the theological problem of responsible church.

Davies, J. G. *Worship and mission*. New York: Association Press, 1967.

Gensichen, Hans-Werner. *Living mission: the test of faith (Knubel-Miller-Greever lectures, 1965)*. Philadelphia: Fortress Press, 1966.

Results of a Lutheran consultation on the missionary imperative.

Hahn, Ferdinand. *Mission in the New Testament*. Naperville, IL: A.R. Allenson, 1965.

“Mission” analyzed in the chief New Testament documents.

Kirkpatrick, Dow. *The finality of Christ*. Nashville: Abingdon Press, 1966.

Papers from the Oxford Institute on Methodist Theological Studies.

Newbigin, Lesslie. *One body, one Gospel, one world: the Christian mission today*. New York, NY: Friendship Press, 1966.

Christianity’s claim in the light of arguments of such men as Radhakrishnan, Toynbee, and Hocking.

Niles, D. T. *The message and its messengers*. New York: Abingdon Press, 1966.

Webster, Douglas. *Yes to mission*. New York: Seabury Press, 1966.

The author is Professor Missions in the Selly Oak Colleges, Birmingham.

Wiedenmann, Ludwig. *Mission und Eschatologie. Eine Analyse der neueren deutschen evangelischen Missionstheologie (Konfessionskundliche und kontroverstheologische Studien, Bd. 15)*. Paderborn: Verl. Bonifacius-Druckerei, 1965.

By a Jesuit.

## OTHER COURSE HEADINGS

### Christianity and Revolution in the Non-Western World

#### New

Wurmbrand, Richard. *Christ in the communist prisons*. New York: Coward-McCann, 1968.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

### **Some Recent Books Now in Use**

Armstrong, O. K., and Marjorie Moore Armstrong. *Religion can conquer communism*. Nashville, Tennessee: Thomas Nelson & Sons, 1964.

Bourdeaux, Michael. *Opium of the people; the Christian religion in the U.S.S.R.* London, England: Faber & Faber, 1965.  
The author is an Anglican priest who predicted the current wave of renewed persecution of religion in Russia.

Lacy, Creighton. *Christianity amid rising men and nations; new understandings of the church's role in the social revolution around the world*. New York: Association Press, 1965.

Melady, Thomas Patrick. *The revolution of color (Revolution of color series)*. New York: Hawthorn Books, 1966.  
Wide treatment of the subject with peoples of Africa and Asia as subject. Author is a lecturer at St. John's University in New York.

Snyder, Louis L. *The dynamics of nationalism; readings in its meaning and development (University series in history)*. Princeton, NJ: Van Nostrand, 1964.  
An excellent anthology of more than one hundred and fifty brief statements on nationalism.

Struve, N. A. *Christians in contemporary Russia*. New York: Scribner, 1967.  
Comprehensive treatment of the history of various churches in Russia, especially the Orthodox church, analysis of government policies; also theological schools, organization of the church, the clergy, and other topics.

### **Missionary Methods**

#### **New**

Grassi, Joseph A. *A world to win; the missionary methods of Paul the Apostle*. Maryknoll, NY: Maryknoll Publications, 1965.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



### **Some Recent Books Now in Use**

Horner, Norman A. *Cross and crucifix in mission; a comparison of Protestant-Roman Catholic missionary strategy*. New York: Abingdon Press, 1965.

McGavran, Donald A. *Church growth and Christian mission*. New York: Harper & Row, 1965.

Moomaw, I. W. *Crusade against hunger: the dramatic story of the world-wide antipoverty crusades of the churches*. New York: Harper & Row, 1966.

## **Missions in the Local Church**

### **New**

Crawford, John R. *A Christian and his money*. Nashville: Abingdon Press, 1967.

Pierce, Bob. *Emphasizing missions in the local church*. Grand Rapids: Zondervan Pub. House, 1964.

Thomas, Winburn Townshed. *Stewardship in mission (Library of Christian stewardship, LCS-2)*. Englewood Cliffs, NJ: Prentice-Hall, 1964.

### **Some Recent Books Now in Use**

Piper, Otto A. *The Christian meaning of money*. Englewood Cliffs, NJ: Prentice-Hall, 1965.

Thompson, T. K. *Handbook of stewardship procedures (Library of Christian stewardship, LCS-1)*. Englewood Cliffs, NJ: Prentice-Hall, 1964.

ECUMENICS



### **Some Recent Books Now in Use**

Grant, John Webster. *The Canadian experience of church union (Ecumenical studies in history, 8)*. Richmond: John Knox Press, 1967.

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Hollis, Arthur Michael. *The significance of South India (Ecumenical studies in history, 5)*. Richmond: J. Knox Press, 1966.

Mackie, Robert C. *Layman extraordinary: John R. Mott, 1865-1955*. New York: Association Press, 1965.

Weber, Hans-Ruedi. *Asia and the ecumenical movement, 1895-1961*. London: SCM Press, 1966.

## Others

### New

Coxill, H. Wakelin, and Sir. Kenneth George Grubb. *World Christian handbook*. Nashville: Abingdon Press, 1968.

Goddard, Burton L. *The Encyclopedia of modern Christian missions; the agencies*. Camden, NJ: T. Nelson, 1967.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

APM

# Salvation and Mission

*10th Biennial Meeting*  
*Wesley Theological Seminary*  
*Washington, D.C.*  
*June 16-18, 1970*

## Introduction

---

Because of a growing demand from all kind of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the Proceedings of the biennial meetings of the Association of Professors of Missions in the United States and Canada. Proceedings of the first three biennial meetings (1952, 1954, 1956) are not available. The *Proceedings* of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, "Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'"), the Seventh Biennial Meeting (Philadelphia, 1964; theme, "The Theology of the World Apostolate"), the Eighth Biennial Meeting (Takoma Park, 1966; theme, "An Inquiry Into the Implications of Joint Action for Mission"), the Ninth Biennial Meeting (Webster Groves, Mo., 1968; theme, "The Theology of Religions"), and the Tenth Biennial Meeting (this volume) are available at \$3.00 per copy. The *Proceedings* of the Fifth Biennial Meeting (Richmond, Va., 1960) were published as a book; *Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette*, edited by Wilber C. Harr (New York: Harper & Brothers, 1962, 310 pp. \$5.00).

In addition to the papers and reports presented at the Tenth Biennial Meeting, the *Proceedings* this year include several biographical sketches of recently deceased members as well as, for the first time, a complete membership list. The latter is added at the explicit request of the members present at the Tenth Biennial Meeting and includes the names of some who have not paid dues for several years.

The Association is grateful to the Executive Committee of the 1968-70 biennium for planning the 1970 program and to all those who participated, especially to those who read papers or shared their knowledge

and expertise, as well as to Wesley Theological Seminary for serving as host to the Tenth Biennial Meeting.

*John T. Boberg, S.V.D.  
Secretary, 1970-72*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Salvation and Mission in Contemporary Catholic Thought

---

*Lawrence Nemer, S.V.D.  
Catholic Theological Union  
Chicago, Illinois*

Throughout the centuries, Catholic theologians have had to deal with three facts concerning mission and salvation: first, there is the fact of the universal salvific will of God—God wills that all men be saved (1 Tim. 2:4); second, there is the fact that the Church is necessary for salvation, not only with a necessity of law, but with a necessity of means (*extra ecclesiam nulla salus*); and third, there are a large number of infidels who are invincibly ignorant of Christ and the Church (i.e., due to no fault of their own). And theologians have tried to reconcile these seemingly three irreconcilable facts. In doing so, they have at times been accused of being narrow-minded, especially if they seemed to be over-insisting on the necessity of the Church—after all, isn't God free to save whom He wants? At times, they have been accused of denying the necessity of Church and mission, especially if they seemed to be over-insisting on the universal aspect of God's saving will. It is in this latter camp that recent theologians have found themselves. They have tried in a special way to come to terms with fact one (God's universal salvific will) and fact three (the number of infidels); and missionaries have felt that theologians were saying that they were no longer necessary. This feeling began to grow already before Vatican II as theologians explored a new concept of faith; it gained in strength when Vatican II in Article 16 of its document on the Church (*Lumen Gentium*) stated that infidels can be saved by following their consciences; and this feeling was verbalized and indeed became very vocal after the meeting of theologians in Bombay in preparation for the Eucharistic Congress there in 1964 in which they explored the implication



of Vatican II's statement.<sup>1</sup> This same feeling has been expressed in popular articles in missionary magazines written by missionaries in response to Karl Rahner's concept of Anonymous Christian. They seemed to feel that theologians—not success, nor opposition—had driven them out of a job.

Certainly the task of reconciling these three facts is a difficult one and a subtle one. The answer has not yet been totally found. Nor will this paper seek to explore a new synthesis. Rather it will seek to describe the directions in which Catholic theologians have gone in the last three decades to find a solution. After all, through the development of theology, the Church gained enough confidence to assert in Vatican II that the infidels can be saved; though in doing so, she did not align herself with any special school of thought. It will then present the statements of Vatican II. And finally, it will try to raise questions, which still have to be answered.

Two facts have both affected and limited the recent speculation on this problem. First, the study of the question of the salvation of the infidels has usually appeared in the history of Catholic theological thought at times of great discoveries, e.g. the 16th and 19th centuries; however, it was the spread of paganism in contemporary society that has stimulated and colored much of the recent thought on this topic. Secondly, the identification of Church and mission in Catholic thought is of very recent origin, thus an ecclesiology of mission has not yet been worked out. The absence is noticeable in the history of the thought of this period.

In searching out a theology of salvation Catholic theologians have considered primarily what they call “negative infidels,” i.e., those who through no fault of their own know nothing of Christ and the Church. If their salvation can somehow be reconciled with the necessity for the Church, then the universal salvific will of God could be easily explained. For this reason, contemporary theologians have sought to answer two questions: How is it possible for a negative infidel to become sufficiently acquainted with supernatural revelation in order to be saved?, and, What is the relationship of this negative infidel who has found this faith to the Church?

The answer itself in some ways has been determined by the framework within which the Catholic theologian has had to work. For he had to begin with the teaching of the Church concerning faith. This teaching can be summarized in four points. (1) The act of supernatural faith is absolutely necessary for the justification of an adult (Trent). (2)

---

1 Cf. *Christian Revelation and World Religions*, ed. by J. Neuner (London: Burns and Oates, 1967).

The material object of faith (that which one must believe) is the existence of God as Rewarder, which must include at least implicitly the belief in Christ and the Trinity (Trent). (3) The formal object of faith (the reason for believing) must be the authority of God revealing (Vatican I). (4) God wills the salvation of every human being, at least by antecedent will (*Mystici Corporis*). These four teachings lead to a conclusion which is as certain as these four teachings: every human being can, at some time or another in life, acquire a sufficient knowledge of divine revelation in order to elicit an act of faith for justification and salvation.<sup>2</sup>

There are four chief trends in the answers that theologians give in response to the question of how a negative infidel can come to this act of faith. They are: (1) In the variety of religions and the existence of natural law, there are traces of supernatural revelation. (2) By reason of an interior inspiration a person can know the truths necessary for salvation and accept them on God's authority. (3) When a man accomplishes his first human act, he makes a certain option about his end in life—and the end being supernatural, the act itself becomes supernatural. (4) At the instance of death, man performs his last human act, dying itself—an act, which is most free and most human—an act which makes an option final.

## TRACES OF SUPERNATURAL REVELATION

An infidel, in order to make a supernatural act of faith for justification must accept God as a Rewarder or Remunerator and implicitly accept Christ and the Trinity. But faith is response to revelation; and where is that revelation found? Most Catholic theologians writing on this question accept as certain the transmission of a primitive revelation to early man, a revelation, which continues in the various pagan religions and is supported in the positive values found in the natural law. Thus, e.g., Parenti, Minon, de Letter, and Cauwe affirm that there are supernatural values to be found in the various religions, values, which could stimulate an act of faith. De Letter, a Jesuit who teaches in India, for example, approaches the problem of salvation by asking if there is any obstacle of sin, which would prevent supernatural life from coming to someone who accepts this primitive revelation. And he says: no, there is not. He affirms that it is possible to practice a false religion in good faith. Perhaps, he says, their worship is wrong in so far as they do not worship as God revealed He willed to be worshipped, but that does not make it totally wrong. He gives this explanation:

2 Cf. Maurice Eminyan, S.J., *The Theology of Salvation* (Boston: Daughters of St. Paul, 1960), pp. 182-86.

Most of these religions contain in their beliefs the minimum of religious truths pointed out in Heb. 11:6 as indispensable for all real religion: that God exists and is a rewarder to them that seek Him. Theologically speaking, the pagan religions of pre-Christian origin present systems and tenets, rules and practices, born from derivations from the primitive law that was revealed to men or imprinted in their hearts. At the root of these deviations we find or postulate a sin of infidelity, a sin against the light, by which man-made rules and creeds were added to, if not substituted for, the primeval law given to men with their nature ... The whole complex of the traditional religion is handed over from fathers to sons as the way of life revealed by the Supreme Being to their ancestors.

The mixture of truth and error may vary at different times and places. In some religions the elements of truth are more fully preserved, in others less. As long, however, as the essentials of all religions remain safe and living in them, these systems can serve, in spite of the overgrowth of theoretical and practical error, as a help for genuine religious life.<sup>3</sup>

Other theologians are hesitant to talk about supernatural values in the pagan religions. They are willing to concede the presence of strong positive values, e.g., the sense of the sacred. These, however, according to Liégé and Jetté create a disposition to believe in a genuine or primitive revelation, but they no longer themselves contain that revelation.

Still part of this trend, but somewhat in a school by himself, is Jean Danielou. He also affirms the positive values to be found in the various pagan religions, and rather than call this a “natural religion,” he prefers to call it a “cosmic religion.” He states that it implies a form of supernatural faith and can be salvific. He comes to this conclusion from his study of Old Testament characters who were not Jews: Abel, Enoch, Noah, Job, Lot, etc. He says that they come under the cosmic covenant, which preceded the Mosaic and Christian Covenant. He explains it in this way:

Before doing so in a full way in Jesus Christ, God manifests Himself through Abraham and Moses by His very action in history. But even before manifesting

---

3 P. De Letter, S.J., “The Good Faith of the Pagans,” *The Clergy Monthly* 13 (1949), 9. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Himself to Abraham and Moses, He did so to Enoch and Noah that is to the nations. True, this revelation was still obscure; yet it already led to that which is the very object of revelation, namely the saving activity of God in the world. How many men in the pagan world have adhered to this revelation? This is a hidden secret of God. It is sufficient for our purpose that Scripture teaches us that some have done so in fullness, thus authorizing us to speak of the saints of the cosmic alliance.<sup>4</sup>

And he summarizes his ideas in the conclusion of his book:

Each one shall be judged according to the alliance to which one has belonged. The Christian shall be judged according to the Gospel, the Jew according to the Law, the pagan according to conscience. And the unfaithful Christian shall be condemned, while the faithful pagan shall be saved. This is what St. Paul says: 'As for the Gentile, though they have no law to guide them, there are times when they carry out the precepts of the law unbidden, finding in their own natures a rule to guide them, in default of any other rule.' Now this very text is cited by Theodoretus in connection with Queen Saba, and the same adds: 'I recall the teaching of the Apostles, who have praised those who have been justified without the law.'<sup>5</sup>

Whether Danielou is willing to apply his theory to the infidels, who exist today, after the Covenant of Christ has been established, is not so certain. However, in his introduction to the book, he makes a statement, which would seem to imply that it could be so applied:

We are obliged to draw this conclusion, that the domains of Christ and of the Church extend themselves beyond the limits of the explicit revelation of Christ. There have been at all times and in all countries men who have believed in Christ without knowing Him and who have belonged invisibly to the visible Church.<sup>6</sup>

---

4 J. Danielou, *Les saints paiens de l'Ancient Testament* (Paris: Ed. du Seuil, 1956), p. 37.

5 *Ibid.*, p. 155.

6 *Ibid.*, p. 16.

To summarize, then, current Catholic opinion on the presence of the material object of faith, we can say: (1) Some theologians feel that primitive revelation still exists in many religious forms; (2) Others feel that there are beliefs which bear similarity to a primitive revelation and probably are derived from a primitive revelation; and (3) There is enough basis for a relative certitude in the act of faith sufficient for justification.

## INTERIOR INSPIRATION

In order that an act of faith be justifying, it must be made on the authority of God who reveals. So that even if there were traces of primitive revelation in the pagan religions, theologians would still have to explain the reason for believing, or the formal object of faith. Various possibilities are offered, none of which alone seems to provide certainty; yet cumulatively they do provide some certainty. All of them are based on the theological axiom: when a person does what he can, God does not deny grace (*Facienti quod est in se, Deus non denegat gratiam*).

Some theologians, e.g. Cogoni, De Keeper, and Cauwe, suggest that a pagan comes to know God and His Revelation through an experience, which is not formal revelation but rather a sort of illumination, an interior inspiration. It is not a miraculous happening; it is rather the experience of one's own insufficiency. Cauwe explains it in these terms:

In his quest for happiness the infidel acknowledges the natural law as the rule imposed on his free choice. But he experiences at the same time the insufficiency of his natural powers in order to triumph in the conflict between the flesh and the spirit; he thus recognizes the necessity of a superior help and, moved by the grace which urges him, already aspires towards a superior life and begins to pray. God then comes to his aid, making him see, if only in a confused way, the greatness of the supernatural gift; He will inspire in him the idea that the heavenly reward is above the human spirit, just as the conquest of beatitude through a good life is beyond human powers. Hence God will reveal Himself to him as the All-powerful and the All-good, who is at the same time his Master and His ultimate end, his Providence and his Salvation. Thus under the influence of an interior inspiration and without a formal revelation, the infidel learns the necessary truths and, at the same time, both their divine origin and their

absolute value. He hears God's voice, if one may say so, in the very experience of his Help.<sup>7</sup>

Du Letter in a series of articles says much the same thing.<sup>8</sup> He begins by rejecting, as most theologians do, the idea of a Limbo for adults. For graces are given outside of, though not independently of, the visible Church. He then analyzes the "goodness" of pagans in the face of the difficulties inherent in sustaining the natural law.

In the light of these teachings, the virtues of good pagans may be explained in two ways. Either we take them to be the result of natural good efforts unaided by grace; within certain limits this is not impossible. Then we have to say that these virtues are in an essentially precarious state; they cannot last long; and perhaps they lack the higher religious orientation, which the love of God above all things could and should give them. The spiritual poverty of good pagans may be hidden under decent exteriors, but is real and profound. Or, if this solution does not seem likely and close enough to the reality of the facts we know, we postulate grace as the explanation of pagan virtues, trusting that the widespread mercy of the Savior does not forsake the efforts of upright souls, but is helping them who seek Him without knowing Him. Then their virtue is no longer pagan, but covertly Christian. Their spiritual riches are real, even though they may be partly hidden; and they are the fruit of Christian grace, which has met their need and is leading them on, though they may be unaware of the gift of God.<sup>9</sup>

But, he insists, these graces of themselves do not bring salvation. For first of all the obstacle of sin must be removed. He discusses the various possibilities of sin for a pagan (remaining outside the fold, practicing a false religion, ignoring the true God, and violating the natural law) and shows how these could not be an obstacle in the life of a good pagan. He

7 A. Cauwe, S.J., "Le problème du Salut des infidels," *Revue du Clerge Africain* 3 (1948), p. 257.

8 Cf. P. De Letter, S.J., "Limbus Paganorum," *The Clergy Monthly* 12 (1948), pp. 65-69; "Good Pagans," *Ibid.*, pp. 322-34; "The Good Faith of the Pagans," *Ibid.* 13 (1949), pp. 1-11, 48-58; "Good Pagans and the Baptism of Desire," *Ibid.* 16 (1952), pp. 288-297, 409-416; "Disturbing the Good Faith of Pagans," *Ibid.* 13 (1949), pp. 338-341.

9 P. De Letter, S.J., "Good Pagans," *The Clergy Monthly* 12 (1948), p. 333.



then considers the positive dispositions needed: faith, sorrow, and charity; and he indicates how these could come into the life of a good pagan. Thus he concludes that through interior inspiration, a pagan could make a justifying act of faith and thus share in the Church's life through baptism of desire.

## AT THE DAWN OF REASON: FIRST HUMAN ACT

The idea that grace is given for a justifying act of faith at the time of the first human act, an idea rather popular with contemporary theologians, goes back to St. Thomas Aquinas (Cf. *Summa Theologica*, I-II, p. 89, 6). He affirmed that a child passing into adulthood makes a choice, which also determines his spiritual standing. This is not to reduce that choice to one single action; rather the process is long and complex. However, he sees it occurring in three steps. He points out, first of all, that a child in order to perform a human act must direct it towards some ultimate end, for while the end is last in execution it is first in the order of intention. Secondly, if the ultimate end is God, then sanctifying grace must accompany this choice; if the choice however is for some thing other than God, then sin occurs. Finally, since the first requisite for the justification of an adult is the act of supernatural faith, then this act of faith of the child passing into adulthood provides justification.

This theory has been more completely explained by Jacques Maritain.<sup>10</sup> He analyzes very carefully the first moral act that a person makes, indicating that it is the philosopher's task to clarify what a person does only in a confused sort of way. And he finds that a person making his first free moral choice chooses a *bonum honestum*. Not necessarily with a conceptual knowledge; but rather with a practical knowledge. And, he concludes, this has theological implications.

If divine grace intervenes in the natural process and, by God's influence, the morally good appears to the intelligence not only as that which is convenient in itself and good to do, but also as the good by means of which I shall be saved, by means of which something mysteriously precious in me escapes misfortune and will reach its fatherland (insofar as our discursive terms can attempt to express such a flash of intuition), then at the same time it

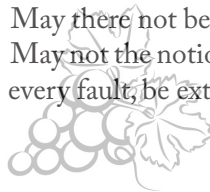
10 "La dialectique immanente du premier acte de liberté," *Nova et Vetera* 20 (1945), pp. 218-235, and *Neuf leçons sur les notions premières de la philosophie morale* (Paris: Tequi, 1951).



is to Goodness itself as my refuge and salvation, in which my dearest being is safely placed if I do seek it, it is to God as Savior, that the motion of the will brings itself and the intellect adheres through the volitional and inexpressible knowledge which we have described.<sup>11</sup>

Theologians also have explored this concept of Thomas Aquinas, many of them modifying it in one-way or the other. For example, P. Gardeil in one of his early works<sup>12</sup> calls this movement towards God in one's first moral choice the "intention of faith"—a beginning, a direction of salvific faith. In the following decades theologians such as Labourdette, Nicolas, and Congar were interested in this concept and developed it. Eminyan gives the following summary of Congar's thought:

The 'intention of faith,' says Congar, consists in the right disposition of the subject as regards his last end and the necessary means of attaining it. And it is supernatural, because that last end is, in fact, supernatural, and also because it is ordered from the beginning to a supernatural outcome, namely the act of faith itself, and lastly because it is entirely animated and sustained by the assistance of grace. In the normal order of things, this intention of faith encounters the object adequate to it, thanks to the apostolic preaching, namely *fides ex auditu* or, failing that, at least its minimum material object. If, however, it does not even encounter this minimum object and the person remains invincibly ignorant of God, may it not be said to find an outlet by adhering to some such 'substitute for God' as devotion to a great cause treated as if it were an absolute: justice, truth, brotherhood, duty, progress, or peace, for example? Objectively speaking, Congar says, these are more of the nature of idols, the idols in fact of the modern world; but on the subjective level could they not well be so many species under which, as it were tacitly and unconsciously, men's consciences really honor and really seek the true God? May there not be a salvific faith, which is 'purely implicit'? May not the notion of invincible ignorance, which excuses every fault, be extended to cover



*First Fruits*

11 J. Maritain, "La dialectique..." p. 228.

12 *La credibilite et l'apologetique* (Paris: Lacroix, 1912).

this minimum material object of faith, the existence of God?<sup>13</sup>

Congar realizes that Scripture and the Fathers favor the stricter view on salvific faith, yet he sees a need for change in the changed facts of the time.

A very similar view is suggested by Liègé. He in turn prefers the term “embryonic faith.” For it is a conversion before a conversion, a faith before a faith. Yet there is a continuity; it is not something apart. Liègé expresses it in this way:

We should never forget that the act of faith is fundamentally an act of conversion, that is, a change of attitude and of conception of life with reference to God’s salutary intervention: an adoption of God’s design, bringing along a total and faithful submission of one’s whole existence to the transcendent dynamic of this design. Now, the explicitly Christian conversion presupposes a pre-conversion: an attitude of life which is already firm and by means of which the adult man gives up seeking in the empirical norms of his immediate well-being the laws of his veritable destiny, a coming out of his egoism for a responsible behavior with reference to certain values of human existence, which are considered as infrangible and already sacred, an obedience, which goes as far as sacrifice, to the orientation and the judgment of one’s moral conscience. All this, especially in the case of simple people, will translate itself into very little on the level of reflection; the essential thing is the moral dynamism, which reaches beyond the vital spontaneities. Such a dynamism could still allow to subsist a good many weaknesses and incoherences in the details of one’s life, but it will reveal its vigor in certain momentous circumstances, especially when it is a question of choosing concretely for or against fraternal love. Then there will be a revelation, either of the man who seeks the glory, which proceeds from the world and from men, or of the man who secretly awaits the glory, which comes from God.<sup>14</sup>

Finally, Journet also follows Thomas and Maritain in explaining this first act of faith—this first choice of *bonum honestum*. For Journet,

13 Emynian, *op. cit.*, pp. 67–68.

14 A. Liègé, O.P., “Le salut des autres,” *Lumière et Vie* 18 (1954), p. 752.

the supreme role of grace is not only to heal man, but to elevate him and restore him to the state of divine sonship.

We were saying that the child has discovered the notion of *bonum honestum*. Now grace intervenes in order to utilize this notion, to clarify it with a new ray of intelligibility, to make him read in it a meaning not yet perceived. The concept of goodness, having been trans-valued, appears then not only under the simple light of metaphysical analogy, but under that of the transanalogy of faith. There is a new intuition rather than a new concept, an intuition which unites itself with the notion of the *bonum honestum*, adding a new note and a new richness to it and opening it over a hitherto unknown perspective. The child then experiences the need of being saved; the *bonum honestum* appears to him as the *bonum salutare*, as the good through which he will be saved.<sup>15</sup>

Thus for Journet every normal adult human being is either a believer or a positive infidel.

## AT THE INSTANT OF DEATH

A final development of recent theology, which has influenced the Church's outlook on the salvation of infidels, even though these theologians have not concerned themselves with this special aspect of their theory, is that which has taken place in the theology of death. That which used to be considered a severing of soul from body—a moment of passive judgment—has of late been considered as the final, perhaps most human and most free act that man performs. In that sense, then, it becomes as determining as a man's first moral choice.

This idea was already suggested some time ago by P. Glorieux.<sup>16</sup> He first of all states that dying is part of the *status viae*, not *status termini* and therefore man can still affect his salvation in that moment. Moreover, he suggests that the transition from dawn to day is not night, and so neither is the transition from earthly life to eternal life emptiness. Rather in the first instance of separation, a new and more perfect way of action

15 C. Journet, *L'Église du Verbe Incarné*, II (Paris: Desclee de Brouwer; 1951), p. 794.

16 Cf. "In Hora Mortis," *Mélanges de Science Religieuse* (1949), pp. 186-216; and "Endurcissement final et grâces dernières," *Nouvelle Revue Théologique* 59 (1932), pp. 865-892.

is opened up to a person through a certain illumination. In that moment of freedom and grace a man makes his eternal choice. He points out that such a hypothesis can explain more easily: (a) The obstinacy in evil of a damned soul; (b) The disappearance of venial sin at death itself; and (c) The destruction of faith in a damned soul. It is a unique application of the axiom "*facienti quod est in se, Deus non denegat gratiam.*"

Mersch and Troisfontaine think of death in much the same way. They do not agree with Glorieux in postulating a kind of illumination; rather they see death as the culminating free human act, which has the moral implications of salvation. According to Mersch, the act of death is a free act, for:

... it is the passage of a free being to the definitive state which its liberty has prepared. Otherwise the culmination of human life would be at variance with its structure... The only thing that really counts in life is what is human, that which is somehow conscious and deliberate; could the moment towards which the whole of life advances, the moment that puts the finishing touch on man, fail to be human.<sup>17</sup>

Gleason also gives an exceptionally fine description of this final choice.

Death would thus involve a choice, which recapitulates all previous choices, because it expresses all the underlying orientation of the soul in a fully conscious manner. The partial and fluctuating determinations of oneself that had preceded this ultimate option would naturally retain their full moral and religious importance, performing the final liberty without necessitating it ... At the moment of conscious death all previous values are re-valuated and the soul chooses its attitude before its Creator with awareness of the commitment it makes ... The assumption of the irrevocable attitude could hardly be other than the expression of those lesser choices which had educated the personal liberty.<sup>18</sup>

The interesting feature about Gleason's thought is that he comes to this conclusion not from a phenomenological analysis of man's dying, but

17 E. Mersch, S.J., *The Theology of the Mystical Body* (St. Louis: Herder, 1952), p. 264.

18 R. W. Gleason, "Toward a Theology of Death," *Thought* 32 (1957), p. 65.

rather from a theological analysis of the significance of Christ's death. Karl Rahner comes to the same basic conclusion.<sup>19</sup>

## THE RELATIONSHIP OF THESE INFIDELS TO THE CHURCH

Thus far the various possibilities for an infidel to make an act of salvific faith, as suggested by recent theologians, have been presented. No one explanation of itself seems to lead to certitude about how this act of faith could be made and could be salvific. Yet the emulative evidence does seem to offer a certain confidence about the conclusion on the possibility of such an act for a negative infidel. However, the second question which theologians have had to face is: how to reconcile the possibility of such people being saved with the axiom: "Outside the Church there is no salvation" (*Extra ecclesiam nulla salus*).

Catholic theologians in answering this question have had to do so within the framework of traditional Catholic ecclesiology. This can be summarized in five points. (1) The Catholic Church is necessary for salvation by necessity of means as well as of precept (*Suprema Haec*, August 8, 1949—a response of the Holy Office on the Feeney case in Boston). (2) For actual membership three things are necessary and sufficient: sacramental baptism, profession of the true faith, and obedience to the legitimate authority (*Mystici Corporis*). (3) Actual membership is not always required for salvation, but one can be saved if one is at least united to her by intention and desire (*Mystici Corporis – Suprema Haec*). (4) This desire or votum need not be always explicit, but it can suffice if it is only implicit (*Suprema Haec*). (5) This desire or votum to be salvific must be accompanied by supernatural faith and informed by perfect charity.<sup>20</sup>

## NEW UNDERSTANDINGS OF THE CHURCH

In order to understand the attempts made to explain the relationship of justified non-Christians to the Church, it might help to review very briefly this recent theology on the Church, both as regards its mediation of salvation as well as the visible and social aspect of that mediation. Without a doubt the development of the doctrine on the Mystical Body of Christ has most enriched the ecclesiology of the Church in the twentieth century. The development itself goes back to the nineteenth century and Johann

19 Cf. K. Rahner, S.J., "Zur Theologie des Todes," *Zeitschrift fuer Katholische Theologie* 79 (1957), pp. 1-44.

20 For a fuller explanation, cf. H. Emmyan, *op. cit.*, pp. 208-10.

Adam Moehler; but it was systematized principally by S. Tromp, S.J.,<sup>21</sup> and made official in Pius XII's *Mystici Corporis*. Based on the writings of St. Paul, this doctrine brought back into focus the dynamic and organic elements in Church life in contradistinction to the hierarchical and static concept of Church society that had dominated theology till then. Even the relationship between members was seen in a different light. However, in this development the Mystical Body of Christ is identified with the Catholic Church and membership in the Mystical Body could be gained only through baptism. Moreover it was affirmed that all graces were mediated to man through the Mystical Body. But it was a different vision of the Church.

Also at this time, thinking much along the same lines, J. Putz, S.J.,<sup>22</sup> and Yves de Montcheuil, S.J.,<sup>23</sup> were affirming the necessity of missions and the mediating power of the Church on the basis that the Church was the extension of the Incarnation of Christ. The Church was seen to be necessary not only for the salvation of individuals but also to accomplish God's plan on earth—the establishment of the Kingdom of Christ. Even if individuals could be saved without the Church, it was suggested, still the Church would have to seek to extend itself so that the Kingdom of Christ could be established throughout the world. Some theologians were taking a further step and saying to the Church was the principle of salvation—not only as a channel of grace, but as a source.<sup>24</sup>

As will be shown more clearly later, it was Karl Rahner who provided the Church with the insights needed to make it possible for the Church to resolve this difficult problem. Building on the developed doctrine of the Mystical Body, he pursued the identification of Christ and His Church:

In order to see in what sense the Church is, and must be called, the means through which God's salvific will operates, we must first see what is the relationship existing between Christ and the Church. The Church is the body of Christ. Just as Christ is God's salvific will visibly

---

21 cf. *Corpus Christi, quod est Ecclesia* (Rome: Univ. Greg., 1949).

22 "The Missionary Idea," *The Clergy Monthly* 11 (1947), pp. 79-89.

23 *Aspects de l'Eglise* (Paris: Ed. du Cerf, 1949).

24 Cf. F. X. Lawlor, "The Mediation of the Church in Some Pontifical Documents," *Theological Studies* 12 (1951), pp. 481-504; James O'Connell, S.M.A., "The Salvation of Non-Catholics," *Downside Review* 72 (1954), pp. 256-63; Stanislaus Jaki, O.S.B., *Les Tendances Nouvelles de l'Ecclesiologie* (Rome: Herder, 1957).

and historically manifested, historically objectivated and incarnate, so the Church is the prolongation of the same Christ through out the whole history of mankind until the end of time. Just as in Christ divine life has, on the one hand, already been manifested and become a historical fact, and on the other hand still needs to be fully revealed; so also divine life in the Church, on the one hand has already penetrated mankind and, as such, is already historically present and visible, and, on the other hand, still needs to be revealed and will not become perfectly manifested until the end of time.

Thus the grace of the Church and the grace of Christ are one:

Every grace is the grace of the Church in this sense, that all supernatural life, being the grace of Christ made man, tends as such to manifest itself visibly, which manifestation is historically nothing else but the Church of Christ. Thus every grace proceeds from Christ, the Head of the Church, and tends towards the Church, the Body of Christ, in which grace itself, which is divine life in man, appears as a historical fact.

Thus Rahner concludes:

The Church is the manifestative, cognitive, and effective means of God's salvific will, because, as the prolongation of Christ Himself (who is the principal means of God's salvific will), by her very existence and preaching she bears witness to the salvific will of God soliciting man, by her sacramental activity she executes it, and by her existence she manifests historically that the life springing forth from this love of God has effectively become the life of mankind. And since every grace, of its very nature, has this tendency, and since every grace derives from the Head of the Church, it must be said that every grace is also the grace of the Church, even though it may be mysteriously distributed outside the Church.<sup>25</sup>

The theologians of this period, although developing the mystical and spiritual aspects of the Church, never really fell into a pietistic approach

25 K. Rahner, *De Gratia Christi* (Unpublished notes for students at Innsbruck, 1956), pp. 17-23.



to the Church. The visible and social aspect of the Church's mediation was repeatedly stressed. The emphasis might have changed from author to author—thus Bouyer would affirm the “Body” as being visible,<sup>26</sup> while De Lubac would emphasize its societal aspect,<sup>27</sup> and Liège its sacramental aspect<sup>28</sup>—however the emphasis remained. The question was: How do the justified non-Christians relate to this “Visible” Church of Christ?

## A REAL BUT INVISIBLE BOND

Three basic but different answers have been given by theologians. First, there are theologians who say that there is the existence of an invisible ontological relationship between justified non-Christians and the Catholic Church, but a relationship, which could not be called membership. Second, some theologians say that these non-Christians are members of the Church “in voto.” And finally, there were others who say that justified non-Christians should really be in the membership of the Church, but they use such adjectives as imperfect or tendential to describe such membership.

The first group does not accept the notion of an invisible Church. In fact, most of them begin their reflections on the relationship between justified non-Christians and the Church with the doctrine of the Mystical Body. However, they are aware that the Church has two aspects, a juridical one, and a spiritual one. And they say that these non-Christians have a real and vital relationship with the Church, a relationship which, however, is invisible. Different theologians use different expressions to describe this relationship. Thus McGuinness speaks of being “ordained to membership”:

Is it possible in any way for them to live the life of the divine Spirit? Theologians have commonly held that it is, and they explain their teaching by a metaphor that goes back to the time of Origen. Non-Catholics who are in the state of grace are said to be living in the soul of the Church. They are of the Church because they are sharers in the life of grace, they are not of its body because they

26 Louis Bouyer, “Ou en est la théologie du Corps Mystique?” *Revue des Sciences Religieuses* 22 (1948), pp. 313-33.

27 Henri de Lubac, *Le Fondement théologique des missions* (Paris: Edit, due Seuil, 1949).

28 A. Liège, O.P., “Le salut des autres,” *Lumière et Vie* 18 (1954), pp. 741-69.



do not fulfill the conditions enumerated; they are only ordained to membership in the body.<sup>29</sup>

This same term was used by De Lubac and Congar. They envisioned such people becoming fully members only after death. Henri Holstein in a reflection on the Pope's encyclical *Mystici Corporis* suggests that even before death a certain membership in the Church can be said to be derived from the fact that there is already present membership in Christ:

If such unconscious desire, of which the encyclical speaks, exists in the well disposed infidel and heretic directing them here and now to the Mystical Body, it is because, in some real and certain way, they are already members of Christ, because already Christ is their Head. It is not they who unite themselves to the Church; it is not even the Church, in so far as she is the gathering of God's children, that exerts over them a salutary attraction, but it is Christ who, within the mysterious dimension of His ecclesial redemption, 'contains' and 'incorporates' them.<sup>30</sup>

Loffeld, a mission theologian treating explicitly of this topic, says that there is a real ontological bond between the non-Christian and the Church—an attachment that is truly a union:

It is through the Church that he (the infidel) will be saved, namely through a supplementary activity which is exercised in the Church, but of which the beneficiary is simply outside of her. It is because he attaches himself to the Church, or more precisely because he lets himself be attached to her ... Such an attachment is truly a union, because it implies a participation in whatever the Church possesses of more precious and essential, namely sanctifying grace, which creates an organic and ontological bond between the man who possesses it and the ontological of which it is the created soul. Thus, to use but a comparison, an organic bond is produced between the members of a



29 I. McGuinness, O.P., "Mystici Corporis and the Soul of the Church," *The Thomist* 11 (1948), p. 23.

30 H. Holstein, S.J., "Le Christ, tête de tous les hommes," *Année Théologique* II (1950), p. 24.

religious institute and the novice, the oblate or agrégé, who participate in their spiritual treasures.<sup>31</sup>

De Montcheuil and Jean Danielou also when treating of this topic talk about a real relationship by reason of which they belong to the Church without actually being members of the Church. It is an “invisible membership,” as it were. As Liege says:

In terms of an Augustinian or Thomistic vocabulary, where the expression “Mystical Body” designates principally the mystical element in the Church, one would say that such persons belong more or less actually to the Mystical Body, while they belong only potentially and by attraction to the visible Church. But, whatever may be said of the vocabulary, one must admit, in the face of the abnormal situation of these secret members of Christ, whom an unconscious desire ordain to the institution of salvation founded by Him, that, in fact, the visible reality in the Church does not always cover adequately her mystical reality.<sup>32</sup>

Writing elsewhere he expresses this idea even more clearly:

In order to express correctly the way in which non-Catholics and non-Christians belong to the Church, it is not within the reality of the Church that one must introduce a distinction: for, though not all her elements are equally important, yet they constitute one divine and historical reality springing forth from God’s plan in Jesus Christ. It is in the way one is inserted into this total reality that one can distinguish different modalities. That is why we prefer to speak of a total and visible belonging to the one Church, and of an invisible and dynamic belonging to the one spiritual and visible Church. The formula is complicated, but it cannot be otherwise in the case of such a complex reality. We do not hesitate to speak of a belonging (in the line of theological definition), but of an abnormal belonging, inasmuch as it remains invisible, for the way one is united to a visible reality cannot but itself

31 E. Loffeld, *Le Probleme de la Missiologie et des Missions Catholiques* (Rhenen-Holland: Edit. Spiritus, 1956), pp. 61–62.

32 M. Liège, “L’appartenance a l’Eglise et l’Encyclique Mystici Corporis Christi,” *Revue des Sciences Philosophiques et Theologiques* 32 (1948), p. 35.

be visible; a dynamic belonging, inasmuch as the person concerned will not resign himself to his imperfect state and ever refuse to adhere to the Institution itself declaring it useless.<sup>33</sup>

## MEMBERSHIP THROUGH VOTUM

One of the theologians who undoubtedly had a great effect on Vatican II was Karl Rahner. It was very much his theology of the Church, which is reflected in the Vatican documents, when he treats of the justified non-Christians, he talks of them as being members of the Church “in voto.” *Votum* in its technical theological sense does not mean a desire for something absent; rather through “*votum*” the reality already becomes present. In this sense Rahner says that these people already have some part in the visible structure. His thought is complex and not easily summarized. He leads to his conclusion, however, in this way. He first points out that man shares in the unity of mankind:

Mankind is a unity. This unity already appears in the fact of the common origin of all men from the same Adam. Besides, mankind is considered and treated as a concrete unity by God, not only in the natural order, but also in the order of salvation, as it is clear from the dogma of original sin and of the objective and universal redemption through Christ ... This natural unity which, as an obediencial potency, is, within mankind, the basis for God’s work of redemption, implies more than a mere juxtaposition and summation of all the individual men. The integration of the individual man into this unity of mankind is, therefore, also a reality which is antecedent to his personal and free activity, and in regard to which he necessarily takes up a position through his free activity which, otherwise, would be quite impossible; and whenever man, as a person, acts freely, he consciously affirms this reality as a part of his very nature itself, and is therefore antecedent to man as a free acting agent, belongs to the visibility of man, in so far as by this one understands the whole concrete reality in space and time, which reality, as an antecedent and determining factor for the possibility of activity itself, is prior to the liberty of man as a person and, as informed by the personal decision of man, is the material for the

33 A. Liègè, “Le salut des autres,” *Lumière et Vie* 18 (1954), p. 763.

historical manifestation of man as an intelligible free agent.<sup>34</sup>

But this unity has been further determined by the Incarnation and has a supernatural end:

The real unity of mankind, about which we have just spoken ... is further concretely determined through the Incarnation of the Word of God. Through the Incarnation of the Son from the Virgin Mary as from a member of this one mankind, the Word of God Himself has become a member of this one adamitic mankind and, vice versa, mankind as whole has thereby become fundamentally and radically called to a supernatural participation in the life of the Triune God, which fundamentally has already taken place as a historical fact in the world through the Incarnation of the Son of God (and not only through a mere intention and decision on the part of God) is, on the one hand, a reality which is antecedent to any personal free act of man and, on the other hand, because fulfilled through the incarnation of the Son of God, an element which belongs to the order of historical and visible reality and a real ontological determination of the essence of each individual being just as it is a factual determination of mankind as a whole. Man, as a spiritual personality, engages his whole nature when he elicits a free act, and so his personal decision constitutes, always and unavoidably, the taking up of a position for or against the supernatural call of man to the participation in the life of the Triune God. This talking up of a position, inasmuch as it takes place in the nature of man and in regard to it,... is, on the one hand, the historical visible element of God's salvific will, which man accepts in his person's decision.<sup>35</sup>

And because of this there is, when a person has made his choice of a supernatural end, membership in the Church.

When the act of Justification is considered as a *votum Ecclesiae*, then it is not merely an act which tends intentionally to the Church as to its implicit object, but

34 K. Rahner, *Schriften zur Theologie II* (Einsiedeln, Zuerich, Koeln: Benzinger, 1955), p. 84ff.

35 K. Rahner, *Ibid.*, p. 87ff.

also a spiritual and free act which necessarily already contains in itself a Church element insofar as it is the real and the ontological affirmation of membership in the people of God. As faith and love, the act of Justification is an act of the spiritual personality of man; as an act of a concrete man, who is a member of mankind as a whole which has been consecrated through the incarnation. It has equally and necessarily about it a reality, which, while being the expression of a personal action, is nevertheless different from it and has a quasi-sacramental nature. Because man is concretely a blood-relative with Christ, the *votum ecclesiae* not merely consists in the extra-sacramental and purely spiritual reality of grace, but as an act of the concrete man. It is necessarily an affirmation of the quasi-sacramental structure which, because of the incarnation of the Son of God, is a necessary property of mankind and of every individual man as the people of God and, respectively, as a member of this people. Thus the *votum ecclesiae* is a substitute for the real and full membership in the church not as an act of “good will” towards the Church, but as a personal affirmation of one who already exists on the plane of historical and visible membership in the People of God, in which there already is a real ordination to membership in the Church as an institutional society.<sup>36</sup>

## IMPERFECT MEMBERSHIP

Finally other theologians also have described this relationship as one of membership. They usually qualify it by calling it “imperfect,” “through grace,” or “invisible.” But there is little doubt in their minds that it is a real relationship. Journet, for example, calls it a “tendential” membership.

Some just men, who do not yet belong corporally to Christ and the Church, already belong spiritually and in a manner that is still initial, latent, tendential, but immediately salutary; these are like those sheep of good will who, entangled by some form of invincible ignorance, are marching, without being aware of it, toward the only fold led by one shepherd. Such a latent and tendential

36 *Ibid.*, p. 91f.

membership in Christ and His Church was something normal before Christ, but has become abnormal after Christ.<sup>37</sup>

And he says later on:

It is still the mystery of the primacy of charity. We would evacuate it if we thought of explaining it by a distinction between membership in the Church and membership in Christ, between the external order of the Church and the internal order of the Mystical Body, between a jurisdictional Church and a Church of love, or merely between the viewpoint of jurisdiction and that of charity.<sup>38</sup>

## VATICAN II: A PROBLEM BECAME A NON-PROBLEM

In its documents Vatican II reflects very much the theology that has been summarized here. It does not show any departure from previous thought, but neither again does it show any great advance. In some ways it provides a synopsis of the teachings of the theologians without canonizing any of the theological schools.

Thus: (1) It recognizes the religious values in non-Christian religions (which could be the source of salvific faith):

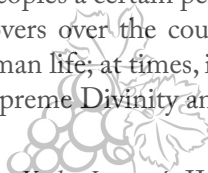
But whatever truth and grace are to be found among the nations, as a sort of secret presence of God, this activity (missionary) frees from all taint of evil and restores to Christ its maker, who overthrows the devil's domain and wards off the manifold malice of vice. And so whatever good is found to be sown in the hearts and minds of men, or in the rites and cultures peculiar to various peoples, is not lost.<sup>39</sup>

From ancient times down to the present, there has existed among diverse peoples a certain perception of that hidden power which hovers over the course of things and over the events of human life; at times, indeed, recognition can be found of a Supreme Divinity and of a Supreme Father

37 C. Journet, *L'Eglise du Verbe Incarné*, II (Puis-Desclée de Brouwer, 1951), p. xxxviii.

38 *Ibid.*, p. 678.

39 *Ad Gentes*, 9.<sup>1</sup>



too. Such perceptions and such a recognition instill the lives of these peoples with a profound religious sense.<sup>40</sup>

(2) It recognizes the possibility for non-Christians of being saved by following the dictates of their conscience:

Those also can attain to everlasting salvation who through no fault of their own do not know the gospel of Christ or His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does divine Providence deny the help necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to His grace.<sup>41</sup>

(3) It recognizes, finally, the continued necessity of the Church:

The Church has received from the apostles as a task to be discharged even to the ends of the earth this solemn mandate of Christ to proclaim the saving truth (cf. Acts 1:8). Hence she makes the words of the Apostle her own: “Woe to me, if I do not preach the gospel” (I Cor. 9:16), and continues unceasingly to send heralds of the gospel until such time as the infant churches are fully established and can themselves carry on the work of evangelizing. For the Church is compelled by the Holy Spirit to do her part towards the full realization of the will of God, who has established Christ as the source of salvation for the whole world.<sup>42</sup>

## A FURTHER PROBLEM?

It seems, then, that the problem of the salvation of infidels as it has been traditionally known has been solved in recent Catholic theology. If no specific declaration has been made, at least a certain consensus has been reached. And this consensus has been officially stated in Vatican II. What then remains?



40 *Nostra Aetate*, 2.

41 *Lumen Gentium*, 16.

42 *Lumen Gentium*, 17. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



It appears to this non-theologian that the challenge presently facing the theologians is the definition of salvation for the here and now and the relevance of the Church to that salvation. In other words, if non-Christians can be saved for eternity without the Church being visibly present to them, our response must not be a throwing up of the hands and a despairing: “Then why bother with missions and setting up the Church anyway?” Rather it must be the facing of the difficult question: “What does the Church mean for salvation now?”

## SELECTED BIBLIOGRAPHY

*First Fruits Editor's Note: Because most of the books did not have English citations, each book was verified through Worldcat.org. There are some minor differences in the book citations from the original APM printing. Journal articles were not verified.*

Aubert, Roger. *Le problème de l'acte de foi: données traditionnelles et résultats des controverses récentes*. Louvain: E. Warny, 1945.

Bouyer, L. “Où en est la théologie du Corps Mystique?” *Revue des sciences religieuses* 22 (1948): 313-33.

Brinktrine, J. “Was lehrt die Enzyklika ‘Mystici Corporis’ ueber die Zugehoerigkeit zur Kirche?” *Theologie und Glaube* 338 (1947/48): 290-300.

Brunet, R., “Les dissidents de bonne foi sont-ils membres de l'Englise?.” In *Problemi scelti di teologia contemporanea: relazioni lette nella Sezione di teologia del Congresso internazionale per il IV centenario della Pontificia Università gregoriana, 13-17 ottobre, 1953*, by Pontificia Università gregoriana and Facoltà di teologia, 199-218. Romae: Apud Aedes Universitatis Gregoriana, 1954.

Capéran, Louis. *Le problème du salut des infidèles*. 2nd Edition. 2 vols. Toulouse: Grand séminaire, 1934.

Catarzi, Danilo. *Lineamenti di dommatica missionaria: parte generale*. Parma: Istituto saveriano missioni estere, 1958.

Congar, Yves, “Au sujet du salut des non-Catholiques.” *Revue des sciences religieuses* 115 (1958): 53-65.

\_\_\_\_\_, “Eglise, Corps Mystique.” *Revue du clerge Africain* 35 (1951): 633-635.



\_\_\_\_\_, "Le Saint Esprit et le Corps Apostolique réalisateurs de l'oeuvre de Christ." *Revue du clerge Africain* 36 (1952): 613-25; 37 (1953) 24-48.

\_\_\_\_\_, "Salvatoin and the non-Catholic." *Blackfriars* 38 (1957): 290-300.

Couturier, Charles. *The mission of the church*. Baltimore: Helicon Press, 1960.

Daniélou, Jean. *Le mystère du salut des nations*. Paris: Editions due Seuil, 1948.

\_\_\_\_\_. *Les saints "païens" de l'Ancien Testament*. Paris: Éditions du Seuil, 1956.

De Letter, P. "Disturbing the Good Faith of Pagans." *The clergy monthly* 13 (1949): 338-41.

\_\_\_\_\_, "Good Pagans." *The clergy monthly* 12 (1948): 322-34.

\_\_\_\_\_, "Good Pagans and Baptism of Desire." *The clergy monthly* 16 (1952): 288-97.

\_\_\_\_\_, "Limbus Paganorum." *The clergy monthly* 12 (1948): 65-9.

\_\_\_\_\_, "The Good Faith of Pagans." *The clergy monthly* 13 (1949): 1-11; 48-58.

\_\_\_\_\_, "The Mystery of Death." *The clergy monthly* 22 (1958): 354-66.

de Montcheuil, Y. "The Problem of the Salvation of the Heathen." *World mission* 6 (1955): 355-70.

Eminyan, Maurice. *The Theology of salvation*. Boston: St. Paul Editions, 1960.

Fenton, Joseph Clifford. "Extra Ecclesiam nulla salus." *The American Ecclesiastical Review* 110 (1944): 300-306.

\_\_\_\_\_. "The Holy Office Letter on the Necessity of the Catholic Church." *The American Ecclesiastical Review* 127 (1952): 450-61.

\_\_\_\_\_. "The Meaning of the Church's Necessity of the Catholic Church." *The American Ecclesiastical Review* 127 (1952): 450-61.

- \_\_\_\_\_. “The Theological Proof for the Necessity of the Catholic Church.” *The American Ecclesiastical Review* 118 (1948): 214-28; 290-305; 361-75.
- \_\_\_\_\_. “Two Recent Explanations of the Church’s Necessity for Salvation.” *The American Ecclesiastical Review* 130 (1954): 259-69.
- \_\_\_\_\_. *The Catholic Church and salvation: in the light of recent pronouncements of the Holy See*. Westminster, Md: Newman Press, 1958.
- de Lubac, Henri. *Catholicisme; les aspects sociaux du dogme (Unam sanctam)*. 4th Edition. Paris: Éditions du Cerf, 1947.
- \_\_\_\_\_. *Le fondement théologique des missions*. Paris: Éditions du Seuil, 1946.
- \_\_\_\_\_. *Méditation sur l’Église (Théologie (Aubier (Firm)))*. 2nd Edition. Paris: Aubier, 1953.
- \_\_\_\_\_. *The splendour of the church*. New York: Sheed and Ward, 1956.
- de Montcheuil, Yves. *Aspects de l’Église (Unam sanctam)*. Paris: Les Éditions du Cerf, 1949.
- de Reeper, J. “The Problem of the Salvation of the Heathen.” *World mission* 6 (1955): 355-70.
- Eminyan, Maurice. *The Theology of salvation*. Boston: St. Paul Editions, 1960.
- Fenton, Joseph Clifford. “Extra Ecclesiam nulla salus.” *The American ecclesiastical review* 110 (1944): 300-306.
- \_\_\_\_\_. *The Catholic Church and salvation: in the light of recent pronouncements of the Holy See*. Westminster, Md: Newman Press, 1958.
- \_\_\_\_\_. “The Holy Office Letter on the Necessity of the Catholic Church.” *The American ecclesiastical review* 127 (1952): 450-61.
- \_\_\_\_\_. “The Meaning of the Church’s NEcessity for Salvation.” *The American ecclesiastical review* 124 (1951): 124-43; 203-21; 290-302.

- \_\_\_\_\_. "The Theological Proof for the Necessity of the Catholic Church." *The American ecclesiastical review* 118 (1948): 214-28; 290-305; 361-75.
- \_\_\_\_\_. "Two Recent Explanations of the Church's Necessity for Salvation." *The American ecclesiastical review* 130 (1954): 259-69.
- Frisque, J. "Hors de l'Eglise, il n'y a pas de salut." *Englise Vivante* 7 (1955): 98-107.
- Gleason, Robert W. *The world to come*. New York: Sheed & Ward, 1958.
- \_\_\_\_\_. "Toward a Theology of Death." *Thought* 32 (1957): 39-68.
- Glorieux, P. "In Hora Mortis." *Mélanges de science religieuse*, 1949: 185-216.
- Grasso, D. "Il problema della salvezza degl'infedeli e Tommaso Campanella." *Studia Missionalia* 6 (1951): 221-36.
- Hamell, J. M. "No Salvation Outside the Church." *Irish Ecclesiastical Record* 88 (1957): 145-61.
- Hardon, John A. *A comparative study of Bellarmine's doctrine on the relation of sincere non-Catholics to the Catholic Church*. Rome: Greg. Univ., 1951.
- Hernández, Angel Santos. *Salvacion y paganismo: el problema teologico de la salvacion de los infieles (Bibliotheca Comillensis)*. Santander: Editorial Sal Terrae, 1960.
- Hillman, Eugene. *The Church as mission*. New York: Herder and Herder, 1965.
- Hoffmann, A. "Die Heilsnotwendigkeit der Kirche." *Neue Ordnung* 7 (1953): 90-99.
- Holstein, H. "Le Christ tete de tous les hommes." *L'Année théologique* 11 (1950): 18-31.
- Holstein, H. "Problèmes Théologiques: Eglise et Corps Mystique." *Etudes* 267, no. 241-52 (1950).
- Jaki, Stanley L. *Les tendances nouvelles de l'ecclésiologie*. Roma: Herder, 1957.

- Jetté, F. "La valeur religieuse des religions païennes." *La Valeur Religieuse des Religions Païennes* (Quebec: L'Union missionnaire du Clergé), 1950: 9-23.
- Journet, Charles. "Le Corps de l'Eglise." *Revue Thomiste* 49 (1949): 125-205.
- \_\_\_\_\_. *L'Eglise du Verbe Incarne: II Sa structure interne et son unité catholique*. Vol. 2. Bruges: Desclée de Brouwer, 1962.
- \_\_\_\_\_. "L'infidélité." *Neue Zeitschrift für Missionswissenschaft* 4 (1948): 81-97.
- \_\_\_\_\_. *The wisdom of faith, an introduction to theology*. Westminster, Md.: Newman Press, 1952.
- \_\_\_\_\_. *Théologie de l'Église*. Paris: Desclée, De Brouwer, 1958.
- King, John J. *The necessity of the church for salvation in selected theological writings of the past*. Washington: Catholic University of America Press, 1960.
- Labourdette, M. "Le Problème de l'infidélité." *Revue Thomiste* 46 (1946): 587-99.
- Lafon, Guy. *Essai sur la signification du salut*. Paris: Editions du cerf, 1964.
- Lawlor, F. "The Mediation of the Church in Some Pontifical Documents." *Theological Studies* 12 (1951): 481-504.
- Liégé, A. "La Foi." *Initiation théologique* 3 (1952): 467-524.
- \_\_\_\_\_. "L'affaire Feeney." *Lumière et Vie* 18 (1954): 772-78.
- \_\_\_\_\_. "L'appartenance à l'Eglise dans l'encyclique 'Mystici Corporis Christi'." *Lumière et Vie* 18 (1954): 770-71.
- \_\_\_\_\_. "L'appartenance à l'Eglise et l'encyclique 'Mystici Corporis Christi'." *Revue des Sciences Philosophiques et Théologiques* 32 (1948): 351-58.
- \_\_\_\_\_. "Le salut des 'autres'." *Lumière et Vie* 18 (1954): 741-69.
- Loffeld, Édouard. *Le problème cardinal de la missiologie et des missions catholiques* (*Publications de l'Institut de missiologie de l'Université de Nimègue*, 4). Rhenen: Éditions "Spiritus", 1956.

Lombardi, Riccardo, and Dorothy M. White. *The salvation of the unbeliever*. Westminster, Maryland: The Newman Press, 1956.

Maritain, Jacques. "La dialectique immanente du premier acte de liberté." *Nova et Vetera* 20 (1945): 218-35.

\_\_\_\_\_. *Neuf leçons sur les notions premières de la philosophie morale*. Paris: Tequi, 1949?

McGuinness, I. "Mystici Corporis and the Soul of the Church." *The Thomist* 11 (1948): 18-27.

Mersch, Emile. *La théologie du corps mystique (Museum Lessianum. Section théologique, no. 38-39)*. Deuxième éd. Paris: Desclée de Brouwer; Bruxelles, L'Édition universelle, 1946.

Minon, A. "Corps Mystique et Missions." *Revue Ecclésiastique de Liège* 32 (1945): 282-96.

\_\_\_\_\_. "Mécessité de l'Eglise." *Revue Ecclésiastique de Liège* 42 (1955): 204-19.

Moeller, Charles. *L'homme moderne devant le salut*. Paris: Les éditions ouvrières, 1965.

Neuner, Josef, Hans Küng, Piet F. Fransen, Joseph Masson, and Raimon Panikkar. *Christian revelation and world religions*. London: Burns & Oates, 1967.

Nicolas, J. "La médiation de l'église." *Revue Thomiste* 44 (1945): 411-33.

Nilo, P. "Infedeltà e salvezza." *Clero e Missioni* 31, no. 5 (1950): 39-44.

\_\_\_\_\_. "Un assilante problema teologico. E' possibile la salvezza deligi infedeli?" *Clero e Missioni* 1951, no. 3 (32): 39-45.

Nothomb, D. "L'Eglise et le Corps Mystique du Christ." *Irenikon* 25 (1952): 226-48.

Nys, Hendrik. *Le salut sans l'évangile: étude historique et critiqué du problème du "salut des infidèles" dans la littérature théologique récente (1912-1964)*. Paris: Éditions du Cerf, 1966.

O'Connell, J. "The Salvation of non-Catholics." *Downside Review* 72 (1954): 256-63.

- Ott, Stanley Joseph. *Opinions of modern theologians on membership in the communion of saints*. Romae: Typis Pontificiae universitatis gregorianae, 1955.
- Parente, P. "La possibilità dell'atto di fede negli infedeli." *Euntes Docete* 3 (1950): 161-80.
- Piolanti, Antonio. *Il mistero della comunione dei santi nella rivelazione e nella teologia*. Roma: Desclée de Brouwer, 1957.
- Pius XII. "Humani Generis." *Acta Apostolicae Sedis* 42 (1950): 561-78.
- \_\_\_\_\_. "Mystici Corporis." *Acta Apostolicae Sedis* 35 (1943): 193-248.
- \_\_\_\_\_. "Suprema Haec." *The American Ecclesiastical Review (Letter of the Holy Office to the Archbishop of Boston, August 8, 1949)*. 127 (1952): 307-11.
- Putz, J. "Planting the Church." *The Clergy Monthly* 11 (1947): 133-45.
- \_\_\_\_\_. "The Missionary Idea." *The Clergy Monthly* 11 (1947): 79-89.
- Rahner, Karl. *Die Gliedschaft in der Kirche nach der Lehre der Enzyklika Pius XII Mystici Corporis Christi*. Vol. 2, in *Schriften zur Theologie*, by Karl Rahner and Paul Imhof, 129-88. Einsiedeln: Benziger, 1947.
- \_\_\_\_\_. "Die Zugehoerigkeit zur Kirche nach der Lehre der Enzyklika Pius XII: Mystici Corporis Christi." *Zeitschrift fuer Katholische Theologie* 69 (1947): 129-88.
- \_\_\_\_\_. *Quaestiones disputatae*. Freiburg: Herder, 1958.
- Rahner, Karl. "Zur Theologie des Todes." *Zeitschrift fuer Katholische Theologie* 79 (1957): 1-44.
- Röper, Anita, Karl Rahner, and Klaus Riesenhuber. *The anonymous Christian*. New York: Sheed and Ward, 1966.
- Ruffini, E. "L'universalità della salvezza e il dovere missionario." *Clero e Missioni* 35, no. 1 (1954): 3-10.
- Schillebeeckx, H. *Begierdetaufe*. Vol. 2, in *Lexikon fuer Theologie und Kirche*, 112ff. Freiburg: Herder, 1968.
- Sammelroth, Otto. *Die Kirche als Ursakrament*. Frankfurt am Main: J. Knecht, 1955.

Troisfontaines, R. “La mort, épreuve de l’amour.” *Cahiers Laennec* 4 (1946): 6-21.

Tromp, Sebastian. “Annotationes ad Encyclicam ‘Mystici Corporis’.” *Periodica* 32 (1943): 277-401.

\_\_\_\_\_. *Corpus Christi, quod est ecclesia*. Romae: apud aedes Universitatis Gregoriana, 1946.

Vodopivec, J. “Membri in re ed appartenenza in voto alla Chiesa di Cristo.” *Euntes Docete* 10 (1957): 65-103.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



# The Missionary Work of the Eastern Orthodox Church: The Russian Orthodox Mission to America

---

*Dimitry F. Grigorieff*  
Georgetown University

It is widely assumed that the Eastern Orthodox Church has never been very successful in a missionary work and even has not really been interested in it; that the Orthodox church has striven for the salvation only of its own children born and brought up in the Orthodox tradition either Greek, Russian, Serbian, or of some other Eastern European or a Middle-East historically orthodox nation. In fact, if an average Greek or Russian parishioner had been asked about the missionary work of his church, most probably he would have shrugged his shoulders saying that this was not the business of his church and then he would have referred the inquirer to the Catholics or Protestants.

However, these observations of outsiders and insiders of Eastern Orthodoxy are not supported by historical data and present day developments. There have been significant missionary achievements as well as great missionaries through whose efforts fifteen national autocephalous or self-governing Orthodox churches and their numerous branches have been organized in various parts of the world.

The fifteenth autocephalous church, the Orthodox Church in America, was created just last spring. It will be the main subject of this paper, preceded by a brief summary of some of the outstanding orthodox missionary achievements.

In 863, the Byzantine church launched its mission to the Western Slavs in Moravia which led to the Christianization of the Southern Slavs

and in the second part of the tenth century to the Christianization of Russia.

Eminently prepared for their mission, the Greek brothers, S. S. Cyrill and Methodius—priests, scholars, and accomplished linguists—brought religion, culture, written language, and literature to the Slavs. The Cyrillic alphabet is still used by the Bulgarians, Serbians, and the Russians. The Russian literary language to the present time has been particularly rooted in the Old Church Slavonic of S. S. Cyrill and Methodius' creation.

In the west the brothers defended the idea of equality of languages and the Byzantine church's principle of using vernaculars in the liturgy. This is powerfully projected in St. Cyrill's poem, "Prologue to the Gospels":

Christ comes to gather the nations and tongues. Since  
He is the light of the world ...

Naked indeed are all nations without their own books  
Who being without arms cannot fight  
The Adversary of our souls.

Since the decline and the fall of the Byzantine Empire, the leadership in missionary work went to the Russian church, the daughter of the Byzantine church and the heir of its tradition. The Greeks and the Balkan Slavs were just barely surviving under the Moslem rule of almost 400 years and could not even think of missionary activities. Russia also had its share of national tragedy. It lived under the Tartar yoke from the middle of the thirteenth century to the end of the fifteenth century.

However, the Russian church began its missionary work among the heathen tribes of Finnic and Mongolian origin in the northern and eastern regions of the land already in the fourteenth century. The missionaries were ascetic monks who built small monasteries in their primeval forests or on the shores of the icy northern sea. They lived in unbearable conditions and preached religion and brought civilization to the natives.

St. Stephen of Perm was a well-known fourteenth century missionary who converted the Finnic tribe of Permians to Christianity. He also created a Permian alphabet, thus becoming the founder of the Permian written tradition.

With the conquest of Siberia, the missionary work began to spread among various people of Asiatic Russia. Bishop Innocent of Irkutsk (later canonized) became known for his work among the natives of Eastern Siberia in the beginning of the eighteenth century. At the same time, a

Russian Orthodox mission to China was established. Its first task was to serve a large group of Cossaks taken prisoners by the Chinese on the River Amuz. Later, the mission converted a number of Chinese and published valuable scholarly materials on the history, language, and culture of China.

In the second part of the nineteenth century the Russian Orthodox mission was established in Japan by a famous missionary, Archbishop Nicholas Kassatkin. The present Orthodox church of Japan is the fruit of his work.

Another Russian mission, probably the most important by its consequences, was sent to North America.

In all, there are about 3,500,000 Orthodox faithful in North America, distributed among eighteen different national jurisdictions subordinate to their respective headquarters in foreign countries, or having their headquarters in exile for political reasons.

The Aleutian Islands and Alaska were discovered by the captains of the Russian Imperial Navy, Behring, and Chirikov, in 1741. They were followed by Russian merchants interested in the skins of the young ursine seals. In 1784, Gregory Shelehov, a merchant trader who laid the foundations of the famous Russo-American Company, landed on Kodiak Island. Besides pursuing his fur-seal business, he became deeply devoted to the task of bringing Christianity to the natives of the newly acquired lands. He built a church on Kodiak, founded a school, and personally baptized many Aleuts. Later, together with his partner Ivan Golikov, he petitioned the Empress Catherine II and the Holy Synod to send missionaries. Their petition was granted. A mission of eight monks, under the leadership of Archimandrite Joasaph Bolotov, reached Kodiak Island on September 24, 1794. That year marked the beginning of the Russian Orthodox Church in North America.

During the first two years the missionaries baptized 12,000 natives and built several chapels. The Holy Synod decided to establish a missionary bishopric on the Aleutian Islands. Archimandrite Joasaph was consecrated Bishop of Kodiak in the cathedral of Irkutsk in Siberia on April 10, 1799, but he never reached his see. In May of the same year the *Phoenix*, the ship on which the new Bishop was returning to Alaska, sank in stormy waters somewhere near Unalaska; Bishop Joasaph and 70 other passengers perished. Another bishop for Alaska was not appointed for 40 years.

Meanwhile, the missionary work was carried on by the remaining monks who had come with Archimandrite Joasaph. They were the hieromonk Athanasy, hierodeacon Nektary, and the monk German.

The last and the most modest of these missionaries. Father German, the blessed Elder of Alaska, is an image of holiness and spirituality shining upon us through a century and a half of the growth and development of the Orthodox Church in this part of the world.

Like St. Seraphim of Sarov, he was born in a modest merchant family of a little town near Moscow. From his youth he aspired to the service of God. He entered one of the branches of the famous Holy Trinity monastery, which had been founded by St. Sergius of Radonezh. Seeking a quieter and more secluded place, he went to the Valaam monastery in the Far North of Russia. There he joined the Alaskan mission of Father Joasaph.

An extremely simple man who nevertheless was well-read and eloquent, he emanated love and understanding. For the natives, Father German was the very symbol of Christianity, while a one-time administrator of the Russian colonies in North America, Simeon Yanovsky, a well-educated man and a ranking naval officer, was so deeply influenced by Father German that he ended his life as a monk. Yanovsky's son, who as a baby had sat in Father German's lap, became a hieromonk. We owe much to Yanovsky for our information about Father German.

However, not all administrators and merchants in the Russian colonies here were as noble and pious as Yanovsky and Shelehov. Yanovsky's successor, Baranov, and his lieutenants, did not care for the missionary work. In fact, they were much annoyed by the interference of the missionaries and especially of Father German in their cruel use of the natives' labor.

Father German ended his life in semi-seclusion on a small island, "Elovy," which he called "New Valaam," or Kodiak, in 1837.

New impetus was given to the missionary work by the arrival of a young priest, John Vaniaminov, to Unalaska Island in 1824. He remained there for ten years, living among the Aleuts and studying their language and customs. He wrote the first grammar of the Aleut language and translated the Divine Liturgy, catechism, and Gospel according to St. Matthew into that language. His linguistic work has been well recognized by Russian and foreign scholars. He also built a church on the island with his own hands, and baptized practically the whole population of the island. After ten

years of tedious missionary work at Unalaska and nearby islands, Father Vaniaminov went to Sitka, where he continued his missionary activities among another people, the Kaloshi. In 1839 he left for St. Petersburg to arrange for the publication of his works in the Aleut language.

During his stay in St. Petersburg, Father Veniaminov's wife passed away. His missionary work was well appreciated in Russia, and as a result he was appointed and consecrated Bishop of the missionary diocese of Kamchatka, Alaska, and the Kurile Islands. His monastic name was Innocent, after the apostle of Siberia. Bishop Innocent returned to Sitka and continued his missionary activities both on the Asiatic and North American continents. He founded a seminary in Sitka, as well as various schools and orphanages. In 1848 St. Michael's Cathedral was erected in Sitka; it still stands and serves as the seat of the Bishop of Alaska. From 1852 Bishop Innocent was dividing his time between Alaska and the Asiatic mainland because of the expansion of missionary work among natives of the Russian Far East. From 1858 to 1870 Sitka was designated as the see of a suffrage bishop. Bishops Peter (1859-1867) and Paul (1867-1870) occupied this see. In 1868 Bishop Innocent was elevated to the highest office in the Russian Orthodox Church, that of Metropolitan of Moscow. Much of his time and energy in this office he devoted to the expansion of the work of the Russian Imperial Missionary Society, the president of which he became. He died in 1879.

In 1867 the Russian government sold Alaska to the United States. Provisions were stated in the second and third clauses of the bill of sale and in the Declaration of 1867, that the United States would recognize the property and the rights of the Russian Orthodox Church.

At the suggestion of Metropolitan Innocent, the Holy Synod created in 1870 a separate diocese, comprising the American part of Manchotka diocese. Bishop John was appointed Bishop of Alaska and the Aleutian Islands.

Here ends the pre-history of the Orthodox Church in America. Actually, Russian missionary endeavors among the natives of Alaska and the Aleutian Islands represent just the most eastern penetration of the vast missionary work of the Russian Church among various native tribes in the underdeveloped regions of Siberia and the Far East. They did not affect directly the growth and development of Orthodoxy in the United States.

The first three Orthodox parishes in the United States proper, (the Greek parish in New Orleans and the Russian parishes in San Francisco and New York), came into being almost simultaneously and

independently of each other in the late 1860's. Actually, these parishes were "international." The church committee of the Greek parish in New Orleans included Slavs and Syrians, although the minutes of the meetings were written in English. The Russian parishes in San Francisco and New York, supported by the Russian consulates, included many Serbians and Greeks.

The transfer of the Russian Orthodox diocesan see from Sitka, Alaska, to San Francisco in the '80s and then to New York at the turn of the century coincided with a substantial increase of Russian Orthodox immigrants from Eastern Europe and the Balkan countries, as well as from Greece and the Middle East. Many Slavs from the Austro-Hungarian Empire settled in industrial centers in the Eastern United States, particularly in the Pennsylvania mining districts. They were the Uniates, whose Orthodox ancestors had become Roman Catholics of the Eastern Rite. Over a quarter of a million of them left the Roman Catholic Church in America and returned to orthodoxy, thereby increasing considerably the number of parishes in the Russian American Diocese.

The Church of Russia, which first introduced orthodoxy to North America and created the Diocese of the Aleutian Islands and North America, exercised symbolical, if not always practical, jurisdiction there among Orthodox immigrants of various national and ethnic backgrounds. Orthodox bishops in North America were appointed or confirmed only by the Holy Synod in St. Petersburg. Moreover, the diocesan administration received annual financial support from the Russian government.

In 1906, Archbishop Tikhon, head of the American Diocese and later Patriarch of Moscow and all the Russias, recommended wide autonomy for the American Church in his memorandum to the Pre-Sobor Commission in Russia 1916, the same recommendation to the Pre-Sobor Commission in Russia was given by Archbishop Eudokim, the diocesan bishop at that time. However, the dream of Archbishop Tikhon and his successors had to be postponed for more than half a century because of the historical and political upheavals that followed.

After World War I and the Russian Revolution, the life of the Orthodox Church in America changed radically. Various non-Russian national churches sent their bishops there and established their own jurisdictions in North America completely independent of each other. Greek, Serbian, Bulgarian, Romanian, Albanian, and other national churches made their appearance. The majority of the Russian and Carpatho-Russian parishes, however, remained loyal to their diocesan



administrations, which had been completely cut off from the Mother Church due to political events in Russia.

The normalization and further development of life in the Russian-American Diocese was based on decisions taken at the All-American Sobor in Detroit in 1924. In complete accordance with the proposals of the historical Moscow Sobor of 1917-18 and the decrees of Patriarch Tikhon regarding dioceses severed from the highest church administration, the American Diocese of the Russian Church was reorganized as a temporarily autonomous Metropolitan District (Metropolia) and incorporated as the Russian Orthodox Greek Catholic Church in America. (At its head there was to be an elected Archbishop-Metropolitan, a Council of Bishops, and a Council made up of representatives from the clergy and laity, as well as periodic All-American Sobors. This reorganization, as we can see now, actually paved the way for the Autocephalous Orthodox Church in America established 46 years later.)

During these years of natural growth and development, the American-Russian Metropolia acquired the prerequisites of an autocephalous church: maturity, its own territory, a sufficient number of parishes and parishioners (300 parishes and about 850,000 members), a hierarchy canonically capable of making subsequent appointments of new bishops, and the means by which to train new clergymen.

There are two theological schools in the Metropolia: a seminary at St. Tilthon's Monastery in South Canaan, Pennsylvania, and St. Vladimir's Graduate School of Theology in Crestwood, New York. The latter, owing to the scholarly publications and activities of its faculty, has become one of the most important centers of contemporary Orthodox theological thought in the world. St. Vladimir's student body numbers young men from all Orthodox jurisdictions in America and abroad. Its eminent theologians, such as Father George Florovsky, the former Dean, Father Alexander Schmemmann, the present Dean, and Father John Meyendorff, are familiar and respected figures at all the important international Orthodox and Ecumenical gatherings. The school publishes a scholarly magazine, *St. Vladimir's Theological Quarterly*, and books of theological, ethical, and historical significance.

In addition to the publications of the theological schools, the Church administration issues and distributes a monthly gazette. *The Orthodox Church*, which includes both spiritual material and comprehensive information on the life of the Church in America and elsewhere. There are also other publications of the Church administration and of various

organizations affiliated with the Church, such as The Federated Russian Orthodox Clubs (FROC), a national organization of American-born Orthodox, including mutual aid societies, brotherhoods, the national organization of Orthodox women, etc. These organizations have chapters in parishes scattered throughout the continent.

The majority of the members of the Metropolia, including its parish clergy, are second, and third-generation Americans. Almost every parish has a church or Sunday School providing religious instruction to the children and teenagers of the parish on all levels, corresponding, to regular school grades. Programs and materials for the Sunday Schools are prepared and published by a special committee on religious education of the Metropolia in cooperation with other Orthodox churches in America.

In regard to the Russian Orthodox Church in the Soviet Union headed by the patriarch, the Metropolia has never questioned its canonical authenticity or spiritual authority. But the Metropolia always insisted on its own administrative self-government and independence as the only reasonable and ecclesiastically correct arrangement in view of the political situation.

However, not all Russian Orthodox people in America have shared the feelings and convictions of the members of the Metropolia. A substantial number of Russian emigrants who came to America after the Russian Revolution or the Second World War joined the jurisdiction of the Russian Orthodox Church outside of Russia, which has about 100 parishes in North and South America. In 1950, its headquarters was moved from Western Europe to New York. The chief intent of the church is to preserve Russian orthodoxy and Russian nationality in the non-Orthodox, non-Russian world. Politically very conservative, it does not recognize the patriarchal authorities in the Soviet Union as authentic representatives of the Russian Orthodox Church. On the other hand, about 40 parishes in America maintained their allegiance to the Moscow Patriarchate.

In the 1930's, a Russian Orthodox Exarchate, a diocese headed by a bishop appointed by the Moscow patriarchal authorities, was established in North America, due to the inability of the Russian Church administration to reach an agreement with the Metropolia, which insisted on complete autonomy and non-interference in its ecclesiastical and political affairs.

In 1961, after an earlier unsuccessful attempt, representatives of the Mother Church and the Metropolia unofficially reestablished communications at the General Assembly of the World Council of Churches in New Delhi in 1961. In 1963, a delegation of Christian churches



from the Soviet Union led by Metropolitan Nikodim of Leningrad, head of the Department of External Affairs of the Russian Orthodox Church, came to the United States at the invitation of the National Council of Churches. The Metropolitan visited Metropolitan Leonty, head of the Metropolia, and conversed with other officials of the local church. The illness and death of Metropolitan Leonty interrupted further attempts to improve relations between the two churches. In 1967, during a visit of Metropolitan Nikodim to the United States and, in 1968, during the General Assembly of the World Council of Churches in Uppsala, Sweden, unofficial meetings produced a platform and a procedure for negotiations. It was mutually agreed that the Moscow Patriarchate would exercise its canonical right to grant autocephaly to the Metropolia on the grounds that it was the Russian Church that first established an Orthodox diocese in North America.

Another unofficial meeting of representatives of the Metropolia with Metropolitan Nikodim occurred in January 1969, in New York. Official meetings were convened in Geneva, Switzerland, in August, and in Tokyo, Japan, in November. At these meetings, a final draft of agreement between the Moscow Patriarchate and the Metropolia was prepared. It was ratified by the American bishops at their meeting in December and signed by both Metropolitan Ireney and Metropolitan Nikodim in March 1970, in New York. The Patriarchal and Synodal Tomos granting autocephaly to the Russian Orthodox Greek Catholic Church in America was signed by Patriarch Alexis of Moscow on April 13, 1970, three days before his death.

As a result of the agreement, the patriarchate has agreed to dissolve its exarchate in North America and to recall the patriarchal exarch from the territory of the Metropolia. The parishes of the exarchate have been advised by the patriarchal authorities to join the newly created autocephalous church. Those, which refuse for the time being to join the new church, will be administered by one of the vicar bishops of the Patriarch of Moscow. The Moscow Patriarchate will continue to be represented in America by the St. Nicholas Cathedral in New York.

(The Patriarch of Moscow and the Holy Synod will address a the heads of all other autocephalous churches of the Orthodox faith with a communication advising them of the declaration of the autocephaly of the Metropolia and urging their brotherly communion with the new church.)

The happy conclusion of the negotiations concerning autocephaly is not an end, but a beginning. Hopefully, the decision of the patriarchate in Moscow to give up its rights in America may pave the way for the other

Orthodox national churches to join the new autocephalous church. The Encyclical Letter of the great council of Bishops of the Metropolia to the Orthodox faithful expresses these sentiments:

Having acquired freedom and independence from all external influences, our church life will no longer be based on the principle of temporary self-government, but will be in conformity with a permanent, canonical 'autocephalous' status, according to the holy canons of the Orthodox Church and to our own Statute, adopted by our All-American council of bishops, clergy and laity.

Conscious of being a local American church, our Metropolitanate has often and publicly stated its belief that Orthodoxy cannot develop in America except in unity and independence, in conformity with the project of Patriarch Tikhon. Today, as the Mother Church, which established its Mission in America 175 years ago, solemnly recognized our autocephaly, a threefold task opens up for us:

- the task of uniting all the Orthodox Christians of America into one Church
- the task of witnessing freely to the true Christian faith in the whole world
- the task of growing spiritually, from strength to strength, through the prayers of the holy Father Herman of Alaska the first Russian Orthodox missionary in America who will be canonized this year by the American church.

The unity of Orthodoxy in America is possible only by free consent and in conformity with the canonical order of the Church. We believe that all local autocephalous Orthodox Churches, which have branches in America, will recognize that which is good for a united Orthodoxy in America, is good for them also, and that canonical unity does not mean suppression of particular national traditions. The unity of Orthodoxy is not based on the predominance of one national tradition over the others but on the cooperation of all in love for the good of the One Church. If some autocephalous Churches should prefer to preserve their jurisdictions on the American continent and control them directly, the Autocephalous

Orthodox Church in America would always be ready for full cooperation, communion in prayer, and Christian action, in expectation of that day when the necessity for full unity will become evident to all.

In conclusion, I would like to say, that the leaders of the Orthodox Church in America as well as thoughtful Orthodox people in various Orthodox communities understand that in our godless and materialistic world only overall Christian cooperation and unity based on love, mutual respect and understanding, can make the Christian mission really successful and to bring salvation to all people.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## The Image of God in the Christian Mission

*Dr. Eugene L. Smith*  
*World Council of Churches in the USA*

The most important question about a church is the image of God it presents to people as a guide for worship. The nature of that image is the key to its mission—far more determinative of its mission than the oft-discussed questions of money, personnel, policies and practices.

Reference to the image of God here is made in terms of the broad meaning of the word “image.” It includes what is meant by “concept,” by “idea.” It includes the elements that call for emotional reaction. The importance of such images of God, across history, is self-evident. The persistent power of certain kinds of images is evident in Hinduism, Islam, in many religious cults, as well as the picture of God in Jesus Christ. It is just because images of God have such profound influence upon human existence that evangelism is important, and that the work of the Church has a significance far beyond its own institutional life.

The image, of course, is never the reality. The Holy Spirit again and again breaks through the image to bring persons into encounter with the living God. That breakthrough, however, is the work of the Holy Spirit. The human task is to present people with an image of God as close as possible to the reality. No question is more critical regarding the nature of the Christian mission than the image of God, which it presents to people as a guide for worship.

The central element in worship is the adoration of God. Adoration of God is an act of the total person. At its fullest, it sets memories, both recent and remote, into creative context. It touches every motive, conscious and unconscious. It reshapes affections and hostilities; joys and guilt. A basic need of persons is for the kind of God revealed in Jesus Christ—whom to know is gladly and trustingly to live all one's life in offering

to him. Out of such adoration confession comes of itself. Whatever is unacceptable to a God so adored is unacceptable. Out of such adoration, intercession comes of itself. To sense the love of God is eagerly to pour out one's own love. Out of such adoration, commitment comes of itself.

The decisive experience of a Christian is the adoration of the God revealed in Jesus Christ. The prime task of the Church is to prepare the way for such adoration. The most important piece of "equipment" which the Church has for mission is the image of God, which it presents as a guide for worship.

The central plea of this paper is that we as Christians seek to present an image of God, which is responsive to the fullness of human need, and faithful to the full potential of Scripture. Human beings need an image of God inclusive of both the father and the mother; of both the male and the female. To worship an exclusively father image of God is always to some degree a spiritual impoverishment. Each one of us is the product of both a mother and a father. The pattern of childhood relationships in almost every culture means that each human being is even more a product of the mother than of the father. The elements in our lives, which are shaped under feminine influence, are even more powerfully dynamic and deeply motivating than those, which came out of masculine influence. To worship in image of God which is exclusively masculine is to insulate enormously powerful elements in our motivations from the redemptive touch of such worship.

When I was a pastor in Jersey City, a boy very active in our church, and deeply committed to its faith, became engaged to a lovely Roman Catholic girl. This was long before the days of Vatican Council II. The couple talked with her priest and they came to talk to me. The girl's first question to me was, "Do you worship the Virgin Mary?" As a Roman Catholic, she was supposed to say, "venerate," instead of "worship," but her meaning was plain. When I said we did not, the question for her was settled. She could not become a Protestant. As I thought of her family, I felt myself that she should not become a Protestant. Her father was a drunkard and a sadist whose debauches unleashed vicious cruelty toward his wife and his children. Her mother was a strong, warm person. She was a source of the strength and of the security of all the children. The dynamic center of that girl's faith was her adoration of the "Mother of God." To try to worship the exclusively masculine, father image of God presented in most Protestant churches would have been for that girl psychologically disintegrating and spiritually destructive.

She came often to my mind when I later read Father Considine's book, "Call for Forty Thousand." Part of the book is a survey of Roman Catholicism in Latin America, country by country. A repeated theme is the strength, which Roman Catholicism draws from the feeling of people about the Virgin Mary. I do not personally believe that the Roman Catholic treatment of Mary as an object of veneration is an adequate answer to human need. However, the enormous power in human lives exerted by the appeal of Mary in many nations is a sign of desperate need, which we Protestants have ignored too long.

If we are to be responsive to that need, we must ask to what degree the Scripture permits the presentation of an image of God inclusive of both the mother and the father, both the masculine and the feminine.

The Genesis story of creation is a story in which the totality of the creative power is contained within Jahweh. He had no paramour. Jahweh was not dependent upon another creature to perform the act of creation. At this point, the Genesis story of creation differs sharply from the great majority of the Semitic creation myths in which the primal act of creation was conceived as a bi-sexual act.

In Genesis 1:27, we read, "So God created man in his own image, in the image of God he created him; male and female he created them." In Semitic villages the ruler often placed an image of himself. It was to be a reminder to the people of the identity of the ruler. In this sense, both men and women are images of God, reminders of his character.

Throughout the Old Testament, references to Jahweh in a personal pronoun are always masculine. Jahweh is always referred to as "he." There was a justified fear of the fertility cult in which the female form was used for erotic excitement and a stimulus to sexual debauchery. However, the image of Jahweh in the Old Testament is not exclusively masculine. The feelings of Jahweh are frequently described in words in the female form. The "mercy" of Jahweh is described in using the word for the "womb" of Jahweh. There are suggestions in Scripture that the work of the Holy Spirit is feminine, not least the treatment by Paul in the book of Romans of the Spirit as the life-giver.

The affirmation of the virgin birth is, in part, an echoing of the record of the primal act of creation. In the primal act of creation, the total possibility for creation of life was contained within Jahweh alone. In Matthew's treatment of the birth of Jesus Christ, Mary was not dependent upon a masculine human being to become the Mother of God. Neither

the primal act of creation nor the incarnation was dependent upon bisexual activity.

Paul Minear has made it clear in his illuminating book on *The Revelation of John* that that book was in its first form a litany for worship. The relationship of the male and the female as objects of adoration, as presented in that book, is illuminating. The male, in the figure of Christ, is presented for adoration. The female, as the Mother of Christ, is presented for adoration. At the same time, the male is presented as a sign of evil, in the figure of Satan, and the female is presented as a sign of evil, in the figure of the whore of Babylon. From the point of view of human dynamics in worship the illuminating element in this picture is that both male and female are kept in relationships to each other, both for adoration and for rejection.

The key to our image of God is, of course, the figure of Jesus Christ. In every culture, there are certain qualities which are considered male, and certain which are considered female. Cultures contrast dramatically in the attribution of “maleness” or “femaleness” to certain qualities. Nevertheless, in every culture, this contrast is maintained. Jesus Christ himself vividly demonstrated, as measured by the culture of his day, traits which were there considered to be both masculine and feminine. In volcanic wrath he cleansed the temple, but he was so sensitive to human contact that he detected the distinctive meaning of the touch upon his garment of the woman with the issue of blood. He launched scathing attacks upon the religious leaders of his time, and also wept publicly over Jerusalem. In the range of the human qualities he showed, there was a fullness with which every human being can identify.

Orthodoxy has succeeded more than either Roman Catholicism or Protestantism in remaining faithful both the possibilities of scripture and the nature of human need, in its imagery of God. Orthodoxy has lived on the vitality of its worship. When Kenneth Scott Latourette, in his seven volumes *History of the Expansion of Christianity* describes the movement of Orthodoxy from Byzantium north into Russia and east into Siberia, he describes its patterns of worship. In the long centuries under Islam in the Middle East, and in the fifty years of testing under communism in Russia, the strength upon which Orthodoxy has lived has been the vitality of its patterns of worship.

Part of the reason for that vitality is the treatment in Orthodox theology of the “Theotokos,” the Mother of God. In the dynamics of its worship, Mary and Christ are presented always in relationship to each



other. In the *ikonostasis* within every Orthodox Church, the two central figures are those of Christ and Mary. They are of the same size. They are of the same kind of decoration. These are the central human images in every Orthodox church. In every human being, there is an ambivalent admixture of hostility and affection toward both the masculine and the feminine; toward both the father image and the mother image. The Orthodox juxtaposition of Christ and Mary as images for adoration is profoundly healthy, by every psychotherapeutic standard. The imagery of the Orthodox *ikonostasis* holds the masculine and feminine in constant inter-relationship. Thus, ambivalent feelings of hate and love toward both the masculine and the feminine or toward either, are kept in healthy inter-action. To the degree that imagery affects worship, and that effect is profound, this is the kind of inter-relationship, which is productive for human health.

One of the basic problems of human beings is that few know what to do about their own inner feelings. Many are far more threatened by their own inner hatreds than by hatreds directed against them. Many are profoundly puzzled what to do about their own affections, which may come to surface in ways that are tabooed by their particular society. If worship is to be both liberating and unifying, as it can be in its fullness, then the image presented for worship must be one, which deals with both the masculine and the feminine. In the major traditions of the Christian faith, there is no better example of imagery, which facilitates healing, and unity than the relationship of Christ and the Theotokos in the Orthodox *ikonostasis*.

The tragedy in the Roman Catholic dynamics of worship is in the isolation of the sexes from each other. In many Roman Catholic churches, the contrast between the masculine and the feminine figure is tragically distorted. Christ is seen as an emasculated, suffering, dying figure upon the cross. This image of the masculine is a person to whom things are being done, the passive sufferer. There may be the image of the masculine as the happy and healthy child, innocent and untouched by the world—the Christmas baby. There is occasionally an image of God the creator, terrifying in majesty and power.

In many Roman Catholic churches the one truly human image is that of Mary. She is a full-bodied human creature. Here is a symbolism for worship, which capitalizes upon and sometimes exploits, the need of persons for feminine imagery in worship, but quite fails to keep it in balanced relationship with the masculine. This tragedy in Roman Catholicism may well result from the fact that Roman Catholic theology



has for centuries been decided upon by persons of one sex, committed to a hard line on the separation of the sexes. One of the tragedies of celibacy in the Roman Catholic Church has been the resultant distortion of theology about sex. Orthodoxy has been protected from this tragedy by the fact that its village priests were married, and its theologians have been oftentimes laymen who are married. Thus, Orthodoxy has been able to maintain a far more healthy awareness of the meaning of sexuality, and of the dynamics of imagery in worship.

A tragedy in Protestantism is that our image of God is shaped so strongly by our reaction against the Catholic treatment of Mary. As a matter of fact, the effective imagery presented to lead Protestants to worship is primarily an authoritarian Northern European Teutonic father-God, touched with flecks of mercy. The one-sidedness of the imagery, which we Protestants present for worship is, a tragic obstacle to our part in the Christian mission. It presents an almost insuperable roadblock to ministry within some cultures. The one-sidedness of its imagery is no less a tragic limitation in the worship of those who do become Protestants. We who were born and raised in Protestant churches are often partly impoverished in worship because of the one-sided masculinity in our imagery of God.

We Protestants face questions of driving urgency. How much do we really care about worship? That is to say, how much do we really care about people? How much do we really care about finding an image of God, which points the whole life of persons toward a God who is the complete Person?

What steps can we take in search of such an image? Protestantism has no *ikonostasis*, as does Orthodoxy. Impoverished in the use of other imagery about God, the most influential imagery, which Protestantism uses, unconsciously, about the nature of God is in the kind of people whom it commissions to speak for God. In most of our churches, in spite of pious protestations to the contrary, only men are expected to be able to perform that function. Episcopacy and pulpit, professorial chair and superintendancy, these are occupied only or almost exclusively by one sex. The effective imagery, which we put before people of those able to represent God, is an exclusively masculine image. That imagery will not be corrected, a healing relationship between the sexual images in worship will not be established in Protestantism until the places of visible and conspicuous leadership are open to persons on the basis of ability rather than sex.

Such an action alone will not solve all the problems of the church. There is not any evidence that women bishops will do any better than men bishops. Fundamental questions as to the work of the church and the nature of its mission will remain. Even the provision of an adequate imagery of God for worship will not solve all the problems of the mission. The sense of vital mission has been tragically absent from many Orthodox churches for recent centuries. This paper is not intended as presentation of a “cure-all” for the Christian mission. The paper is only a reminder that the core of the Christian mission is in the image of God that we present as a guide for worship and a plea that we might present an image more adequate to the nature of God and to the need of human beings.

Is there any possibility that such an image might be discovered? No new pattern of theological studies alone will produce it or the insertion of new words into ancient liturgies. Many new initiatives may be needed. One is a change in fundamental attitude within church administration toward persons of different sexes. As a masculine churchmen, I can describe the repentance that is required of masculine churchmen. We must repent of our concealed but real desire that the role of women in the church should be to enlarge our congregations, increase our offerings, and provide us who speak with praise. Equal repentance probably is required of women in the church. Perhaps only a woman can describe what that repentance should be.

Can such a change come about? It is just possible that it might. The impact of technology upon culture is both liberalizing and dehumanizing. People are being released from the stereotyped roles, which formerly were expected of whites and blacks, of men and women, of old and young, of those in every category. Both the relationships between and the boundaries of human groupings are being fundamentally altered. The church is just one of the institutions being profoundly shaken. Perhaps church women and churchmen may be shaken deeply enough that our own pattern of relations as human beings may be brought into the new kind of health and wholeness which may enable us to present to persons for their guide in worship, an image of God which is adequate to their needs and to the nature of God.

FOOTNOTE: A presentation of this theme led to a discussion as to the reason for the comparative strengths of Roman Catholicism, “mainline” Protestantism, and Pentecostalism in the Latin American world. It was pointed out that the Latin ideal of “machismo,” of masculine

virility, is not only absent from the imagery of God in the Roman Catholic church, but is denied by the visible imagery. The passive, emasculated, drooping masculine figure on the cross is in effect a pictorial denial of the real masculinity of Christ. It is no wonder that the absence of men from Roman Catholic worship is so conspicuous. It was also pointed out that while mainline Protestantism present a very different image of God, its congregations in Latin America are also overwhelmingly feminine. It was further pointed out that the one Christian movement in Latin America with consistently strong masculine leadership in congregations is the Pentecostal. It seems to appeal to men far more than either Roman Catholicism or classical Protestantism. Speculation was offered as to the meaning of *glossolalia* in this regard. In the Latin American home, the boy is expected to stand up and talk “like a man” to his father. He is expected to turn to his mother with his feelings and emotions. To many “speaking in tongues” is the “feeling” worship of God—the pouring out of one’s feelings incoherently and deeply, as a boy dares to cry to his mother. The elements causing Pentecostal vitality in Latin America are many. This permissiveness of the kind of emotion which Latin American men are expected to show only to their mother may be a part of the reason for Pentecostal vitality. It seems clear that the capacity of any Christian movement in Latin America to lead people into an affectual human society will depend in part upon the development of a much more healthful and integrative imagery of the nature of God.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

APM

# Church Growth Movement

*11th Biennial Meeting*  
*Scarritt College For Christian Workers*  
*Nashville, Tennessee*  
*June 12-14, 1972*

THE ACADEMY OF CHRISTIAN LITERARY STUDIES  
THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## Introduction

---

Because of a growing demand from all kind of individuals and organizations interested in the world mission of the Christian Church, and from theological and other libraries, it has become accepted practice to publish in this form the *Proceedings* of the biennial meetings of the Association of Professors of Mission in the United States and Canada. *Proceedings* of the first three and the seventh biennial meetings (1952, 1954, 1956, 1964) are not available. The *Proceedings* of the Fourth Biennial Meeting (Boston, 1958; theme, "Missionary Vocation"), the Sixth Biennial Meeting (Toronto, 1962; theme, Our Teaching Responsibility in the Light of the De-Emphasis of the Words 'Missions' and 'Missionary'), the Eighth Biennial Meeting (Takoma Park 1966; theme, "An Inquiry Into the Implications of Joint Action for Mission"), the Ninth Biennial Meeting (Webster Groves, Mo., 1968; theme, "The Theology of Religions"), the Tenth Biennial Meeting (Washington, D.C., 1970, theme, "Salvation and Mission") , and the Eleventh Biennial Meeting (this volume) are available at \$3.00 per copy. The *Proceedings* of the Fifth Biennial Meeting (Richmond, Va., 1960) were published as a book; *Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette*, edited by Wilber C. Harr (New York: Harper & Brothers, 1962, 310 pp., \$5.00).

In addition to the papers and reports presented at the Eleventh Biennial Meeting, the *Proceedings* this year include the responses to the questionnaire and the revised membership list.

The Association is grateful to the Executive Committee of the 1970-72 biennium for planning the 1972 program and to all those who participated, especially to those who read papers or shared their knowledge and expertise, as well as to Scarritt College for Christian Workers for serving as host to the Eleventh Biennial Meeting.

*John T. Boberg, S.V.D.*  
Secretary, 1972-74

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

# What is the Church Growth School of Thought

---

*Donald McGavran*  
*Fuller Theological Seminary*

## INTRODUCTORY REMARKS

For more than fifteen years I have been developing the interdisciplinary field known as the Church Growth School of Thought, defining its limitations, formulating its concepts, developing or borrowing the methods proper to it and discriminating its findings. I have written a number of church growth books, supervised many church growth researches in Asia, Africa and Latin America, had close connection with researches in church growth in Europe and North America, edited the Church Growth Bulletin for eight years, and built up a missions faculty devoted to *classical Christian mission* – which is to say, to *the basic tenets of church growth*.

Yet I have never stopped formally to answer the question posed by the title of this paper – What Is the Church Growth School of Thought? I am grateful to Professor Pyke and the Association of Professors of Mission for giving me the opportunity to speak to the subject. I am also delighted that three other members of our seven-man faculty are here. The Church Growth School of Thought is a joint production. I have, in fact, played a rather small part in it. The men on our faculty have played a large part. Alan Tippett, Arthur Glasser, Ralph Winter, Charles Kraft, Peter Wagner, Edwin Orr, and Roy Shearer, have all added significantly to the complex. So have men not citizens of the United States – like Dr. Peter Coterell of the great Sudan Interior Mission and David Barrett of the Anglican Church Missionary Society – Church Growth is much bigger than Pasadena.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

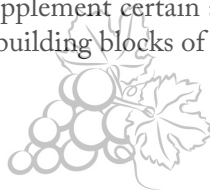


The Church Growth School of Thought will be better presented today because Dean Glasser, to whom I turned over the administration eleven months ago, will read the paper on Theology of Church Growth, and Professor Wagner, our specialist on church growth and our Latin American man, will speak on “Scientific Research in Church Growth.” Had I known in time that Dr. Winter was going to be here, I would have persuaded him to read a paper on “The History of Missions from the Point of View of Church Growth and the Expansion of Christianity.” I regret that under the circumstances the historical aspect of the spread of Christianity will have to be taken on trust. It is an integral part of church growth thinking and contributes many insights.

National leaders and career missionaries who study, research, learn and write at the School of Missions and Institute of Church Growth greatly enrich our thought. This year, for example, we have had over eighty of these men and women from twenty-three different countries. Through the last eleven years more than 500 career missionaries have studied with us. Each one has contributed to that rich realistic understanding of the propagation of the Gospel, which is essential to biblical mission everywhere.

When in September 1971, I received Dr. Pyke’s kind invitation “to present to the members of this Association an account of the Church Growth Movement,” I thought of making the first paper a history of this School of Thought, showing its antecedents, origins, development decade by decade, the contributions by which the gifted faculty at Fuller’s School of Missions have enriched, broadened and deepened the church growth way of looking at missions, and finally setting forth the remarkable spread of church growth thinking by means of seminars, research centers, departments in seminaries, experiments, and the like now being instituted and carried on all over the world by nationals and missionaries of many denominations from Anglicans to Pentecostals.

I have turned from a historical presentation partly because it could not help but be quite personal. I am going to treat the subject by setting forth *ten prominent elements in the church growth point of view*. The next three papers will then supplement certain aspects. You will see in greater detail some of the main building blocks of the edifice.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## CHURCH GROWTH AND SCHOOLS OF MISSION

Before coming to the ten emphases, let me point out that the Church Growth School of Thought has a special value to Schools of Missions. It has developed a curriculum suited to missionary training and competence, a particular philosophy of education for missionaries.

It insists that these be trained in *mission*, i.e., in communicating the Gospel, in discipling *ta ethne*, in reconciling men to God in the Church of Jesus Christ. That is the function, we maintain, of a School of Mission. A School of *Mission* is not preparing Americans to solve all of America's problems. It is not preparing Brazillians to solve all of Brazil's problems. It is not a school for the implementation of Christianity. It is a School of *Mission*.

The Church Growth School of Thought feels that mission is a discipline or an inter disciplinary field of knowledge in its own right. At least a hundred thousand missionaries are now at work and more will be in the years ahead. The knowledge and skills these men and women need determine the courses, which make up the curriculum of Schools of Mission. Missions, you see, is neither theology nor science. It is neither church history nor anthropology. Its goals and purposes and boundaries are different from all these. Missions, to be sure has used theology, sociology, comparative religions, anthropology, church history, ecumenics, and the whole biblical field. Yet it is none of these. It is a *combination of these, particularly suited to equip founders and leaders of young Churches to perform their calling.*

It follows that professors of mission should be especially proficient in communicating the Gospel. That, broadly conceived, is their field. At this point, however, because doctorates of mission were unobtainable in the United States, schools of missions have suffered grievous handicaps. They have had to employ professors each of whom developed his competence in some field other than communicating the Gospel and multiplying churches. Some for example, like myself, have taken their doctorates in education, some in history, linguistics, anthropology, or comparative religions. Some have developed competence in the fields of ecumenics, church unity, mission administration turning authority over to national leaders, or leprosy.

It is a constant temptation for teachers whose education is in some specialty to emphasize it at the expense of the central objective.

Sometimes, they even define mission as that specialty. Thus, training in mission becomes training in ecumenics, or in right relationships to younger Churches, or in anthropology and linguistics, or in comparative religions. Recently much training in missions tends to limit itself to the scientific principles of communication.

All these certainly should be parts of the mission curriculum, but they should be *parts*. The beautiful, precise, and changing *balance* between all the various factors which go into the propagation of the Gospel and the up building of sound Christian churches can be easily destroyed. In some schools, some of these factors are elevated to a position of supreme prominence. They become *ends* and the School heavily stresses a narrow segment of the total field. Sometimes a school maintains a formal acknowledgement that the goal is to bring the *ethne* to faith and obedience. Sometimes even the formal acknowledgement is lacking. Thus a professor in a noted School of Missions was said to teach anthropology “without caring whether anyone was ever converted to Christ or not.

The Church Growth School of Thought sets its face resolutely against all such reduction of mission. It defines the discipline of missions broadly. We maintain that the curriculum of missions has eight branches.

- I. Theory and Theology of Missions
- II. Apologetics of the Christian Missions vis-à-vis non-Christian religions
- III. Mission Across Cultures – anthropology, sociology, secularism, etc.
- IV. Techniques, Organization, and Methods of Mission
- V. History of Missions and Church Expansion
- VI. Church Growth
- VII. The World Church: Ecumenics
- VIII. Biblical Studies and Theology



I often tell my colleagues that SWM-ICG lives in constant danger. In order to give good missionary education we must be open to new currents of thought and movements of the Spirit. We must be as broad as the multitudinous aspects of mankind. The world is truly our parish. We must move with the rapidly changing times. We must speak both to young Churches led exclusively by nationals, *and* to missions operating where there is as yet no church. We must not only recognize the revolutions of our day, but must fit missions to them. Education of special messengers of the Gospel must be broad.

At the same time, such education must probably contribute to reconciling men to God in the Church of Jesus Christ, i.e., to mission in the classical sense. The curriculum must not be a potpourri of currently fashionable mission emphases whether they reconcile men to God or not.

Teachers of missions must therefore stress *proportion* in the ingredients. To change the metaphor, we must make sure that the short-range goals are controlled by the long-range goals. For example, on its outbound voyage, in mid-Pacific, the Yankee Clipper facing adverse winds tacks to and fro. But while doing this, the captain remembers that he carries cargo for merchants in Hong Kong. He is not tacking aimlessly. He is heading for Hong Kong. Much of the confusion in missions today arises at just this point. The captains of some clippers headed for Hong Kong have changed course, are sailing for Los Angeles, proclaiming loudly over the radio that they are Orient bound. Semantically they are right. From mid-Pacific, Los Angeles does lie to the east; but to use the word "Orient" under these circumstances is somewhat less than transparent.

Speaking of definitions, some of you may be wondering how I use the words: "mission" and "missions." Let me explain. Quite conscious that a massive effort has been mounted to reinterpret mission to mean "everything God wants done" or even "everything Christians ought to do," I decline to use the terms that way. "Everything Christians should do," I hold, can much more simply and honestly be called "our Christian duty." I favor individual Christians and churches doing their Christian duty; but refuse to call it "mission." I reserve that term for propagating the Gospel and reconciling men to God in the Church of Jesus Christ. *That* is mission (singular) – the general concept. Missions (plural) are specific embodiments of mission. However, it is often convenient to use "missions" in a general inclusive sense. Consequently, according to context, I say both "Missions has a long history" and "Missions have entered every nation on earth."

When missions and mission are thus defined, it is clear that I use the words “church growth,” “missions,” and “mission” almost synonymously. Historically, “church growth” had to be used, precisely because the word “mission” was being extensively debased. Had I spoke of mission or missions, I would have been badly misunderstood. Either, I had to use “church growth,” or to define mission almost every time I used the word.

Of course, church growth is not nose-counting. It is as broad as classical mission. Almost everything that classical missions valued and did are parts of the Church Growth School of Thought. However, since we are living in the nineteen seventies not in the eighteen seventies, I lay before you ten distinctive emphases which church growth makes *today*.

## TEN PROMINENT EMPHASES IN THE CHURCH GROWTH SCHOOL OF THOUGHT

### First, The Church Growth School of Thought is Deeply Theological

Church growth is born in theology. It arises in a certain view of God and man, sin and salvation, brotherhood and justice, heaven and hell, revelation and inspiration. The tremendous labor involved in Christian mission, the selfless outpouring of prayer and life that others may enjoy the benefits of right relationships with God as revealed in His Word, would never be undertaken for human reasons. As one looks at the history of Christian mission he sees how closely the fortunes of the apostolate have waxed and waned with the rise and fall of spiritual vitality and biblical conviction in the sending congregations and denominations.

Only those who believe that God wants church growth, continue to send their sons and daughters abroad. Only an unshakeable conviction that God wants His lost children found produces or long maintains biblical mission. Of course, when endeavor becomes institutionalized, it can continue on for years on the momentum of the machine. The freight train coasts down the track for twenty miles after the boiler explodes. What we are seeing in some missionary societies today is momentum without theological steam. Long continued mission, however, demands a hot fire and a full head of steam.

A few years ago Winburn Thomas wrote an article for the International Review of Missions, entitled “Growth: Test of a Church’s Faithfulness.” Church growth men agree with that. In responsive

populations (note the condition), faithfulness to the God and Father of our Lord Jesus Christ results in church growth. It is unfaithful to come out of ripe harvest fields empty handed.

If you would understand the church growth position at all, you must see it cradled in theological concepts – doctrines – which have been common to all denominations from Baptist to Roman Catholic.

The vigorous response of the Church Growth School of Thought to the deviations from these doctrines, which have been built into the mode of mission being promoted by the World Council of Churches, need surprise no one. We are not against the Council. Five members of our faculty come from Churches affiliated with the World Council. We have no theological or ideological objection to centralization of power. But we believe that the Council, as concerns the world mission of the Church, is seriously in error, that the Commission on World Mission and Evangelism has been captured by a view of mission both wrong and disastrous.

Church growth thinking is poles apart from the theological rationale of mission, which the ecumenical movement has promulgated during the last fifteen years and which found such clear expression in the Uppsala document “Renewal in Mission.” The distress we voiced in the May 1968 issue of the *Church Growth Bulletin* which asked “Will Uppsala Betray the Two Billion?” rises out of the heart of the Church Growth School of Thought.

The theological basis of church growth is tremendously important. Since, however, the second paper today, read by Dean Glasser will devote itself entirely to the *Theology of Church Growth* I shall say no more as to this first emphasis.

## **Second, The Church Growth School of Thought Advocates Proportion in Mission**

It holds that men have multitudinous needs of body, mind, and soul to meet, which is thoroughly Christian. The Church is properly engaged in relief of suffering pushing back the dark pall of ignorance, and increasing productivity. But such activities must be carried out in proportion. They must never be substituted for finding the lost. Christians must never be guilty of turning from the Spirit to the flesh or of deceiving men by offering them transient betterment as eternal salvation.

In regard to the battle raging today between advocates of evangelism and social service, we say that finding the lost and bringing

them back to the Father's House is a chief and irreplaceable purpose of Christian mission. It is not the *only* purpose. It is not even *the* chief purpose. It is, however, *a chief and irreplaceable* purpose. Finding the lost is not simply "a chief purpose." That opens the door to very minor emphasis on what was a major emphasis in the New Testament Church. That allows men to slight our Lord's great commission. Bringing the lost home is *a chief and irreplaceable purpose*.

We plead with any who are so ardent about social justice that they define evangelism exclusively in terms of changing social structures to enable more this-worldly justice to obtain, saying, "Press ahead with social justice." Our ancestors were abolitionists and prohibitionists and we honor their memories. But lay at least equal stress on winning men to Christ and multiplying churches. Remember the two billion, shortly to be three billion, who are living and dying without any chance to become Disciples of Christ, without any opportunity to sit down to the communion table and partake of the Medicine of immortality. "How shall they hear without a preacher, and how shall they preach unless they be sent?" We also plead with any who may be so devoted to vertical reconciliation that they tolerate horrible injustices, which they have power to correct. "Press on with evangelism." But remember that the Bible straightly charges Christians to do good to all men, to love mercy, and to do justice. Let your light so shine before men that they may see your good works and glorify your Father. Inasmuch as you do it to one of these least, you do it to our Savior Himself.

### **Third, The Church Growth School of Thought Seeks to See the Actual Situation in Mission**

It advocates action in view of the true facts. It deplores the vast discrepancy between theory and practice. It seeks to bring performances into line with promise. For example, the positions set forth in Sections One and Two above are generally accepted by Christian missions and denominations and written into their constitutions. Practically however, both liberals and conservatives,

faced with many human needs,  
often limiting themselves to resistant populations,  
always bound by previous patterns of action,  
cumbered by institutionalism in advance of the Church,  
burdened with cultural overhang, which leads them to  
evangelize and serve in Western ways,  
committed to a non-biblical individualism,

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



not understanding multi-individual accession as a normal way men come to Christ, and deceived by their own promotional efforts (whatever our missions do is wonderful!),

*constantly under-emphasize and betray* the truths voiced in Section One and Two. Liberals and conservatives too frequently are content to carry on splendid mission work whether churches multiply or not. Bitter experience teaches them to entertain small expectations of church growth and they spend most of their budget, time, and men for other things.

Perhaps it is this realistic appreciation of the true situation, which sets Church Growth Thought apart so decisively. We are resolved not to kid ourselves. We do a great deal of promotion, but we never inhale. We spend much time digging out the truth concerning “the amount of Church” actually there teaching constantly that church growth is more than number of members, that it includes growth in grace and in organic complexity, we nevertheless insist that numbers of the redeemed are never “mere.” We deride the cheap scorn with which some churchmen always view church statistics and show it up for what it is – defensive thinking afraid to face its own defeats. We preach that most worthwhile human efforts draw heavily on exact quantitative analysis that the Church should do the same. The Church consists of countable men and women and there is nothing particularly spiritual or meritorious in not counting them.

To be sure, no one was ever saved by accurate membership counting, but then, no one was ever cured by a thermometer. Yet the physician always puts it in the patient’s mouth. Statistics do not cure, but they (like the thermometer) tell a great deal about the condition of the patient. They enable correct diagnosis. They are indispensable to responsible churchmanship. They help dispell the fog of good intentions, promotional inaccuracies, hoped for outcomes, vast generalizations, and general ignorance, which hide the real situation from ministers, missionaries, mission boards, and professors of mission. Since hard facts enable us to be better stewards of God’s grace, men with church growth eyes try to be vividly aware of actual situations.

Let me give you one illustration. Professor Wagner, digging into church growth in Bolivia, unearthed the fact that a two year program of Evangelism-in-Depth which held large numbers of Bible studies, multiplied preaching of the Word, dramatized the Christian cause, secured thousands of decisions for Christ, and drew Evangelicals together in a wonderful way, had (despite all this) made no significant difference to



church growth. In seven denominations, church growth continued through the Evangelism-in-Depth years at the same speed it manifested before and after. As a result of Wagner's work, Evangelism-in-Depth programs are up for revision toward making them more effective.

#### **Fourth, The Church Growth School of Thought Believes We Live in a Most Responsive World**

Searching for truth, no matter where it may lead us, we have been pressured by the weight of evidence into accepting the revolutionary idea that during these decades, the world is much more receptive to the Gospel than it has been in 1900 years. This idea is enhanced when mankind is viewed as a vast mosaic of ethnic, linguistic, and cultural units. Citizens of India, for example, are not just Indians. They are members of several thousand ethnic units called castes. They are further divided by languages and dialects, and by educational and economic levels. Urban units are very different from rural units.

In almost every land some pieces of the mosaic are receptive to the Gospel. People after people, tribe after tribe, caste after caste, is now winnable. Urban segment after urban segment can now be disciplined. After a professor in Hindustan Bible Institute, which enrolls 140 men training for the ministry, had studied at Fuller Seminary's School of Missions and after a Church Growth Seminar in Madras, the faculty of the Hindustan Bible Institute decided that it was feasible to plant 100 new congregations in Madras City in receptive units of that huge metropolis.

Again after Dr. E. C. Smith got his Master of Arts in Missiology at the Pasadena School and returned to Java, the Southern Baptist Mission there had an extraordinary spiritual revival, in the course of which it embarked on a deliberate policy of starting – to use its words – “thousands of house and hamlet churches” among the receptive Moslems and Chinese of East Java. The mission had started looking at East Java as a mosaic, some parts of which are receptive. It had discovered a degree of receptivity so large that only a goal such as the mission adopted would match the opportunity.

Three years ago, I often said that in Africa by the year 2000 there would be a hundred million Christians. Dr. David Barrett told me he thought my estimate far too conservative. I asked him to make one of his own and let me print it. He kindly proceeded to do the demographic calculation necessary and his estimate appeared in the May 1969 issue of the Church Growth Bulletin. He judged that by 2000 A.D. there would

be 357 million Christians in Africa! Later, the *International Review of Missions* picked up the story and then *Time* and other newspapers broadcast it, and it has now (1972) become part of much Christian thinking.

Church Growth men keep pointing out that we live in a responsive world. This fourth characteristic of the Church Growth School of Thought is serving as a useful corrective to the deep depression which so discouraged missions following World War II and the liquidation of European empires.

### **Fifth, Despite this Widespread Receptivity, Enough Discipling is not Happening**

This is partly because mission suffers from a paucity of knowledge about finding lost men and building them into the Church. For example, many missionaries and ministers are propagating the Gospel solely along the individualistic lines, which in the West have been so successful in building Gathered Churches out of Culture Churches or State Churches. Ministers and missionaries simply do not know the people movement – the mode of discipling so often used by God to bring strong and enduring Churches into being.

Paucity of knowledge concerning people movements, receptive populations, arrested Christian movements, the effects of revivals, the real outcome of the school approach in Africa, and a hundred other aspects of mission keeps the church-mission organism working in the dark, going it blind concerning its God-given task. All kinds of theories as to the desirability of methods (such as dialogue with non-Christian religions, industrial evangelism, and accommodation to culture) are propounded without adequate knowledge as to the effect these have on bringing *ta ethne* to faith and obedience.

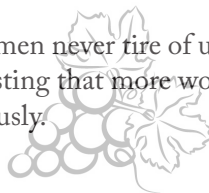
Enough discipling is not happening – this is typical church growth thinking. Traditional missions take offence at the word “enough” and like to consider lack of discipling as inevitable in view of the hardness of the world or the lack of funds. Church growth men recognize, of course, that some fields are so resistant that no Church grows; but they also recognize that often appeal to the difficulty of the field simply masks the fact that the Church concerned is not seeking lost sheep or is resolutely looking for them in ravines where they are not grazing. In Chile, for example, all the old-line missions are getting very little growth in a country where several hundred thousand have become Evangelical Christians in Pentecostal Churches.

Granting quite that God is sovereign and men can neither make the Church grow nor convert anyone, the Church Growth School of Thought continually asks, “how can we be better stewards of the grace of God?” It continually turns up cases where lack of growth is clearly the result of preventable human factors. For example, several cases have come to light recently where a whole population became suddenly responsive; but because the old line Churches were accustomed to working in highly resistant populations and did not change their ways of working, the population became Christian in new line Churches. And it did this while the old line Churches were bitterly criticizing “sectarian competition.” They might better have asked themselves whether, seeing their dullness of heart, God had not sent in other laborers to reap the ripened grain.

Church growth thinking insists that our goals for the next thirty years must not be set in view of the long slow exploratory periods in Christian mission. Defeats of the past are not to be our guide in estimating the future. In view of the tremendous growth of the new religions of Japan and other lands, we must give up the concept, canonized in many quarters that the great ethnic religions of the world will continue to reject the Gospel.

An interesting thing is happening in South India. The dominant party (the DMK, the Dravidians) is aggressively atheistic. It makes fun of idols. It ridicules Hinduism. It taunts the Brahmans. It has turned great numbers of Dravidians into atheists. Dr. V. B. Subbamma, the Lutheran, when doing her thesis with me two years ago, repeatedly said, “Indians are becoming Christian not from Hinduism but from atheism. Christians will make a great mistake if they fail to speak convincingly to the vacuum, which the atheistic movement is creating. True, some hard-core atheists are violently against Christianity also; but tens of thousands of others have lost their faith in the monkey-tailed, elephant-headed, big-bellied gods of Hinduism and are religiously hungry. Christians must feed them.” Yet in these very years some misguided missiologists limit the task in India to quiet Christian presence or patient dialogue with a Hinduism, which will not listen to the Gospel.

Church growth men never tire of urging that *enough church growth is not going on* and suggesting that more would if God’s special messengers would work at it assiduously.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Sixth, Emphasis on Research on Church Growth

Convinced that hundreds of millions who have yet to believe are diverted from knowing Christ through a paucity of knowledge concerning discipling, the Church Growth School of Thought lays great emphasis on scientific research to ascertain the factors which affect reconciling men to God in the Church of Jesus Christ. We believe that tremendous discoveries await us there. Where have denominations grown? Where have congregations multiplied? Where have they *not* grown? How much – or how little – have they grown? Above all, why have they grown? This last question may be asked in an exact way by saying, “Why has each segment of the Church grown?” We must know accurately the growth patterns characteristic of thousands of pieces of the mosaic.

## Seventh, Publishing Church Growth Studies

Church growth men believe that the hard facts about church growth once discovered should be published, taught to ministers and missionaries, read by serious minded Christians, and used in all evangelistic labors whether in the local churches or in nations.

We encourage those who write master’s theses and doctor’s dissertations to publish them. We believe that, far from withholding publication until a highly polished research has been done, it is desirable to publish research in progress. We live in the midst of an explosion of information. Mission must discover more and more about its field and disseminate what it discovers. We hope our convictions on these matters will commend themselves to fellow professors of missions, mission executives and leaders of younger Churches and older Churches. A firm foundation of facts needs to be placed under the missionary enterprise. To do it, large-scale cooperation among the Christians of many lands and many cultures is urgently required.

I have spoken very briefly about the sixth and seventh emphases of the Church Growth School of Thought because Professor Wagner is going to devote his entire paper to this most important topic. Enough can scarcely be said on it.

## Eighth, Using the Sciences to Further Discipling

The Church Growth School of Thought lays great emphasis on using the social sciences – anthropology, sociology, and psychology – *to aid Churches and missions in bringing the nations to faith and obedience.* It

is not merely that we use the social sciences. Every state university and almost every college does that. We use them to *further discipling*. The state universities often use them to further the spread of a religion of relativism. The sciences themselves, of course, are neutral. They can be used to almost any end. They can be used to prove man is the sum and substance of all things, or that he is merely a highly developed animal, or to help build the Church of Jesus Christ.

Missionary education has used anthropology for many years. When I was a student in the College of Missions in 1922-23 we studied Fraser's *Golden Bough*, Crawford's *Thinking Black, Tribes and Castes of Central Provinces*, and other similar books. Ethnological studies were undertaken to help missionary candidates know the peoples to whom they went and thus to aid discipling. After World War II, however, anthropology was taught in missionary training schools very largely for the purpose of breaking down the missionary's ethnocentricity, of destroying his race pride, of making him able to see values in other cultures. Church growth men, while not denigrating this use of anthropology, emphasize that the more we know about cultures and social structures, the better we can communicate Christ, establish churches in harmony with their surroundings, and train leaders who conform to indigenous leadership patterns. Urban sociology is emphasized because the Church will disciple urban populations faster and better if it knows how these are put together, what makes them function, how they are going to develop in this decades ahead, and what characteristics urban congregations and denominations are likely to exhibit.

At Fuller's School of Missions and Institute of Church Growth, three of the teachers have professional training in anthropology and the rest have first hand knowledge of other cultures through working amongst them. Dr. Alan Tippett spent twenty years in Fiji, living very close to the Methodist congregations, which arose out of more than twenty people movements to Christ. He has an enviable understanding of tribal configurations and animistic religion. Since for these twenty years he was also a missionary and latterly the principal of the seminary, he has been able to combine anthropological erudition with missionary passion. Dr. Charles Kraft approached anthropology through linguistics. His missionary experience left him with a vivid sense of the need of many missionaries to identify with and understand the peoples whom they served. He is our Africa man and another mainstay in the harnessing of anthropological and linguistic lore to the discipling of earth's tribes and peoples.

Most of our theses to date have explored at length the anthropological nature of the people being claimed for Christ. Thus their researches provide ethnological insight for other workers in these fields. The extensive bibliographies, which form part of each research, list the books and articles available on each population concerned.

### **Ninth, The Church Growth School of Thought Emphasizes Classical Evangelism**

We believe every form of it should be greatly increased. Personal evangelism, good deed evangelism, newspaper evangelism, radio evangelism, evangelism in depth, and saturation evangelism – all are good. Circumstances dictate, which form, should be used.

Evangelism is, of course, by word and deed. If the *intent* is to proclaim Christ and encourage men to become His disciples, then almost any activity of voice, pen, hands or feet is evangelism.

Its effectiveness is to be measured by the degree to which it does in fact communicate the faith. In judging whether evangelism is effective or not, the *field* must be considered. Some fields are ripe; others have yet to be bought. Evangelistic methods will be different in each.

Church growth thinking holds that when God sends men into ripe fields, he wants sheaves brought to His barn. If evangelism is not delivering them, something is the matter. Looked at from God's side, it is not faithful enough. Looked at from man's, it is not effective enough.

For example, if thousands of decisions for Christ are obtained, but church membership remains the same, we recommend careful attention to folding and feeding the newly found sheep. If thousands become secret disciples and gradually disappear, it may be because to them existent congregations are too, distant, too culturally uncomfortable, or linguistically confusing. If this is the case, we recommend, not that secret discipleship be lauded as correct, but that congregations be formed within the natural homogeneous units from which the secret disciples come.

The School of Missions at Fuller Seminary is pleased to have on its faculty Dr. J. Edwin Orr, the world's chief authority on revivals, and an active evangelist himself. To be credible, a School of *Mission* must teach evangelism and revival. If a school claims to prepare men to propagate the Gospel, it must not shy away from proclaiming Christ and baptizing believers.



## Tenth, Revamping Theological Education

The final emphasis to which I call attention is that theological education in the lands of the younger Churches should be revamped so that Bible Schools and seminaries graduate men experienced in multiplying churches. Younger Churches cannot afford the static patterns of theological education used in the West when the Church exists in disciplined populations.

Yorke Allen a few years ago surveyed the whole world and published his findings under the title *A Seminary Survey*. It showed literally hundreds of schools training leaders of Third World denominations. These institutions absorb large numbers of missionaries. Often these go out straight from seminary and begin teaching immediately. They know nothing of communicating the Gospel in that particular piece of the mosaic. They take no part in church planting evangelism. Yet they teach the oncoming ministers of the Church. Church growth theory, appalled at this, maintains that a seminary is not a place where men learn subjects. It is a place where men learn how to nurture and multiply churches.

Some years ago Clark Scanlon, while studying in the Southwestern Baptist Theological Seminary, wrote a thesis, which took my eye. I encouraged him to publish it under the title *Church Growth Through Theological Education*. It has been widely read. Scanlon maintains that theological professors should themselves be competent church planters as well as historians, exegetes, theologians, or what not. Seminaries should engage their students and faculties in multiplying churches. Theological education should be revamped so that passing through a seminary turns out men accustomed *so* to present the Good News that churches do eventuate and proliferate.

This tenth emphasis underlies theological education by extension, which has played such a prominent part in missions during the past few years. When Dr. Winter first proposed extension he had been greatly influenced by the Pentecostal churches and their leadership training. He noted that while the Pentecostals produced church leaders who identified with their members and operated in a natural indigenous manner, Pentecostals gave pastors their inadequate biblical instruction. Winter said, "Theological education by extension will train the real leaders of the churches, the laymen who now carry on the work, and will give them systematic theological training. Thus it will turn them out even better church planters than the Pentecostal laymen-preachers."



Theological education by extension has other values, but all around the world where it is being used, the church growth emphasis is an essential part of its structure.

## CONCLUSION

I hope that something of the length and breadth of the Church Growth School of Thought is becoming apparent. I am confident that as my colleagues speak you will see more of its concepts and programs.

As we work forward to fuller understanding, we should avoid a small concept of the movement. Please do not identify church growth thinking with *The Bridges of God*. That book launched the movement and is still influential. But it dealt with only one aspect of church growth. The whole concept has been widened and enriched since 1955. When one speaks of church growth today, he is talking about a way of looking at missions to which a multitude of practioners and theorists have made contributions.

A final word. We stand at the beginning of church growth thinking. The biblical base will not change much; but we are only beginning to see the many ways in which discipling and perfecting are carried on. I invite all of you, my colleagues in the teaching of missions, to contribute to church growth from where you stand. You have to start from your own theological mission organizations, and ecclesiologies, and work forward in your own way bringing your *ethne*, your peoples to the obedience of the faith. To the degree that you do this, you will be engaged in church growth. We need you. In fact, we all need each other.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# Church Growth Theology

---

*Arthur F. Glasser*  
*Fuller Theological Seminary*

## INTRODUCTION

The purpose of this paper is to present those elements of Evangelical Theology that are foundational to the Church Growth perspective. No attempt shall be made to incorporate the whole range of Evangelical doctrinal formulation under the rubric of Church Growth Theology. This paper shall only discuss those elements that conceivably are of special interest to missiologists.

## THE HERMENEUTICAL PROBLEM

Church Growth Theology is based on the fundamental principle that Scripture alone is the only infallible rule of faith and practice. The biblical record and biblical interpretation of redemptive history is alone normative for mankind.<sup>1</sup> There is no other Word of God. Inspired prophets interpreted to Old Testament Israel God's covenant with Abraham and his seed, and spoke in various ways of the fact that all nations would be blessed through him. Inspired apostles interpreted to the New Testament Church the death, burial, and resurrection of Jesus Christ, whereby He became Himself the blessing of the Abrahamic covenant – good news for all mankind. The acts and words of God in both testaments are foundational.

---

1 We are not unmindful of the flaw in regarding the simplistic formula: “revelation through history” as the only hermeneutical guidelines of the Old Testament (James Barr in *Interpretation*, 17, 1963, pp. 193-205). God's verbal communication in and through historic events as well as in the Wisdom Literature (unrelated to events) make His revelation in the Old Testament a complex process.

Had they not occurred there would have been not Scripture, no normative interpretation, and no Church Growth Theology.

So then, we do not salute the Bible as a general source of religious information. Rather, we are deeply committed to the reality of its plenary inspiration. The Bible, and the Bible *alone* is the Word of God written. We make this bold affirmation because we have confronted Jesus Christ, the living Word, in our hearts. Carnell succinctly summarized our conviction when he states:

The Bible is the Word of God ‘out there,’ whether or not anyone is confronted by it; but it does not address the heart as the Word of God until Christ is met in personal fellowship (Carnell 1959:33, 34).

In holding this position we are firmly persuaded that we adhere to the traditional orthodox view of Scripture. This means that we must add that if any man would confront the Living Word, Jesus Christ, he must expect the locus of confrontation to be Scripture, and Scripture alone. We bow to the scandal of the canon. We are not among those who would extend that locus to include extra-biblical material, no matter how logical, persuasive or popular it might be. When M. M. Thomas confidently argues “that the religious fellowship within the Church and human fellowship in secular society are both created by the Gospel and are within the reality of Christ and the history of salvation in the world,” he is following a hermeneutic that undercuts the unique authority of Scripture (Thomas, 1971, 38).

When we speak of the Gospel of God – His good news for mankind – we are speaking of the Word of God from Genesis to Revelation. We have liberty neither to add to this corpus nor to subtract from it (Rev. 22:18-19). It represents the whole counsel of God. We affirm with Jesus Christ that Scripture cannot be broken (John 10:35). It constitutes the law of God and is to be received as such by all who submit to His Lordship. We appeal to Christ and His apostles for authentication of the indefectible authority of the Old Testament. We likewise appeal to the apostles for authentication of the indefectible authority of the New Testament. What they wrote the early Church received, and we do likewise today.

Church Growth Theology has a somewhat modified Reformed hermeneutic. We recognize that Scripture was written over fifteen centuries by at least thirty authors from all ranks and classes of society. Its unfolding of the divine disclosure moves through several distinct cultures. But we do not follow Luther’s hermeneutic that makes Jesus Christ the *Rule of Faith*.

“In plain words or involved words ... Scripture contains nothing but Christ and described the Old Testament in the following fashion:

Here shalt thou find the swaddling clothes and the manger in which Christ lies. Poor and of little value are the swaddling clothes, but dear is Christ, the treasure that lies in them (Farrar 1961:333).

We take strong exception to this since such a hermeneutic can lead one to adopt a subjective preference for some passages and reject others. Thus, the truth of God can be distorted and truncated at will. We believe that all parts of the Bible are equally inspired. Each part should be permitted to make its contribution to one's understanding of the mission of the people of God in our day.

To set forth the perspicuity of Scripture in which clear passages control the meaning of the more difficult ones, is wholly arbitrary. It makes it possible for the Bible, instead of being the rule of faith to which the Church conforms, to become a nose of wax which can be made to say whatever the Church, comprised as it is by men who have not yet become perfect, want it to say so that they can use the Bible to justify what they wish to go on doing (Fuller 1969: IX-19).

So then, we are loathe to hurry from the Old Testament to the New Testament, contending that latter “interprets” the former. We do not skim the Gospels and settle down in the Epistles, contending that they “interpret” them. Church Growth Theology states that each part of Scripture must be given opportunity to say its piece, to fit into the other parts so that the unity and coherency of the divine revelation is made apparent. In this, we follow Calvin far more than Luther. Church Growth Theology takes the Old Testament as seriously as it takes the New Testament.

## THE OLD TESTAMENT

Many insights have been drawn from the Old Testament, which bear on Church Growth Theology. The following have been selected for their importance to our theology and their relevance to the current debate on *Humanization and Mission*.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Creation

The Gospel offers sinful man the possibility of his becoming a “new creation through the sovereign activity of the Spirit in his heart.” This Good News’ can only be understood aright if it is related to God as the Creator of the universe, to man as His creature and to human history, which His creative activity has launched. God is supreme and unique. No people are either superior in origin and essence or exempt from His jurisdiction. Indeed, all men are accountable to Him alone and, the worship of all other gods is totally abhorrent to Him. This dogma is central to apostolic preaching, and therefore, central to Gospel proclamation today. It also strikes at the roots of racism and nationalism, the curse of the 20th century – the sins Christians never confess. Its missiological implications are enormous.

## Cultural Imperative

We cannot fully understand either the temporal or eternal implications of the Evangelistic Mandate Christ gave His Church, without the perspective of the Cultural Mandate that God pressed upon the human race prior to the Fall. God is concerned with man’s social existence in this world: marriage (procreating), work (sowing, tilling and guarding), and government (ruling). When He called Adam to vice-regency over this world, this marked the beginning of a stream of obligation embracing family and community, law and order, culture and civilization that widens and deepens as it courses through Scripture. God holds man fully responsible for this world. His concern is always for the common man, the “stranger within the gates,” the widow and the orphan. The Bible devotes far more attention to the need for social justice and deliverance from tyranny than it does the warning against the destructive dimensions of anarchy. Indeed, the “routine of participation in human civilization is the very arena of obedience to God” (Walhout 1963:520). This mandate, presupposing as it does the unity of the human race, represents the determination of God that all men participate in service on behalf of His world. It has never been abrogated. Its concerns range from nation building to peacemaking, from the struggle to preserve ecological balance in nature to the removal of those structures in society that dehumanize man.

## The Fall

In order to appreciate the tenacity with which the Church Growth movement defends mission as biblically defined; one must enter into the

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Mystery and good news of the Cross. This necessitates that he face the awful reality of human sin. Sin alienates, defiles, distorts, and destroys. When man willfully broke fellowship with God and selfishly chose a separate existence he deliberately rejected the cultural task (“under God and for His glory”) and abdicated responsibility for this world. From henceforth the inclination of his heart was toward disintegration and chaos. Corruption and disruption characterize his relation with God, with woman, with brother and with environment. The judgment that followed the Fall proclaimed God’s sovereignty. Because of man’s defiance of God, we should not expect a holy, loving God to superintend history for man’s contentment, but rather to redeem man and restore the order He originally intended, this is what Scripture clearly reveals. Nothing is more in conflict with Scripture than the man-centeredness that ignores God and His will and makes the humanization of fallen society the goal of mission. Church Growth Theology stands resolutely against the myth of human innocence and the heresy that man’s personal conversion to God need not be the central concern of mission today.

## The Gospel

The New Testament is abundantly clear on the point that believing Jews in the Old Testament dispensation enjoyed forgiveness and salvation through the redemptive work of God in Christ (Romans 3:25; 4:7,8; Hebrews 9:15; etc.). Indeed, Church Growth Theology believes that without the Old Testament perspectives the message of the Cross is largely incomprehensible. The Decalogue and the Sinaitic covenant proclaims the holiness of God and the sinfulness of sin. Supplemented by the Levitical instruction on worship, vicarious sacrifice, blood atonement, and the Aaronic priesthood, they enable one to sense the awful necessity for the Cross. We agree with Brunner who said that apart from the Old Testament “the love of God in Christ can only be mystically, sentimentally or esthetically grasped” (quoted by Wright 1961:27). The more we seek to follow the apostolic norm of living “according to Scripture” (1 Cor. 4:6), the more conscious we become of the lostness of man and his need for self-abandonment to God’s mercy and the more distressed we become with those who dismiss the concern for personal salvation as Pietism and selfishness.

## Israel and Election

If fallen man is to be delivered from his fallenness and restored to fellowship with God as well as to right relationships with other men

and his environment, the impulse must come from God. The instinctive bent of man is to refuse rather than seek reconciliation. Early in human history, then, God began to reach out for man. His election of Abraham, His covenant of redemption with him. His formation at Sinai of a new community out of Abraham's descendants to be a spectacle unto salvation among the nations – these divine acts are of the very essence of God's redemptive purpose in history. By them He set Israel apart from the nations. She was to represent His kingship and His first fruits in the world. She was to be a servant people to reveal His glory and thereby draw the nations into His Kingdom.

Church Growth Theology believes that the Church's mission to disciple the nations must be related to this Old Testament ideal of a religious nation – not an ethnic people – open to receive all those from without that desire to join her in the worship of the true God (Exodus 12:47-49, I Kings 8:41-43, etc.). The divine intent in election was to confer responsibility as well as privilege. Israel was called to be God's example. His prophet and His priest among the nations. But she abused her election and chose the way of particularism, withdrawal, and preoccupation with her own survival. 'Judaism became exclusive instead of aggressive, a little garden walled around instead of a great missionary force' (Rowley).

In like manner, the Church today can turn inward, become preoccupied with its own corporateness and inner life and neglect to disciple the nations. When ecclesiastical preoccupation transcends the Christological concern for outreach the Church is in mortal danger. The Church Growth Movement cannot but stand against this retreat from mission. Its tension with the World Council of Churches does not arise from any blanket condemnation of all that the WCC is seeking to do. Indeed, many conciliar activities are worthy of commendation. But one of its friends has observed:

The whole enterprise has gradually become a gigantic system of interchurch aid with little evangelistic outreach in many places, and it is bogged down in the maintenance of denominational machinery and institutions (Beaver 1968:82).

This judgment may sound severe. One can argue that it tends to overlook the theological implications of the fusion at New Delhi of the International Missionary Council with the World Council of Churches, and the deliberate effort in conciliar circles to make mission an essential and final criterion of the ecumenical church (Mackay 1964:32ff). And yet,



in the years since New Delhi (1961), Christian mission has been redefined in such a way that it has become something in which recognizable missionaries and a Gospel that negates other religions as essentially false or fatally inadequate are considered to be things of the past” (Kromminga 1970:33f). On the basis of compelling theological reasons, the Church Growth Movement has found no alternative but to participate in the current debate for the integrity of the mission of the people of God.

## **The Exodus and Restoration**

Two historic events in the Old Testament dramatized God’s redemptive concern for His people. In turn, they are used as analogies to pictorialize the saving work of Christ. The Exodus from Egypt and the Restoration from Babylon reveal the desire of God for the political and social emancipation of His people. By them He intimated that a more cosmic deliverance of mankind was coming (Isaiah 49:1-7; 53:1-12; John 12:33; etc.). Moses and Cyrus were His instruments to deliver the people of God from human tyranny and oppression by spectacular power and royal decree. In like manner, through the sacrificial labor and redemptive death of His Servant, the Christ, He would save His people from a greater captivity and a more bitter bondage the captivity of the prince of darkness and the bondage of sin and death.

The Church Growth Movement finds no biblical warrant for the current, truncated concept of salvation, which makes political and social emancipation the ultimate objectives of mission. Shadows should never be confused with substance. Indeed, to represent theologies of revolution as the “relevant” Christian Gospel for our day is to distort the will of God for men. On occasion, the Church Growth Movement has been accused of retreating from the world because of its refusal to follow the theologians of violence and man the barricades with them. We glory in our intransigence. Actually, we are very much in the world, but we refuse to transform mission into that which helps hatred and evil to proliferate. Mission, biblically understood, means suffering with those who suffer and seeking out with them the one way of salvation – bearing witness before God and man to the consequences of injustice and sin, and proclaiming the redeeming love of God, displayed through Jesus Christ crucified and risen (Ellul 1969:175). Mission, in the biblical sense, is to beseech men on His behalf to be reconciled to God (II Cor. 5:20).

Concluding this section, we would affirm our awareness of the exclusivism of the Old Testament, its revelation of the “otherness” of God – His jealousy and wrath as well as His loving kindness, and its demand

that all men submit to Him in repentance and faith. He alone is God. Before Him all other gods are idols. Because of this exclusivism we are prepared to take seriously all that Jesus and the apostles taught when they upheld its authority and used it to buttress their precise definition of the mission of the Church.

## THE NEW TESTAMENT

Christianity suddenly erupted in the world of the first century (c. 30 A.D.) as the proclamation of a band of Jewish men that a series of recent events concerning Jesus of Nazareth were the final decisive acts of God in history, whereby He was able to forgive men their sins and call them to vital relationship and fellowship with Himself.

### Two Mandates, Not One

Jesus gave as proof of Messiahship in His involvement in social service and His preaching of the Good News of the Kingdom (Luke 4:16-22; 7:18-23). He healed the sick, fed the hungry, delivered those who were possessed and forgave the sins of the penitent. He also taught the teachable. His humble status, carpentry shop, lifestyle, and Gospel proclaimed that all men are sacred to God. Indeed, His life and ministry demonstrated and proclaimed man's continuing obligation to carry out the cultural mandate.

The Palestine of Jesus' day was occupied by the Romans. They tampered with Jewish customs, offended Jewish pride, and oppressed the citizenry. Many felt their only hope lay in terrorism and armed insurrection (The *Zealots*). Some withdrew to the wilderness to wait for the end (The *Essenes*). Others played the power game with the Romans (The *Herodians* and *Sadduces*). And there were the proud, cold, orthodox, sitting on their hands (The *Pharisees*). Most were looking for a nationalistic Messiah to deliver them by force. But Jesus rejected all the options they represented. His alternative to revolutionary violence was *The Way of Self-Giving Love*, which He detailed in the Sermon on the Mount. True, on occasion He acted in the pattern of contemporary protest (John 2:13-15; 7:37-53; 12:10-19). By His Cross, however, He repudiated forever the use of the sword to further the purpose of God (John 18:36; James 1:20). He practiced the non-resistance he taught (Matt. 5:39). And His way is ethically normative for His people (1 John 2:6; Phil. 1:29; 2:5f). Christians are to be as revolutionary as He was revolutionary in meeting human need, in dealing with those who offend, in grappling with the abuses arising

from racial and class prejudice, in rendering to Caesar the things which are Caesar's, and in challenging all forms of injustice. Christians are to serve as He served. Christians are to be "The Salt of the Earth."

However, in all their constructive social criticism, contributions to change, and positive help to mankind, Christians dare not forget that nothing whatever can replace the redemptive Gospel – the good news that guilty men in their confusion and selfishness, alienation and guilt, can be made new through Jesus Christ. Christians are to be "The Light of the World." To this we now turn.

## The Kingdom of God

At the heart of Jesus' preaching was the announcement that the final, redeeming act of God was about to take place and that He had come to perform it. "The time is fulfilled, and the reign of God has drawn nigh," (Mark 1:15). In the Old Testament this Kingdom was the great future hope of the people of God. With the coming of Jesus, however, it was a power already at work in the present, "exercising its force," (Matt. 11:22), "coming upon" men (Matt. 12:23; Luke 11:20), and "in their midst" (Luke 17:20). It was not political, but redemptive; not national, but universal. It would come to eschatological consummation in the Last Day with the end of the redemptive purpose of God.

On one point, Jesus was particularly innovative and decisive. He called His hearers to repentance, to the renunciation of all other loyalties, to the unconditional acceptance of the will of God for their lives *and* to the task of recruiting others. This is the startling distinctive call of the new covenant. No longer are the people of God to be turned inward like Israel – a worshipping and welcoming community in the midst of the nations. They are to go out to where men were and tell them the "Good News of the Kingdom, a present reality in their midst. While they would receive future rewards for this partnership in mission, in this world they would only know personal deprivation – "blood, sweat, and tears." They were not to be preoccupied with the limited objective of their national or cultural survival. In the words of Isaiah they were not "to restore the preserved of Israel. Rather their calling was to be "a light to the nations that (His) salvation may reach to the end of the earth" (Isaiah 49:6).

All this is of profound significance to Church Growth Theology. We cannot get away from the close identification of this dominant theme of Jesus' ministry with the Great Commission, which He gave His Church after the resurrection. Indeed, Luke summarized His post-resurrection

ministry under this rubric, “the Kingdom of God” (Acts 1:3). The task of calling men to the Kingdom is the supreme task of the Church – not to reform society, but to do far more, to summon men to the rule of God and its righteousness. “The Church is called to take up the destiny of the true Israel, Servant Israel, and become the missionary people of the Kingdom of God,” (Bright 1953:233).

Church Growth Theology finds in the New Testament no brace talk of winning the world for Christ in order thereby to usher in His Kingdom. Rather, the mandate is to preach, witness, and persuade men to become Christ’s disciples. Those who respond experience what He called the new birth and enter His Kingdom (John 3:5). As children of the Kingdom they constitute His Church. But they are not the Kingdom, nor can they produce it. Rather, they enter into mission and persuade others to believe. As they labor they pray: “Thy Kingdom Come!” In the cosmic moral struggle of our day there is no neutrality. One has either come under the rule of the King or he has not. And the task of the Church is to see that the opportunity to believe and obey is extended to all men.

Church Growth Theology makes much of the Kingdom of God. Within this parameter it stresses the following:

### **A. The Importance of the Individual**

The New Testament neither criticizes nor relativizes the concern for the existence and future of the individual. Indeed, it legitimizes it! “What good can it do a man to gain the whole world at the price of his own soul” (Mark 8:36 Phillips). Those who challenge our emphasis on individual salvation in preference to the community have an insuperable exegetical problem on their hands. Of course, within the personal perspective the Kingdom does point to a universal goal. As Berkouwer well states:

To oppose the “personal” or “individual” to the “universal” or “cosmic” is to create a false dichotomy. The universal encapsulates the personal, and during the time when the Lord has not yet returned, attention must also be focused on the life and death of the individual (1972:62).

### **B. The Kingdom and Mission**

There is an essential and indissoluble connection between the eschatological expectation of the Kingdom and the call to mission today

(Matt. 24:14, Mark 10:13. etc.). “The Church that fails to understand its mandate in this area inevitably becomes tangled in its own outlook on the meaning of the present dispensation” (Berkouwer 1972:133). Forsyth clearly saw this:

The Gospel is our business. The Kingdom is the Lord's. We thought we were charged with both, and it is more than we can bear. It is the Gospel that is put into our hands. ‘Go, preach it to every creature.’ Ours is the Gospel, the Spirit, the Church, but His is the Kingdom, the power, and glory forever (quoted by Webster 1955:179).

It is God's intent that the worldwide missionary obedience of His Church shall dominate the last days and become the focal point of all the signs of Christ's Return. The Church Growth Movement eschews all scanning of the times for signs of the coming End that exclude active participation in mission. This Gospel of the Kingdom will be preached throughout the whole world, as a testimony to all nations, and then the End will come” (Matt. 24-14). Only this sign really matters, not the new State of Israel, the rise of totalitarianism or apostasy in the Church. Church Growth men cannot grow complacent while there are still two billion in this generation who have yet to hear of God's love in Jesus Christ.

### **C. The Universality of Outreach**

Much can be said about God's concern for all mankind, revealed in the Old Testament. In Jesus' day this concern was absent from the Jewish community. Indeed, the particularism of the Jews of Jerusalem and Judea in the time of Jesus was an unmitigated tragedy. He sought to correct this distortion by reaffirming the universal. He desired to be supreme in all the earth and to rule over all its kingdoms. We infer this from His disclosure of the Devil's assault on his inner heart in the account of the Temptation. As Hugh Martin puts it:

The whole basis of his teaching was implicitly universal. His message about the nature of God's kingdom and the conditions of entrance contains nothing that makes it characteristically Jewish. The Beatitudes say nothing about racial qualifications, and the Lord's Prayer voices the needs of humanity. The love of God and the love of man were to Him the sum of the commandments. The assertion of the Fatherhood of God and of the infinite value of every human soul demands international

brotherhood as their essential outcome. Religion to Him is primarily a relation between Father and child. What He emphasizes as foundational depends on no national considerations. ‘Whosoever’ is His characteristic gospel word (Martin 1946:41).

Church Growth Theology is committed to the Gospel of God’s Kingdom. It is ‘broader than the measure of man’s mind.’ Indeed, the love of God that it reveals cannot but be universal. The gift of His Son is too great for anything less than all mankind.

## The Church

The first reference to the Church in the New Testament discloses Christ’s determination to build it and His assurance that “the power of death shall not prevail against it” (Matt. 16:18). This affirmation reminds us that the Church is of God and of men. Its nature is mysterious for it reflects the interplay of God’s activity with man’s activity in the ongoing of its communal life and mission (Minear). God is always present, but the Church’s human weakness is always apparent. It is Christ’s Body and His army, standing between Him and the devil. It has a glory even while it lives and serves on the edge of the abyss. Obviously, space forbids any detailed treatment of so vast a subject. We can only indicate a few elements that are of particular significance to Church Growth Theology.

### A. Its Mission is of God ... “I will build My Church ...”

Church Growth is no human enterprise. Indeed, the redemption of the world is so uniquely the concern of God that when Jesus issued the Great Commission He repeatedly promised His abiding presence through the coming of the Spirit that His people might be co-laborers with Him (Acts 1:4,5; etc.). Church Growth writers have never presumed that the Church can be built and extended by skilled technicians, trained in the art of communication and ecclesiastical extension. In a memorable chapter entitled “Authentic Spiritual Fire,” Dr. McGavran wrote:

The growth of the Church is always brought about by the action of the Holy Spirit. As in the New Testament Church, so today, the Holy Spirit leads, convicts of sin, converts, builds up, selects missionaries and thrusts them out to ripened fields. The concern of Christians today must be to understand the workings of the Holy Spirit and to be open to His leading. We talk of factors producing



readiness to accept the Savior – but who produces the factors? It is largely the Holy Spirit of God. We but describe the way in which He acts. He up builds the Church, extends, and nurtures it. Men are the channel through which He works (McGavran 1959:55).

### **B. Its Mission Demands Growth ... “I will build My Church ...”**

Church Growth terminology includes differentiations between the growth of a single congregation (*expansion growth, membership growth, or numerical growth*), the growth of a number of congregations (*multiplying growth*), and the special kind of growth that takes place when Christians of one culture help to establish congregations in another culture (*bridging growth*). These varieties of growth are invariably accompanied with organizational development within the congregation and between related congregations (*organic growth*). Finally, the spiritual development of Christians involves the special category of *perfection growth*. Whereas Scripture is not explicit on the manner in which converts are to be incorporated into congregational life, it is strong in its emphasis on the importance of conversion growth (Matt. 18:3; Acts 3:25,26; 17:31; etc.).

The final reference to the Spirit and the Church in the New Testament finds them unitedly beseeching men to be converted to Christ, the Fountain of Life (Rev. 22:17).

### **C. Its Mission Necessitates Communication ... “I will build My Church ...”**

God is essential to the growth of the Church. So are people. God works in and through His people to bring others to His allegiance. On the human side no task is so difficult. Luzbetak reminds us that the Church has only one means at her disposal to bring about religious change (*conversion growth*). The means is communication. To be effective in communicating the Gospel, Christians must transmit it “on the proper wave-length – the sociocultural context of the receiving society” (Luzbetak 1963:16). This is consonant with the apostolic practice of being “all things to all men...for the sake of the Gospel” (1 Cor. 9:19-23). Only thereby will the Gospel have the best chance of remaining substantially unaltered and of being properly understood. This means effective persuasion, something utterly impossible without the use of “culturally meaningful premises, values and motives” (p. 17). Inasmuch as we are deeply persuaded that cultural relevancy is an indispensable in Gospel proclamation, the Church Growth



Movement is eager to harness the social sciences to the missionary task. If Moses in the wilderness felt it advisable to hire Hobab to “serve as eyes” for the Israelites to supplement the presence of God’s guiding pillar of Cloud and Fire, missionaries today should not be reluctant to learn from cultural anthropologists all tested and scientific approaches to communicating to man in his socio-cultural context (Numbers 10:26-36).

### **D. Its Mission Involves Conflict ... “the powers ... shall not prevail ...”**

When the missionary objective is defined as *conversion growth*, spiritual conflict is inevitable. Nothing less is involved than the divine activity that delivers men from the kingdom of darkness and transfers them into His Kingdom (Col. 1:13). The god-of-this-world is not indifferent to efforts designed to rob him of those over whom he exercises such carried and subtle control (1 John 5:19).<sup>2</sup> Power encounter is inevitable. There is “no way out in this war, no compromise, no friendly agreement to engage in dialogue, no mere Christian presence,” (Tippett, 1969:90). Only those energized by God can succeed in the light of this. The New Testament is replete with instruction on spiritual preparation, prayer warfare, right handling of the Word of God, and the exercise of faith (II Cor. 10:3-5). Mission activity that downgrades prayer, the exposition of the Scriptures, the use of the Sacraments and the courageous, loving confrontation of men with the Gospel is doomed to failure. Indeed, such activity betrays careless indifference to the growth of the Church.

### **E. Its Mission and Receptivity ... “I will build ...”**

People vary greatly in their response to the Gospel. Early in the history of the Church Growth Movement this factor came to prominence in its methodology. The slogan was win the winnable. The thesis was advanced that missionaries should be sensitive to this phenomenon. Areas of low receptivity should be only lightly occupied and missions were encouraged to concentrate every available worker among the receptive. Procedures were developed for discerning receptivity and ways were devised for adjusting methods, institutions, and personnel to reap the ripe harvests. Anthropological insight gave substance to the goal that was particularly desired – the promotion of “people-movements” in which a wave of multi-individual, mutually-interdependent conversions take place and a whole segment of the population moves Christward without dislocating its social cohesiveness.

2 Paul’s theology of the Church and her mission is significantly truncated if his extensive references to “the powers” are not included.

Concurrent with this, extensive studies were made of this phenomenon in the Apostolic Era. The biblical data was both extensive and impressive. The Great Commission spoke of disciplining the tribes, castes and families of mankind. The multitudes of Jews, whose coming to Christ is recorded in the early chapters of Acts, were part of a significant people movement that lasted for almost twenty years. Paul's missionary method was largely confined to winning the receptive Gentiles that had earlier forsaken their idols to cluster around Jewish synagogues.

Theologically, this makes sense. If we believe in the Holy Spirit without whose activity no man comes to Christ, and have come to terms with what Scripture teaches of election, we should expect that wherever He sends His witnesses they should expect to find the winnable to be won. Nothing is more encouraging than to be in the midst of a vast conglomerate population and encounter social segments whose *Kairos* has come and who readily respond to the Gospel invitation. Woe to the man who "quenches," "resists" or "grieves" the Spirit of God by failing to gather in the harvest which He has given.

### **F. Its Mission and Ministry ... "... My Church"**

This is the generation in which the laity are coming into their own. The old monarchic concept of the ministry as a profession is fading and it is increasingly being seen that the laity constitute the Church's cutting edge. Church Growth Theology is seeking to grapple with the boast of New Testament Churches that they had a diversity of ministries in order to perform a variety of essential functions.

Although the New Testament does not explicitly affirm that every Christian has a special ministry, each separate congregation takes on the aspect of a priesthood. There were at least a half-dozen continuing ministries (Romans 12; 1 Cor. 12; Eph. 4), which were regarded as necessary for the wholeness of the Body. All gifts were to be exercised in the freedom of the Spirit. "To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7). They ranged from the elder-bishop-pastor who ruled the congregation and presided over its worship, to the "lower gifts" of tongues and healing. For the wider ministry of mission they included the apostle, prophet, and evangelist.

Leadership in the Church often reflected the natural order, since this gift is charismatic and not teachable. James, the brother of Jesus, was made a pillar apostle in the Jerusalem Church because the Church respected the natural order of the descent within the Jewish family of

David (Adolf Schlatter). Of all the gifts, the teaching function can be trained. The Church Growth Movement is currently seeking to enlarge its contribution to the training *in situ* of men having this gift, since the teaching ministry is essential to the ongoing of the Christian mission.

## CONCLUSION

One may contend that the above discussion is incomplete. We would agree. Three more issues should be raised. They follow:

- A. How can we resolve the tension that exists between biblical norms for expressing the unity of the Church and the anthropologically defensible validity of a people's desire to become Christians without crossing linguistic, class, or racial barriers?
- B. How can we preserve the positive insights that have been gathered over the years on the rightness of inter-religious dialogue and be true to the elenctic approach to religious encounter described and practiced by the Apostle Paul?
- C. How does Church Growth Theology with its orthodox view of the Bible as Authority come to terms with cultural diversity?

In response, we would state that the first question is answered by Dr. McGavran in his paper: "The Homogeneous Unit in Mission Theory."

The second question is very complex. To answer it adequately demands more space than this paper can provide. From what has already been written, however one can infer the direction of our reply. We are determined not to sacrifice the elenctic in order to achieve the dialogical. Too much is at stake.

The final question is answered in part in the Scriptures themselves. They reveal that the supra-cultural, unchangeable elements of God, disclosure and human response, are to be distinguished from the variables of culture, whether patriarchal, Hebrew or Greek.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## BIBLIOGRAPHY

- Barr, James. "Revelation Through History in the Old Testament and in Modern Theology." *Interpretation* 17 (1963): 193-205.
- Beaver, R. Pierce. *The Missionary Between the Times*. Garden City, NY: Doubleday, 1968.
- Berkouwer, G. C. *The Return of Christ*. Grand Rapids: Wm. B. Eerdmans, 1972.
- Bright, John. *The Kingdom of God: The Biblical Concept and its Meaning for the Church*. New York-Nashville: Abingdon-Cokesbury Press, 1953.
- Carnell, Edward John. *The Case for Orthodox Theology*. Philadelphia: Westminster Press, 1959.
- Ellul, Jacques. *Violence: Reflections From a Christian Perspective*. New York: Seabury Press, 1969.
- Farrar, F. W. *History of Interpretation (Bampton Lectures)*. Grand Rapids: Baker Book House, 1961.
- Fuller, Daniel P. *Hermeneutics*. Pasadena, CA: [publisher not identified], Seminary Syllabus, 1969.
- Kromminga, John H. *All One Body We: The Doctrine of the Church in Ecumenical Perspective*. Grand Rapids: Eerdmans, 1970.
- Mackay, John Alexander. *Ecumenics: The Science of the Church Universal*. Englewood Cliffs, NJ: Prentice-Hall, 1964.
- Martin, Hugh. *The Kingdom Without Frontiers: The Witness of the Bible to the Missionary Purpose of God*. New and Rev. Ed. New York: Friendship Press, 1946.
- McGavran, Donald A. *How Churches Grow: The New Frontiers of Mission*. London: World Dominion Press, 1959.
- Thomas, M. M. "Salvation and Humanization." *International Review of Mission* LX, no. 237 (January 1971).
- Tippett, Alan R. *Verdict Theology in Missionary Theory*. Lincoln, IL: Lincoln Christian College Press, 1969.

Walhout, Edwin. "The Liberal-Fundamentalist Debate." *Christianity Today* VI (March 1963): 519-20.

Webster, Douglas. "P. T. Forsyth's Theology of Missions." *International Review of Missions* XLIV, no. 174 (April 1955).

Wood, Arthur Skevington. *Luther's Principles of Biblical Interpretation*. London: Tyndale Press, 1960.

Wright, Ernest. "The Old Testament Basis for the Christian Mission." In *The Theology of the Christian Mission*, by Gerald H. Anderson, 17-30. New York: McGraw-Hill, 1961.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Missiological Research in the Fuller Seminary School of Missions

---

*C. Peter Wagner*

*Associate Professor of Latin American Affairs*

The purpose of this paper is to describe a research program in missiological studies which has been operating since 1960, and which has begun to make a rather substantial contribution to the worldwide missionary thinking and practice. Although admittedly there is nothing new under the sun, it does seem that in several aspects missiological research at Fuller Seminary is breaking sufficient new ground to attract serious attention of churchmen, missionaries, and theological faculties in the United States, Europe, and the Third World.

Through the years, I have observed mission studies at Fuller Seminary from three perspectives: first as a ministerial student and missionary alumnus, then as an M.A. candidate in the School of World Mission itself, and finally as a member of the faculty. I confess that I have been fascinated by this development and ask the indulgence of my friends if my enthusiasm for the program seems excessive.

Feedback from others to the School of Missions has not all been equally enthusiastic. As the July 1968 issue of *International Review of Missions* shows, strong criticism has been aroused by the persistent articulation of the framework in which all SWM research is conducted. This is known, in the words of the founder of the school and its guiding light, Donald McGavran, as “church growth eyes.” Its missiological implications are brought out in our other papers, but here it must be admitted that the context of SWM research is not a neutral one. All that is involved in what is now known technically as church growth theology and theory is brought to bear on research. Through a core course structure,

all degree candidates receive a thorough introduction to the various facets of church growth thinking as they launch out on their research work.

Research at SVM is in essence goal-oriented. Research as an academic exercise, only marginally related to the live issues of the day, is discouraged. Our common goal is the faithful completion of the Great Commission, interpreted as making Christian disciples and multiplying congregations of worshiping and witnessing believers. SWM men do not apologize for the pragmatic flavor of their research work. In the drive toward discovering and classifying missiological theory, strategy, and methods that God has blessed, inevitably other activities turn up which, for one reason or another, God has not blessed. Myths evaporate when plotted on logarithmic graph paper. Our research knows no sacred cows enshrined in expensive trappings of promotional material. If the Spirit of God has used a given method of evangelistic ministry, our research attempts to find out just what is being done right, and how this might be effective in other places, cultures, and times (if in fact it is not culture-bound). If another program has been fruitless, research aims at finding the reasons why, so that errors of the past will not be uncritically perpetuated in the future.

It does not follow that the spirit of SWM research is iconoclastic. Some have misinterpreted it as such saying, for example, that the SWM is automatically opposed to the school approach in evangelism. We are not. The SWM applauds the school approach as well as other missionary *methods where they have been used to bring people to a commitment to Christ*. But where they have not there is no hesitancy in suggesting that evangelistic resources might be better invested in different methods or in different places. Research carried out in many cultures shows that the world is full of barren missiological fig trees. They have been planted; branches and foliage have sprouted in abundance. The trees should bear fruit. But they don't. When SWM researchers in their conclusions suggest, as did the owner of the fig orchard in the parable, that the barren tree be cut down so that something more productive can be put in its place, predictable negative feelings are produced. Those who feel threatened by such recommendations often overgeneralize their reactions. One critic, after accusing church growth theology as being a syncretism of capitalistic technology and Christianity ended by calling the church growth point of view "numerolatry!"

Naturally, this goal-centered orientation creates limits. The fact that SWM research has many limitations is recognized, but it is considered the prerogative of any academic discipline to define its own parameters.



Some friends, for example, have told us they have been disappointed not to find in the SVM curriculum stronger emphasis on comparative religions or the social implications of Christianity. While it is fully acknowledged that such fields of study and activity are good, and that many consider them even central to the Christian mission, experience has shown us that involvement in these fields has been somewhat noncontributory to the missionary goal of discipling the nations. A great deal of excellent research on these and other subjects is being carried out in sister graduate schools and we rejoice in what is being done there. In short, while we claim the whole field of classical missions, our research believes that mission thinking should be done against the grain of growth,” i.e., in the light of the actual facts concerning the communication of the Gospel.

## THE RESEARCHERS

After these introductory remarks, designed to convey some of the feeling behind SWM missiological research, I turn to a description of the type of person engaged in the research work itself. Enrollment in the School of Missions this past academic year was around eighty. Conventional terminology would label these eighty as “students,” but we hesitate to use the word because we feel these mature men (nationals and missionaries) have much to teach as well as to learn. We therefore call them “missionary associates.”

Since the scope of SWM research is intentionally limited, the number of persons qualified to do such research is correspondingly limited. Field experience is one of the most essential qualifications. This restricts the admission of candidates who have had no previous missionary experience. In-service, rather than pre-service training is stressed. This brings to the SWM a more mature student, seasoned by one, two, three, or more terms of missionary service.

The SWM has defined missions to include the cross-cultural dimension. The focus is on the Third World. Missionary associates must have made a successful cross cultural adjustment in their ministry to qualify for admission. They must demonstrate fluency in the language of their second culture before they can be awarded a degree. This, by definition, excludes such people as pastors of North American churches who may be as experienced and as interested in the dynamics of church growth as any missionary, but who have not acquired the cross-cultural perspective. SWM people fully recognize that church growth insights could and should be applied to the North American scene, but can only hope that some

other graduate institution will assume the burden of establishing a church growth institute with that goal in mind.

Since the Third World is so vigorously stressed in SWM, it is to be expected that Third World Christian workers will be welcomed. Some twenty per cent of the typical student body are nationals from the Third World. At this point the designation "missionary associate" breaks down, but the cross-cultural dimension is preserved by the fact that these men must make a linguistic and cultural adjustments to the USA in order to study with us. Recognizing the special needs of these men, however, the SWM attempts to create an atmosphere in which they can conduct relevant research without the deculturation process, which occurs in so many North American graduate schools, followed by what has been called the "brain-drain." In some cases papers are written in their vernacular languages, and one doctoral candidate is preparing his dissertation in Spanish, since it deals with Latin American issues. Another is working in Indonesian. In admission procedures for Third World men, considerable weight is attached to maturity, leadership qualities, and future potential for aggressive activities in fulfilling the Great Commission in their regions. Some of these men, through no lack of intellectual ability or initiative of their own, have not had opportunities for theological training on exactly the North American model. Consequently, where consonant with maintaining academic excellence in SWM, allowances are made.

For the past two years, a rather unique combination of associates has been conducting research. Teams composed of a top-level missionary and a top-level leader of the Asian Church have conducted joint research in the expansion of Christianity in their part of the world. Thus one team from Viet Nam and another from Indonesia have studied, planned, and written together. They have returned to their fields of service, equipped with new tools and insights to be shared with fellow workers and which will increase the fruitfulness of the ministry of a large number of missionaries and national workers alike.

## RESEARCH PROGRAMS

While research in the School of Missions is conducted on a graduate level, and is geared to accredited degree programs, we constantly stress that the objective of research is not the degree, but rather effectiveness in making disciples and multiplying churches. Every effort is made to prevent research becoming simply a device for academic advancement. We find that Christian workers are more than willing to invest nine months to two years of their best energies and abilities whether they get a degree

or not. While perhaps nine-tenths of the researches have been submitted in partial fulfillment of degree requirements, a significant few have not. Several outstanding books in the field of missions such as Shearer's *Wildfire*, *The Growth of the Church in Korea*, and Read, Nonterroso, and Johnson's *Latin American Church Growth* have been produced at SWM in non-degree research programs.

At the present time, the degree programs include two M.A.'s and a Doctor of Missiology (D.Miss.).

The M.A. in Missions is a pre-M.Div. (B.D.) degree. It requires two years of residence with a schedule of studies in the Faculty of Theology along with the missiological input.

The M.A. in Missiology is a post-M.Div. (B.D.) degree and ordinarily involves one academic year of residence for completion. This degree is considered equivalent to a Th.M.

Research for either of the M.A. programs may eventuate in a thesis or a project, depending on the nature of the subject to be treated and the needs of the researcher. Projects are classified as "research in progress" and are bound and placed in the SWM research library, but neither polished to meet thesis requirements nor cataloged in the McAlister Library of the Seminary. A project is not an inferior piece of research, it is simply reported in a different style,

The D.Miss. is also a post-M.Div. degree. Research is directed toward the production of a doctoral dissertation through two years of residence work.

Although no definite dates have been set for its inauguration, it might be mentioned that the SWM faculty will begin a Ph.D. program of missiological studies soon.

## RESEARCH MODELS

Research projects over the years have begun to form certain patterns, which might be described as models for missiological research. The complete list of researches done to date is found in the Appendix to this paper, therefore mention of specific works will be kept to a minimal, but examples of outstanding work in each category will be mentioned. Six general categories can be discerned at the present time.

1. Church Growth Area Surveys. These research projects give a general picture of the Church in an area of the world. The principal example of this kind of research is *Latin American Church Growth*, a book by William Read, Victor Monterroso and Harmon Johnson published by Eerdmans in 1969. It has subsequently been published in both Spanish and Portuguese and has been widely read by Christian workers.
2. Church Growth National Surveys. These projects record the history of the Church in a given nation, attempting to interpret history in terms of the dynamics of growth and non-growth of the Churches. As do most SWM research projects, these end with a concluding section on hard, bold plans for church growth. Published examples include Grimley and Robinson on Nigeria, Olsen on Sierra Leone, Wagner on Bolivia, Tuggy and Toliver on the Philippines, and Enns on Argentina.
3. Church Growth Denominational Surveys. These projects have been conducted on both international and national bases. They are perhaps the most popular type of research since they provide the student an opportunity to analyze the work with which he is more familiar and make projections for future strategy on the basis of his research. This has been exceedingly helpful to mission management even though it has caused some dismay. When personalities and contemporary issues are involved, it is often difficult to strike a balance between courage and frankness on the one hand and discernment and tact on the other. Conrad's survey of Nazarene missions worldwide is an example of the international model. Nationally, Shearer on the Presbyterians in Korea and Kwast on the Baptist in West Cameroon are examples of what can be done.
4. Analysis of Missionary Methodologies. This type of study zeroes in on a particular missionary method or the method of a particular society. It tests its effectiveness against the goals that have been set by workers using it, and makes suggestions for reinforcement or modification as the case may be. Some outstanding examples are Bradshaw on Evangelism-in-Depth, Voelkel on Latin America student work, Chua on Asian student work and Braun's significant book *Laity Mobilized*.
5. Biblical and Theological Principles. Interest in research in this area

is growing in SWM. Murphy's thesis on Spiritual Gifts and Evans on Spirit Possession are examples of the application of church growth principles to theology and biblical studies. Research in progress in this field includes Professor Norvald Yri on *The Principle of Religious Authority in the Norwegian Lutheran Church and the Faith and Order Movement*; Dagfinn Solheim on *The Theology of Missions in the Confessional Lutheran Tradition*; Professor Edward Pentecost on *The Theology of Missions in the Dispensational Tradition* and Pablo Perez on *Latin American theology*.

6. Elenctics or the science of bringing peoples of non-Christian religiosity to repentance and faith. Non - Christian religions become the subjects of research in order to be able to present convincingly to their devotees the claims of Christ. Examples of this kind of research include Gustafson on Thai Buddhism, Gates on Chinese Animism, Johnson on Brazilian Spiritism and Nordyke on Aymara Animism.

As time goes by, undoubtedly new models for missiological research will be added to this list. Every attempt is made to be flexible enough to allow each associate freedom in selecting an area of research that will meet his particular needs and be most helpful in his future work.

### **Faculty Research and Publication**

During the course of the academic year, each faculty member supervises from four to seven research programs, and serves on the committees of several others. This not only provides guidance to the church leaders studying there, but also strengthens the faculty member by giving him insight into many actual cases of church growth -- geographical areas, denominational emphases, and missionary methods with which he might not otherwise have come into contact. Our "associates" educate us!! Faculty members thus do their own thinking, teaching and writing on expanding data bases, reinforced by missionary associates with first - hand knowledge of many of the mission fields of the worlds.

All SWM faculty members have themselves been missionaries. They know by personal experience what is involved in cross-cultural ministry, and therefore can enter sympathetically into the struggles of the missionary associates. Each professor has specialized not only in his own area of the world, but also in certain fields of missiological thought and activity and in at least one ethnic religion.

Donald McGavran is the prophet and the father of the Church Growth Movement. He draws on thirty years' experience in India as well as extensive world travels to further refine the classic principles of church growth. The most complete statement of these is found in *Understanding Church Growth* (Eerdmans). Other recent literary works include *The Eye of the Storm* (Word) and *Crucial Issue in Missions Tomorrow* (Moody), both of which McGavran has edited.

Arthur Glasser, formerly of China, is McGavran's successor as Dean of the School of Missions. His field is theology of mission, and recent contributions include chapters on Religious Encounter, the Cultural Mandate, Communism, Old Testament Mission Themes, etc.

Alan Tippett, a social anthropologist, has produced some of the finest area studies available, such as *Solomon Islands Christianity* (Lutterworth) and *People Movements in Southern Polynesia* (Moody). He makes a special effort to bring the religious dimension to secular anthropology by full participation in professional meetings. At present he is preparing a major paper for the forthcoming meeting of the World Conference on Science and Religion on "A Taxonomy of Glossolalia and Spirit Possession," attempting to design it for application to both pagan and Christian forms.

Ralph Winter is making a major attempt to reconstruct the history of missions on the church growth model. His widely-circulated book, *The Twenty-Five Unbelievable Years* (William Carey Library) is a prototype of things to come. In the meantime he has made outstanding contributions to missions as one of the architects of the Latin American extension seminary movement (his anthology, *Theological Education by Extension* published by the William Carey Library, is the classic work on the subject), and with his introduction of the concept of vertical and horizontal structures in missions in *The Warp and the Woof* (William Carey Library).

Charles Kraft has just published what may become the definitive English-language textbook on the Kausa language. He is making a valuable contribution to missiological research with his development of a discipline called Christian Ethnotheology. A book on the subject of Culture and Christianity is projected for late 1973, and will include his findings on ethnotheology as well as insights into other missiological matters.

J. Edwin Orr, the world's chief authority on Christian awakenings and revivals has produced a definitive account of *Evangelical Awakenings in India*, a second *Campus Aflame: Awakenings in Collegiate Communities*



*Throughout the World* and has one in press on *Evangelical Awakenings in Africa*.

As the newcomer to the faculty, and a former mission administrator, I have concentrated on some areas of methodology. Moody Press is this month publishing my *Frontiers in Missionary Strategy*. I have attempted to record some insights from first-hand experience in Latin America in *An Extension Seminary Primer*, and have edited *Church Mission Tensions Today*, a symposium produced by thirteen delegates to the recent IFMA/EFMA Green Lake Conference on church-mission relationships.

### **Publication and Dissemination of Research**

Goal-oriented SWM research demands that the results not be buried in library stacks, but used by the men who are making decisions and forming opinions in the world of missions today.

A Common Room is the center of SWM activities. Here students and professors circulate throughout the day, sipping coffee, discussing issues, and enjoying fellowship. Prominent in the Common Room are the convenient shelves holding the many volumes of SWM research. Whereas a black-bound copy of each thesis and dissertation is presented to the Fuller Seminary McAlister Library, another copy, bound in color, is shelved in the Common Room. The visitor will see at once the 19 works of Latin America in green, the 28 on Asia in red, the 22 on Africa in blue, the 8 on Oceania in beige, and several other minor classifications. With the addition of the 1972 production (approximately 20) the total of bound works has now passed the 100 mark. These are available on a reserve basis. They are constantly used, but are not removed from the room.

We are aiming for a thousand factual studies of young churches in all parts of the world. We want to put a foundation of fact under the vast missionary program of the Church.

Also prominently shelved, are samples of the published versions of the researches, both those which come from missionary and national associates and from professors. As the Appendix shows, about one third of our researches have been published. Whenever possible, this is the goal. Missionary associates are encouraged to produce research reports which multiply the usefulness of their insights and thus merit publication. Several religious publishers have expressed interest in producing church growth books, but first Eerdmans and more recently Moody Press have done the most along this line.



Perhaps the most significant vehicle for the publication of SWM research is the William Carey Library. Burdened with the need for a publishing house which could handle low volume publications at reasonable prices without disastrous delays, Professor Ralph Winter began a study of the publishing business in 1968. He located the bottlenecks of the traditional publishers, and devised ways and means to break them. The result was the William Carey Library, a private business enterprise dedicated to the publication of missionary literature.

This venture in so-called “mini-publishing” has been highly successful. By using typewritten copy, the barrier of high composition cost has been surmounted. Another distinctive contribution has been describing the market for each book. The William Carey Library, together with the author, analyze the market and sales potential for the book. Advance orders are secured. Production capital is sought from the outside. On this basis, production costs are calculated. The William Carey Library is not a vanity press. Books are not subsidized. But in the three years of operation, 37 missionary works have been published and distributed to the markets where they have been most needed. Of production. Currently, 30 others are in one stage or another of production.

Among William Carey Library titles which already have exercised a measurable influence on the missionary world and which have been widely reviewed are *Theological Education by Extension*, *Church Growth Through Evangelism in Depth*, *Missions in Creative Tension*, *The Twenty-Five Unbelievable Years*, and others.

Soon after the William Carey Library began, complaints started to arrive from missionaries on the field disturbed by the fact that they were not being kept informed as to what new literature was available. With the number of SWM alumni swelling in all parts of the world, demand for missionary literature was on the increase. This led Winter to take another bold step and set up what was on the increase. This led Winter to take another bold step and set up the Church Growth Book Club. Making use of the distribution network of the *Church Growth Bulletin*, Winter made arrangements with the publishers of the *Church Growth Bulletin* to include a Church Growth Book Club insert with each issue. A subscription to the *Church Growth Bulletin* now includes membership in the Church Growth Book Club, a bargain package at only \$1.00 per year. The book club offers discounts of 40% on most books. Over half the selections are from publishers other than William Carey Library, so the range of missionary literature offered by the club is wide. Over 50,000 volumes were distributed through the club during 1971.

The William Carey Library and the Church Growth Book Club are now expanding their offerings into the field of cassettes. They are also concerned for the need of distributing smaller research documents, and plans for the publication of “separates” are on the drawing board.

It might be helpful to stress again that William Carey Library and Church Growth Book Club are private undertakings, only tangentially related to the School of Missions. The same is true of the *Church Growth Bulletin*, a bi-monthly publication with a circulation of 6,000 to 7,000. This is edited by Donald McGavran, and has proved to be one of the most effective tools for the dissemination of insights gained through SWM research. But it is the property and responsibility of Overseas Crusades of Palo Alto, California, one of America’s most creative and avant-garde inter-denominational missionary societies.

More directly related to the School of Missions are the annual church growth lectures. Distinguished leaders in world missions are invited to deliver series of lectures to all three faculties of the seminary: theology, psychology and missions. Subsequent publication of these lectures is encouraged. Books such as Bishop Pickett’s *Dynamics of Church Growth* (Abingdon), Dr. David Stowe’s *Ecumenicity and Evangelism* (Eerdmans), and Dr. Peter Beyerhaus’ *World Missions: The Theological Dimension* (Zondervan) were all developed as part of the Church Growth Lectureship.

## Current Research

To describe all current research in the School of Missions would be excessively tedious. I will, therefore, select only one model, a project in which I have been directly involved and which may have broken some new ground.

At the beginning of the past winter quarter, announcement was made of a research seminar on Third World missions. The need for this had been exposed through contacts I had made with David Barrett and Edward Dayton, two of the co-editors of the current *World Christian Handbook*. The data being gathered for that publication included missionary sending agencies from the Western world, but efforts were not projected for reporting similar agencies originating in the Third World. The principal reason for this was that the data was thought to be unavailable.

Enrollment for the seminar was limited to three. Peter Larson, a Baptist missionary to Argentina and a doctoral candidate, agreed to head

the research team. Edward Pentecost, one of seven professors of missions from sister institutions currently taking doctoral work at SWM, and James Wong, an Anglican minister from Singapore, joined Larson.

Research extended through the final two quarters; 697 letters of introduction and questionnaires were mailed to a list of contacts compiled from various sources. Independent financing for this was secured through the initiative of the team itself. A bibliography of 165 entries was compiled. With the assistance of technicians in The Missions Advanced Research and Communications division of World Vision, data classification systems were developed. Full use was made of the human resources represented by the 80 SWM residence student.

The report of the year's project has just been submitted. It covers 375 pages, and contains data unavailable from any other source. Identified to date as a result of a 34.1% response to questionnaires, are 209 agencies originating in the Third World and sending 2,994 missionaries either cross-culturally or cross-geographically in evangelistic and church-planting missions. Patterns of recruitment, organization, and support are often vastly different from Western models.

Much refinement needs to be done. Questions as to whether some of these agencies deserve to be called missionary societies remain unanswered. Are these 209 agencies a complete list or do they represent just the tip of an iceberg? Is the Spirit of God moving in the Third World in ways we are only beginning to discover? Can Western missions learn something about missionary financing, for example, from a Nigerian mission agency currently sending out 97 couples on a budget of \$20,000 per year?

Questions like these simply underscore the exciting potential this research presents. New dimensions of missiological theory and activity may be opening up. Professor Pentecost has agreed to work over the summer to refine the data and make recommendations for further research. Perhaps another seminar on Third World missions will be announced in the fall.

This type of research, multiplied many times over, creates a general atmosphere of expectation and optimism at Fuller Seminary's School of World Mission and Institute of Church Growth. Long ago we became convinced that rather than living in a post-Christian age, we live in the time of the most rapid expansion of the Kingdom of God in recorded history. To a man, the faculty and associates of the community of missionary scholars called the School of World Mission rejoice at the privilege of being on the front lines of God's work at a time like this. We are awed on one hand

by the evident fulfillment of the signs of the times in world history, and the approaching of the eschatological Kingdom. On the other hand, we joyfully put our hand to the plow and work while it is yet day. As we toil, we look with the Prophet Isaiah toward that day when all the escaped of the nations shall turn from the wood and stone of their carved images, bow the knee, and confess with the tongue that Jehovah is God and “there is none else” (Isa. 45).



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## Appendix

### Missiological Research Conducted by Students at the Fuller Theological Seminary School of World Mission, 1966-1972

#### Published Works

(Published Titles, rather than thesis titles given)

Bennet, Charles (MA '71)	Tinder in Tabasco: A Study of Church Growth in Mexico (Eerdmans)
Bradshaw, Malcolm R. (MA '69)	Church Growth Through Evangelism - In Depth (William Carey Library)
Braun, Neil (MA '66)	Laity Mobilized: Reflection on Church Growth in Japan and other Lands (Eerdmans)
Cox, Emmett D. (MA '69)	The Church of the United Brethren in Christ in Sierra Leone (William Carey Library)
Edwards, Fred E. (MA '69)	The Role of the Faith Mission: A Brazilian Case Study (William Carey Library)
Enns, Arno (MA '67)	Man, Mileu and Mission in Argentina (Eerdmans)
Enyart, Paul C.	Friends in Central America (William Carey Library)
Gaxiola, Manuel	La Serpiente Y La Paloma (William Carey Library)
Grimley, John and Robinson, Gordon E.	Church Growth in Central and Soutern Nigeria (Eerdmans)
Hamilton, Keith	Church Growth in the High Andes (Institute of Church Growth)

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- Hedlund, Roger (MA '70)      The Protestant Movement in Italy: Its Progress, Problems and Prospects (William Carey Library)
- Johnson, Alfred E.      Venezuela Surey Report, Potential for Revolutioanry Church Growth (Worldwide Evangelization Crusade)
- Kwast, Lloyd E. (MA '68)      The Discipling of West Cameroon: A Study of Baptist Growth (Eerdmans)
- Liao, David (MA '69)      The Unresponsive, Resistant or Neglected? (Moody)
- Malaska, Hilikka O. (MA '70)      The Challenge for Evangelical Missions To Europe. A Scandinavian Case Study (William Carey Library)
- Mitchell, James E. (MA '70)      The Emergence of a Mexican Church (William Carey Library)
- Olsen, Gilbert (MA '66)      Church Growth in Sierra Leone (Eerdmans)
- Randall, Max Ward (MA '69)      Profile for Victory: New Proposals for Missions in Zambia (William Carey Library)
- Read, William R.      New Patterns of Church Growth in Brazil (Eerdmans)
- Read, William R., Monterroso, Victor, and Johnson, Harmon      Latin American Church Growth (Eerdmans)
- Shearer, Roye E.      Wildfire: Church Growth in Korea (Eerdmans)
- Shewmaker, Standford (MA '69)      Tonga Christianity (William Carey Library)
- Smith, Ebbie C. (MA '70)      God's Miracles: Indonesian Church Growth (William Carey Library)
- Subbamma, B.V. (MA '70)      New Patterns for Discipling Hindus (William Carey Library)

- Tuggy, Aruther (MA '68)      The Phillippine Church: Growth in a Changing Society (Eerdmans)
- Tuggy, Aruther and Toliver, Ralph      Seeing the Philippine Church (Overseas Missionary Fellowship Publishers)
- Wagner, C. Peter (MA '68)      The Protestant Movement in Bolivia (William Carey Library)
- Weld, Wayne C. (MA '68)      An Ecuadorian Impasse (Institute of Church Growth)
- Wold, Joseph C.      God's Impatience in Liberia (Eerdmans)

**Unpublished Research**

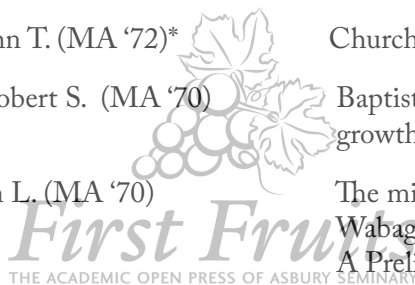
- Alexander, Frank (MA '69)      Missions in Malawi
- Avery, Allen W. (MA '69)      African Independency: A Study of the Phenomenon of Independency and the Lessons to be learned from it for greater church growth in Africa
- Balisky, Paul (MA '72)\*      Church Growth in Sidamo, Ethiopia
- Broom, Wendell W. (MA '70)      Growth of Churches of Christ Among Ibibios of Nigeria
- Brougham, David R. (MA '70)      The Training of the Chinese in Indonesia for the Ministry
- Carr, Lucile (MA '66)      A Seminary and Church Growth, A Critical Analysis on the Taiwan Conservative Baptist Theological Seminary from the church growth viewpoint
- Carver, E. Earl (MA '72)\*      Evangelical Church Growth in Puerto Rico
- Chua, Wee Hian (MA '72)\*      Out of Asia: A Study of Asian Christian Students



- Conrad, William H. (MA '67) A Report to the department of world missions of the church of the Nazarene concerning growth on its mission fields
- Cornelius, Gollapalli (MA '71)\* Urban Church Growth - South India
- Curry, Michael W. (MA '72) Mission Institutions of the Churches of Christ in Southern Tanzania
- Daniel, K.C. (MA '71)\* Indian Church Growth Dynamics
- Davis, Linnell (MA '68) The use of the Bible in the Kamba Tribal Setting
- Dilworth, Donald (MA '67) Evangelization of the Quichuas of Ecuador
- Elliston, Eddie (MA '68) An Ethno History of Ethiopia, A Study of the factors which affect the planting and growing of the church
- Evans, Melvin O. (MA '71) Spirit Possession in Zambia and church growth
- Fugmann, Gernott (MA '69) Church growth and urbanization in New Guinea
- Friend, Leslie A. (MA '71) Mission Schools and Church Growth in Sub-Saharan Africa
- Gamaliel, James C. (MA '67) The Church in Kerala, A People Movement
- Gates, Alan (MA '66) Church Growth in Taiwan
- Gates, Alan (DMiss '71) Christianity and Animism: China and Taiwan
- Gustafson, James W. (MA '70) Syncretistic Rural Thai Buddhism: Its Complications for Christian missions in Thailand

- |                                 |  |
|---------------------------------|--|
| Henneberger, James (MA '68)     | Quo Vadis Ielu? A Case Study of the Iglesia Evangelica Unida in Argentina                                |
| Hill, James (MA '69)            | Theological Education for the church in mission  |
| Hill, Robert W. (MA '69)        | The Christianization of the Central African Republic   |
| Hudspith, J. Edwin (MA '69)     | Tribal Highways and Byways: A Church Growth Study in North Thailand                                      |
| Jacobsen, Leonard (MA '68)      | Church growth on the island of Madagascar  |
| Johnson, Harmon A. (MA '69)     | Authority over the spirits: Brazilian spiritism and evangelical church growth                            |
| Jones, Rex R. (MA '71)          | A Strategy for Ethiopia  |
| Kjaerland, Gunnar (MA '71)      | Planting the church among nomads   |
| Kwast, Lloyd E. (DMiss '72)     | The origins and nineteenth century development of Protestant christianity in West Cameroon (1841 - 1886) |
| Kay, Richard W. (MA '72)        | Church growth and renewal in the Bahamas   |
| Larson, Peter A. (MA '72)*      | Third World Missionary Agencies (research)   |
| Mast, Michael M. (MA '72)*      | Theological training among the Tobas of Argentina  |
| Mathews, Edward F. (MA '70)     | Planting of the Church in Honduras: The Development of a culturally relevant witness                     |
| Michelsen, Clifford S. (MA '69) | The Evangelical Lutheran Church of East Cameroon   |
| Middleton, Vernon J. (MA '72)*  | A Pattern of church growth for Tribal India  |

Murphy, Edward (MA '72)	Gifts of the spirit and the mission of the church
Nordyke, Quentin H. (MA '72)	Animistic Aymaras and church growth
Pentecost, Edward C. (MA '72)*	A church growth study of the Mexican church founded by the Mexican Indian Mission
Rambo, David (MA '68)	Training Competent Leaders for the christian and missionary alliance churches of the Philippines
Reed, Grady Q. (MA '71)	Strategizing church of christ missions
Reimer, Reginald E. (MA '72)	The Protestant Movement in Vietnam: church growth in peace and war among the ethnic Vietnamese
Riddle, Norman (MA '71)*	Church growth in Kinshasa
Romero, Joel E. (MA '70)	Church planting evangelism: An Argentine Case Study
Sauder, James (MA '71)	Planting for church growth
Sawatzky, Sheldon V. (MA '70)	The gateway of promise: A study of the Taiwan Mennonite Church and the factors affecting its growth
Shearer, Roy E. (MA '68)	Animism and the Church in Korea
Shumaker, John T. (MA '72)*	Church growth in Paraguay
Skivington, Robert S. (MA '70)	Baptist Methods of church growth in the Philippines
Spurth, Erwin L. (MA '70)	The mission of God in the Wabag area of New Guinea: A Preliminary study of church



	growth among the Enga and Ipili peoples
Stock, Fred	Church growth in West Pakistan (In the process of publication in Pakistan)
Swanson, Allen J. (MA '68)	A comparative study of independent and mainline churches in Taiwan
Takami, Toshihiro (MA '69)	Concepts of leadership and their meaning for the growth of christian churches
Tate, Francis V. (MA '70)	Patterns of church growth in Nairobi
Taufa, Lopeti (MA '68)	Change and continuity in Oceania
Thottungal, Abraham (MA '67)	History and growth of the Mar Thoma Church
Venberg, Rodney W. (MA '70)	The Lutheran Brethren Church in Chad and Cameroun
Voelkel, Janvier W. (MA '71)*	The eternal revolutionary: Evangelical ministry to the university student in Latin America
Warner, Bruce M. (MA '72)*	Missions as advocate of cultural change among the Batak people, Sumatra
Watson, Hazel T. (MA '69)	Revival and church growth in Korea
Watson, Leslie (MA '68)	Conserving the converts in the Japanese Church
Weerstra, Hans M. (DMiss '72)	Maya peasant evangelism: communication, receptivity and acceptance factors among



Maya Campesions

Wong, James Yui Kok (MA '72)\*

Singapore: the urban church  
in the midst of rapid social  
change

\*MA in Missiology, all others MA in Missions

### **Research in Progress**

Acton, Lawrence

Growth of the Cumberland  
Presbyterian Church in  
Columbia

Bandela, Yesupadam

Lay movement in Northern  
Circars, India

Buckman, Allan\*

Introducing Christianity to  
the Yala people of Southeast  
Nigeria

Buehler, Herman

An investigation of the  
problem of nominality in the  
Church in the Truk Islands

Conley, William\*

Dyak social structure and  
gospel receptivity

Erickson, Edwin

Toward a culturally relevant  
training of church leadership  
for rural Ethiopia

Hedlund, Roger\*

Conservative Baptist association  
church growth patterns

Herendeen, Dale\*

Conversion receptivity and  
church growth among the  
ethnic Vietnamese

Hetrick, Paul\*



Nazarene church growth in  
Swaziland

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Holland, Clifton	The religious dimension in Spanish Los Angeles: A Protestant Case Study
Kamasi, Frans Lawrence	A survey of church growth patterns in Indonesia (written in Indonesian)
Larson, Peter*	Receptivity among the migrants in Northern Argentina
Monterroso, Victor*	Evangelism-in-depth and church growth in Paraguay
Nanfet, Peter	Christian and missionary alliance church growth in Indonesia
Nelson, Amirtharaj	Church growth in Madras City, India
Oliver, Dennis*	Perfection growth in the early church
Olsen, Walther	An investigation of foreign missionary strategy for the french urban context
Pentecost, Edward*	Theology of missions in the Dispensational tradition
Perez, Pablo*	The theology of the mission of the church in Latin America in the light of the current debate on revolution (written in Spanish)
Philip, Puthuvail T.	The Church of Christ in Nagaland
Rader, Paul*	Small denomination growth in Korea
Read, William*	Church growth as modernization in Brazil



Ro, Sang Kook	Paul and the salvation of mankind -- A Korean perspective
Ross, Charles*	The christian movement among the Kuba-Kete tribes of central Zaire
Samuel, George	Church growth in Bombay
Solheim, Dagfinn*	Theology of mission in the Lutheran tradition
Tegenfeldt, Herman*	A century of Baptist work among the Kachins of Burma
Thomas, Harold	Factors of church growth among the Chorti Indians of Guatemala
Yri, Norvald*	The Norwegian Lutheran Church and the Faith and Order Movement

\* Candiate for DMiss



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY





*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## The Homogeneous Unit In Mission Theory

*Donald McGavran*

One of the most fruitful concepts to be born in the Church Growth School of Thought is that of the Homogeneous Unit as a basic ecclesiastical building block. The term has been used for a dozen years and has grown more and more useful. The historian finds that it unlocks many a riddle concerning the expansion of Christianity. The anthropologist recognizes it as a wider and more elastic term than culture. The missionary uses it constantly as he evangelizes out beyond the Church. The minister and shepherd discovers that he serves his flock better when he sees Christians in their particular societies. The theologian finds the homogeneous unit firmly imbedded in the Bible.

The classical definition of the “homogeneous unit” given in *Understanding Church Growth* reads as follows : “A homogeneous unit is a section of society in which all members have some characteristic in common.” Thus a homogeneous unit (or HU as we call it in church growth jargon) may be a political or geographical unit or sub-unit, the characteristic in common being that all the members live within certain geographical confines. The HU may be all the people who live in a province or state, a county or township, a valley, plateau, or plain.

The homogeneous unit may be a segment of society whose common characteristic is a language or dialect -- like Hindi-speaking people, the Hakka-speaking Chinese, or the thousands of Portuguese-speaking persons who live south of Boston.

The HU may be an ethnic unit -- a caste in India, Jews in the United States, or the Egon tribe in the southwest corner of Nigeria. Often it is rewarding to think of some segment of society, the members of which

have several characteristics in common. They live in one area, speak one language, belong to one ethnic unit, and have about the same level of education and income .

Since we are talking about church growth, we shall limit ourselves to two ways of thinking about the homogeneous unit. (a) We think of it as one specific *ethnos* to be brought to faith and obedience (Romans 16: 26). Thus, rather than speaking of evangelizing Indonesia, we speak more correctly of evangelizing 50,000 Hakka Chinese in West Kalimantan. (b) We think of it as a “homogeneous unit Church.” Thus in Southern California, Spanish- speaking Baptist congregations comprise a homogeneous unit Church. The problems of that specific HU Church are quite distinct and can profitably be considered by themselves.

The idea of the homogeneous unit is very elastic. That is one of its beauties. When American ministers speak of town and gown, they are recognizing two large loose homogeneous units. When the attention of the world was focused on the Auca Indians, it was thinking about a small tight HU of less than 500 souls. The context must be considered in using the term or understanding it.

It would be entirely proper to speak of the Methodist Church in India as a homogeneous unit. It would be equally proper, however, and more revealing to speak of conglomerate urban Methodist congregations in India as comprising one homogeneous unit and Methodist people movement Churches as comprising another. People movements or mono-ethnic Churches could again be considered one by one. In which case, the homogeneous units would be the Madiga Church of West Andhra Province, the Mehra Church of Bastar State, and the like.

Missiologists occasionally talk about ‘The Church’ in a wide general fashion, but when they do, they are talking inexactly. In a sense, ‘The Church’ does not exist at all. It is a sheer generalization. The great theologian Schliermacher once illustrated the point by taking his students to a restaurant and ordering fruit. When the waiter brought a tray of pears, apples, grapes and peaches, Schliermacher dashed it to the ground and said angrily. “Waiter, I told you to bring *fruit* and all you have brought is apples, peaches, pears and grapes.” As the students looked on aghast, Schliermacher tipped the waiter liberally and said, “You see fruit is an abstraction. There is in fact no fruit. There are only apples and peaches and other particular fruits. Only they have real existence.” In a sense ‘The Church’ exists only in specific homogeneous unit churches.

## THE BEARING OF HOMOGENEOUS UNITS ON CHURCH GROWTH

The concept of the homogeneous unit is extremely useful to the missionary movement because of the particularity of church growth. The Church never grows in a vacuum it always grows among men. It never grows among mankind in general - it always grows in homogeneous units.

Since the Church at any given time is growing in many homogeneous units, and often several of these march under one ecclesiological banner. Churches and mission often fail to see the HUs and instead talk in terms of large vague wholes. The Lutherans in Tanzania now number a half million souls 'is a very thin truth. It tells us little. Furthermore it distorts the reality. One thinks immediately of Lutheran fruit in Tanzania and fails to recognize that all there is there is Lutheran pineapples, bananas, mangoes and durians. He fails to think in terms of the Chagga Church, the Arusha Church, the nearby but quite different Masai Church, and the urban congregations made up of finely-educated evolve Lutherans.

Furthermore, as American missiologists think of the multitudinous denominations around the world, they often deliberately strain out particularity. They do not like it. Often they have been English-speaking missionaries, teaching in English, in theological seminaries and other institutions, and associating with the upper crust of the Church in the land where they served. When they travel they meet the ministers, who are generally well educated, and thus see one rather atypical segment of the many African Churches. That is, instead of seeing vividly tens of thousands of homogeneous unit churches, we missiologists tend to see 'The Church' whose members look alike and think alike and obviously are One. The fact that in America the various populations have been fairly well blended conditions us to see Christians as all one people. In the United States, everyone speaks English, drives the same kind of cars, watches football games on New Year's Day, lives in similar houses and watches the same television programs. We like to think that Christians, at any rate, are all one. We don't like to emphasize differences. We strain them out.

Nevertheless, if one is to see the Church scientifically and realistically he must see it as made up of tens of thousands of distinct denominations or Churches. I call attention to several significant bearings of this fact. First, Churches grow very differently in different homogeneous units. A few years ago, the United Christian Missionary\* sent me to Puerto Rico to study its Church there. The Church had been growing rather well,

*First Fruits*

\* Society

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

increasing four fold between 1933 and 1955, and the Society wanted to know what its growth potential was.

For some weeks, I travelled to all the congregations, studied the annual memberships, interviewed ministers and missionaries, read the books and articles available - but did not get much light as to what was really happening. Then I found a list of accurate membership figures for 1948 of each of the 48 congregations which made up the Church. I already had the membership figures for 1955 and thus could draw a seven year line of growth for each congregation. Immediately it became clear that "our Puerto Rican Church" was made up of *four* homogeneous unit Churches. Their patterns will be thrown on the screen. They did much evangelism and won many converts, but emigration to the United States kept them static. The small town congregations -- with one notable exception -- had plateaued at around eighty members. The big urban congregations were growing well. The small new urban congregations were having great difficulty getting off the ground. Subsidy was being poured into them -- but to no effect. The impression that our Puerto Rican Church is growing well was true of only six of the forty-eight congregations.

We need not trouble ourselves with the reasons for these different patterns, nor shall I take time to suggest what each homogeneous unit Church should have done to fulfill its function and calling. Suffice it to say that until the homogeneous units and their growth patterns were seen clearly, the generalization which was being made ("our Church in Puerto Rico is growing well") was misleading. It distorted the true picture and induced a false sense of well being. The Church, missionary society, ministers and mission concerned could not allocate their resources intelligently on the basis of the generalization. The particularity of church growth must never be forgotten. What grows is the homogeneous unit Church. Till we see that, leaders are lost on a trackless sea.

It is obvious, of course, that the totality exists. There was, indeed, a 'Christian Church in Puerto Rico' which consisted of four clusters of congregations. As Churches arise they are rightfully concerned with the formation of large and effective administrative units. All this goes without saying. What I am here affirming, however, is that the totality is not the only concern of the Church and the mission. Both must be much more concerned with the parts which make up the whole.

Second, each HU Church grows according to its own patterns. There was not one Puerto Rican pattern: there were four. Missiologists should not see the pattern of the Church in Zaire, but rather the scores,

or more probably the hundreds of HU Churches in that great republic, each growing according to its own pattern. Some have matured and will grow no more by conversion, only by biological growth. Some will get slight conversion growth but tremendous transfer growth. Some are tied to growing cities, some to decaying countrysides. Each has its own pattern.

Third, each homogeneous unit Church has its own rate of growth. Some are growing rapidly, some slowly. Some have ceased growing. Some are declining. No responsible missiologist will put much reliance on a rate of growth true for a whole field. The field rate cancels out the victories and the defeats, the units that are growing and those that are not, and gives a deceptive generalization. In his study of the Presbyterian Church in Korea, Shearer showed how an accurate graph of growth of each presbytery (see the screen) prevented facile and erroneous generalizations and enabled the real causes of the spread of the Christian faith in Korea to be discerned. By way of contrast, when A. W. Wasson, the Methodist, wrote *Church Growth in Korea*, he missed much of the story because he worked entirely from field totals. Any true understanding of church growth must rest it on the growth of the homogeneous unit Churches.

Fourth, each homogeneous unit Church has not only its own pattern and rate of growth, but also its own limitations. Some HU's number millions. In one of them a Church of twenty thousand communicants has barely started its work. Some HU's number only twenty thousand souls. In one of them a Church of 7,000 communicants has completed its task. The limitations may have nothing to do with numbers. For instance, a very large limitation facing Jewish evangelization in the United States is that Jewish converts melt very rapidly into the Gentile Churches, thus every Jew who believes in Christ feels called on to cease being culturally, politically and racially a Jew. If in the United States we saw many strong Jewish Christian congregations in which pork was not eaten and Christians preserved intact a Jewish ethnic identity, many more Jews would become Christians. Persecution, in Moslem and other homogeneous units, imposes stringent limitations on Churches developing within them.

Fifth, each homogeneous Church has its own *elan*, its own vital force, its own assistance from the outside. Its assisting mission may be powerful or weak, long lasting or transient, rich or poor.

These five factors assure that each homogeneous unit Church is unique -- an entity in itself.

The fact that many homogeneous units can be broken down into still smaller units emphasizes what we have been saying. In the School of

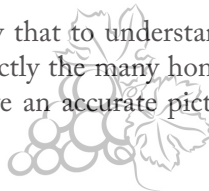
World Mission at Pasadena, Herman Tegenfeldt, professor of missions at Bethel Seminary, has been writing a doctoral dissertation on the Kachin Church in which he worked for many years. The Kachin Church occupies a specific area in North Burma. Its leaders meet in annual convention. It is one Church. Yet it is comprised of congregations in four major tribes speaking Jinghpaw, Maru, Rawang, and Lisu -- four languages as distinct as French and Italian. The One Church is really four HU Churches!

Professor Philip of Eastern Theological College at Jorhat Assam has been doing a research in the Christianization of the 409,824 Nagas of Eastern India. More than half of them are now Christian and the rest appear likely to follow suit. The Church numbers 247,069 souls. As the research proceeded, it became clear to Professor Philip, Dr. Orr, his mentor, and myself that we were dealing with fourteen different patterns of Church growth, a separate one in each of the fourteen Naga tribes. For instance, the Ao were evangelized during a period when American missionaries played a key role. The border Naga tribes, in each of which the Church is now well planted, are being evangelized almost entirely by missionaries of the Ao Church and other earlier established tribal Churches.

The Angami Church, in marked contrast to the rest, grew slowly for fifty years. There were few multi-individual conversions. Most converts came in one by one against the family. This was partially due to the fact that, since the mission station was at the state capital, Kohima, the local congregation became a multi-ethnic or conglomerate church. To the Angami, joining this mongrel lot looked like betraying their own people. To become a Christian looked like leaving the Angami tribe.

In a similar fashion the congregations of larger denominations in any great city divide into several groups -- those on this side of the tracks and those on that. In the fifty-one Christian Churches in Kansas City, for example, one finds a group of wealthy suburban churches of which "The Country Club Christian Church" is the leader. A few years ago, fifty-three of its members were also members of the Rotary Club of Kansas City. One also finds a group of Christian Churches in rather ordinary neighborhoods.

In general, one must say that to understand the missionary task in any country, one must see exactly the many homogeneous units which compose the land and must have an accurate picture of the state of the Church in each.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## THE BEARING OF HOMOGENEOUS UNITS ON INDIGENEITY

It is beyond question that missions should not only establish congregations of baptized believers but see to it that these are indigenous. Our times are highly conscious of the danger of new churches being weak transplants of foreign organizations rather than strong indigenous plants. Mission after mission pledges itself to the indigenous method. Course after course is offered in missionary training schools on The Indigenous Church. Books on the subject pour off our presses.

What is not so generally recognized is that each homogeneous unit has its own culture language and ethnic stream, and that the Church must become indigenous to it. Till it does, the Church grows slowly if at all. The battle has been fairly well won against imposing Eurican standards on Afericasian denominations; but the battle has not been won against imposing national standards on each of the homogeneous unit Churches within the nation. Indeed, this battle has not commonly been recognized.

Exactly as the blacks in the United States feel threatened by the common white culture, so homogeneous unit Churches feel threatened by patterns of Christianity common to the national Church. Men who have not yet become Christians feel even more threatened. For example, if all the whites in Tennessee were pagan and all the blacks were Christian, and if becoming a Christian meant joining a black Church and giving up white culture, whites would become Christians very slowly, if at all. The principle here is that when "becoming Christian" meant joining another culture, kindred, and marriage market, the Church grows slowly if at all.

Numerous examples can be cited. The spread of the Evangelical faith into the Maya Indian tribes in Guatemala was badly handicapped because the existing Protestant congregations and denominations were thoroughly mestizo and Spanish in their membership, leadership, ways of worship and webs of relationship. To "become an Evangelical" meant "ceasing to be Indian."

People movements all round the world languish and often die because the only pattern is that of the conglomerate or mongrel congregation made up of members of many different homogeneous units. To be baptized and join that is effectively to deny the tribe. Rev. Canjanam Gamaliel, professor in Concordia Seminary in Nagercoil, says that caste Hindus universally believe that joining a Christian church is not primarily confessing Christ, but rather becoming a Harijan -- i.e., a former Untouchable.

In short, if when Christ is first proclaimed in a new ethnic unit, converts are not free to remain in that culture, to be better members of that tribe or caste to marry exclusively within the ethnic unit and to rear children proud of being part of it, proclamation is severely handicapped. Often it is done in vain. When the conglomerate national pattern dominates, the homogeneous unit pattern emerges with great difficulty.

The danger today is not that the Church look Eurican, but that the younger Church first established impose its ways on converts from new homogeneous units. Missionary or Eurican imperialism is being replaced by national imperialism, which is all the more dangerous because many of its leaders believe that they have a divine mandate to spread the national culture.

Against all this, missiology should recognize that each homogeneous unit Church has a contribution to make to the denomination. It can make this better when it has a life of its own. The National Church in each land is not engaged in a crusade to reduce all ethnic units to a dead level of uniformity, but rather, growing strong indigenous Churches in many HUs, to welcome and preserve the ethnic treasures of them all. Men are today looking for their own identity and often finding it in their own societies. In India when I would ask a person who he was, he would often reply by giving me his caste. As an individual he was unimportant; what counted was that he was a Rawat or an Agharia. The spread of Christianity must not destroy these societies and identities. Rather it must enhance them.

Lutheran theologians have maintained that tribes and castes do not arise casually by themselves. Nor are they the creation of Satan. Rather, they are orders created by God for the preservation of mankind. The Lutheran missiologist Gutmann maintained that the tribe was the organism and must not be replaced by an organization, the Church. What he aimed at was the Christianization of the entire ethnic unit, not its destruction.

Each homogeneous unit has therefore a right to be different and to maintain that difference as it comes into the Body of Christ. When I was recently in Addis Ababa I was questioning a Presbyterian missionary evangelizing the *Nuers* in the western lowlands of Ethiopia. *Nuers* are refugees from the terror in South Sudan. It is a custom of the tribe that when a boy becomes a man, he lies down and a practitioner makes five cuts in his scalp. Each cut runs from behind the ear across the forehead and to behind the other ear. Boys lie impassively as cutting takes place. A pool of blood gathers under their heads.

“Do Christian youth submit to this scarification?” I asked. “Yes,” replied the missionary. “We feel that since it is a non-moral matter, involves no idol worship, and strongly identifies youth with the tribe, it should be considered normal for Christians.” This is good missionary practice. However, since the Presbyterian Church in Ethiopia does not go in for scarification and considers it a savage and hideous custom, it is likely that as the *Nuer* Presbyterian Church comes more and more into the orbit of the upland Churches, it will feel the pressure of the Ethiopian Pattern. Ethiopian Presbyterian imperialism may lead the small *Nuer* Church to outlaw scarification. When it does so, one of the outstanding marks of *Nuer*hood will disappear forever from the *Nuer* Church. Should this happen after the whole tribe is disciplined, no one could have any objection. But if the custom is outlawed while the Church is still a small minority in the tribe, it may divert attention from essential Christianity to outward signs and will give the pagan *Nuers* grounds to believe that “becoming Christian” is traitorously renouncing the tribe.

For maximum sound discipling, for maximum communication of the Gospel, each homogeneous unit must be encouraged to remain itself, its own different self until discipling is complete. The task of the Church and missions is not to spread a uniform world culture, a national language, a western way of life, or a secular outlook. A chief and irreplaceable task of the Church is to make disciples of all nations or -- to translate the Greek more accurately -- to disciple the homogeneous units of mankind (*ta ethne*). Men should not, in the process of becoming Christians, lose their characteristics which, they feel, give them authenticity and preserve their identity.

To be sure sometimes the rate of change is so great, the changes being proposed are so desirable, and the whole unit is moving so rapidly, that abandoning certain customs works to the advantage of discipling. When such is the case, no missiologist would stupidly advocate sticking to old ways. I assume a common sense approach.

An important principle of church growth is that “discipling each homogeneous unit out to the fringes is more desirable as a rule than establishing conglomerate congregations in many contiguous HUs.”

When each unit has a cluster of vigorous congregations in its midst made up exclusively of its own folk, then “becoming Christian” involves neither denying one’s own HU, nor traitorously joining a strange people. The decision to “become a disciple of Christ” is then a religious decision, as it was for the Jews in Judea and Galilee during the years 31 to about

55 A.D. As the Church then spreads it liberates its own people without raising difficult questions of cross-race dining, marriage and the like.

In contrast, if homogeneous units are disregarded and churches established in many of these so that “becoming a Christian” gets the image of leaving your unit for a larger conglomerate mongrel whole, then two things happen, (a) The resulting Church is weak, is split by factions and is an organization rather than an organism, (b) The resulting conglomerate churches find it difficult to grow because every invitation to “love the Lord and follow him” sounds like an invitation to “leave your brethren and join ours.”

The importance of homogeneous units to indigeneity can now be seen more clearly. The Church, as it spreads into each homogeneous unit, should take on the color of that unit -- a color necessarily different from all the other colors in a given land. To the foreign missionary, all Kenyans may look alike but the Kenyans know better. They know which are Luo, which are Kikuyu and which are Kamba. Each people has a high consciousness of peoplehood and intends to retain it. The old European imperialist dream of smashing tribal consciousness in Africa and caste consciousness in India is clearly not going to come true in this generation, and probably not in the next either. Both for reasons of justice, and to preserve the richness of the many patterns, the Church should seek not to erase variations in indigenous patterns, but to enshrine them. Tribesmen should believe that they become better tribesmen when they become Christian -- more loyal, more respectful to their ancestors, more loving to their peers. Castes in India should cease to regard Christianity as their doom. Rather, Christianity will take the riches of each caste and make them gleam and shine.

### BEARING OF HU'S ON ECUMENICITY AND THE ONE CHURCH

The Church of Christ, said Alexander Campbell, the founder of the ten- million member family of Christian Churches, is intentionally, essentially, and constitutionally one. It has one Lord, one faith, one baptism, one God and Father of us all and one Book. On the rock of Peter's Confession, our Lord said, 'I will found my Church.' On biblical grounds, it is impossible to think in terms of Churches, led by different lords, considering different books as authority, and built on different foundations. The foundation of the Church is Christ! Other foundation can no man lay.

The proposal I am advancing is that as the Church spreads throughout mankind, it does not pull men and women out of all

homogeneous units and make them into one new variety of man in one new organization. Rather, the Church forms itself in each new homogeneous unit, taking on its color, using its institutions, value systems, webs of relationship, and other components of culture, and thus Christianizing both individuals and society. It does this while remaining the Body of Christ, the one Body of Christ, the one Household of God.

As you consider my proposal, please do so, not on my authority, but the authority of the Bible. I have seen enough of the questionable practice of advancing some attractive theory and then gleaning from the Bible enough support proof texts, selected with enough sophistication to deceive the unwary, and adducing the whole as the biblical revelation hidden for long ages and just revealed -- through the new prophet. When he cannot find suitable texts in the New Testament he goes to the Old Testament, and when the Old Testament texts do not suit his purpose, he selects a few abstruse and incomplete passages from the New Testament. I have no desire to add to this sort of thing.

I seek rather to discover the plain meaning of the main currents of Scripture, paying special attention to how these have been interpreted through the ages by the Church, especially the New Testament church.

There I find that the Church is continually spoken of as One. It is the Body of Christ. It is the Household of God. It is the Church of God or the Church of Christ. It is made up of baptized believers in Jesus Christ, who have become new creatures in Him. They walk in Him and in no one else. His is the only Name by which men must be saved. There is no other. He alone is the Door, the Gate, the Way, the Life, the Truth. Christ has broken down the wall of hostility between Jewish and Gentile Christians and made them both one new race. "There is no difference between Jews and Gentiles, between slaves and free men, between men and women, you are all one in union with Christ Jesus" (Galatians 3:28 (Good News for Modern Man) .

Ephesians 2 11 to 3 19 strongly supports the conviction that the Church' is one new race. The passage says plainly that Christ Himself has made Jews and Gentiles one people, and "has abolished the Jewish Law ... in order to create out of the two races a single new people in union with Himself" (2 14, 25). The next verse says, "He united both races into one single body."

Since this is the case, would not every step toward recognizing separate homogeneous unit Churches be a backward step, an unbiblical procedure? What we are asking, of course, is in what sense do the races and

tongues and cultural units “become one” in Christ? My thesis is that they become one in a sense which still allows for considerable ethnic diversity. I maintain that as the Church spreads to thousands of homogeneous units, each unit becomes part of the great Unity while maintaining considerable cultural and ethnic diversity.

No one is arguing that we should be planting many different Churches. The whole conviction of Christians today rushes in the direction of open affirmation of the essential, intentional and constitutional unity of the Church of Christ. Yet, does this mean uniformity? Does this leave room for a diversity resolved to remain diverse? Can blacks maintain their cultural diversity in the Christian Church, or, to maintain diversity, must they become Muslims?

As I read the crucial passages in the Bible I see that under the pressure of the battle for brotherhood, they have been made to say more than they mean. Rightly interpreted they leave ample room for a diversity resolved to maintain cultural and racial distance between itself and other parts of the Church.

Take, for example, Galatians 3:28. It says that there is no difference between Jew and Gentile, slave and free, male and female. They are all one in union with Christ. They have this unity, it is clear, while maintaining diversity. It is not at all that on becoming Christian male and female are changed into neuter beings, or that the slave and freeman become something half way between slaves and freeman, or that Jews cease being Jews and Gentiles cease being Gentiles. On the contrary, pig eaters continue to eat pig and non-pig eaters continue not to eat pig and both are one in the Spirit. That is the important thing. Oneness in Christ does not mean being run through a blending machine which turns peas, carrots and cucumbers into a bland vegetable soup.

Ephesians 2.18 to 3.6 speaks as if Jews and Gentiles, while in “one single body” continued to be culturally Jews and Gentiles. This is plainly said in four verses. The twenty-second verse is quite explicit:

You (Gentiles) too are being built, together with all the others, into a house where God lives through His Spirit.

Verse eighteen says, “Jews and Gentiles are able to come in the One Spirit into the presence of the Father.” Aramaic-speaking Jews practicing circumcision remain exactly such. Greek-speaking uncircumcised Gentiles remain such exactly. Scripture states explicitly that the circumcised should remain circumcised, and the uncircumcised should remain uncircumcised.



(I Cor. 7:18) Marble, granite, concrete, wood and plaster all are built into one 'sacred temple' (Ephesians 2:21) but they all remain different substances. The Bible affirms clearly that men of each homogeneous unit, when they believe in Christ and become new creatures in Him, become parts of His One Body. The Bible implies clearly that the HU's do this while maintaining cultural diversity. Because they are all part of Christ, they love each other. While one speaks Greek and the other Aramaic, the one eats pork and the other does not, both have equal access to God in the One Spirit.

The Ecumenical Movement has rightly stressed the unity of the Church. It has done the cause of Christ good by insisting that the Church is intentionally and essentially one. World mission and evangelism must hold firmly that there is only one Gospel, one Saviour, and one Book. I believe that, despite the break up of COCU, the vision of the one Body, the reality of the one Body will continue to illuminate the Churches.

Yet it must not be an imperialistic unity. It must make provision for a vast diversity. We no longer have only two divisions: Jews and Gentiles. We now have fifty kinds of Jews and fifty thousand kinds of Gentiles! Operating within the framework of common sense, and recognizing that urbanization, the mass media and other modern forces are going to merge small, weak homogeneous units into large, strong units. Churches and missions should press forward, making sure that every tribe, kindred, tongue and nation (every homogeneous unit) has growing within it, a vigorous Christian Church. All men should be able to become Christians without feeling that they are betraying their race. I do not want white men to feel that the only way they can follow Christ is in multi-racial and multi-language congregations. I do not want Indians in Guatemala to feel that in order to become Evangelicals they must become Mestizos. I do not want Japanese village people to feel that only traitors to the family become Christian. Cultural diversity must be built into the program of the expanding Church. Only so will church expansion be seen to be not cultural imperialism, but loving service to every homogeneous unity on earth.

An important question, of course, is how much diversity can the Church allow? Let me spend the last few minutes of this paper stating a principle and applying it in one crucial area. The principle is that only those cultural components which are expressly forbidden by the Bible and banned by the New Testament Church should be forbidden and banned as the Church advances on new ground.



The principle is clear. Its applications are difficult. During the next decades missiologists and missionaries, ministers and theologians will debate furiously what applications are correct and biblical and what are not. Let me lift up one application for our consideration.

Tribe and caste are not forbidden by the Bible nor banned by the New Testament Church. On the contrary, the Old Testament tells throughout of God's dealing with and sanction of a thoroughly tribal society. The New Testament, as we have seen, tell of a Jewish Church which remained culturally and ethnically distinct from the Gentile Churches and of Gentile Churches which remained uncircumcised and pig-eating. The New Testament affirms that at the very end, *ta ethne* will be there. (The leaves of the tree were for the healing of the *etene*. (Rev. 22:2) Since all this is beyond question it seems reasonable to propose that one goal of missions is to plant a church in every homogeneous unit, culturally in harmony with that unit, jealously guarding its cultural diversity, and considering the tribe or caste, the clan or other unit one of God's orders of preservation, to be respected till God replaces it.

This application will necessitate rethinking our position on tribe and caste. For most ministers and missionaries -- and for most missiologists too -- tribe and caste have been the great enemy. They were what broke up The Church of Christ and kept men from confessing the Saviour. Tribe and caste were the old idolatrous order, the stronghold of ancestor worship, the fountainhead of ethnic arrogance and hatred. They had to go. A large part of the resistance of most non-Christians to the Gospel arises at just this point.

We should cease equating these social structures with "the enemy." There is no biblical basis for it. Just as the continuation of the white race or the brown race poses no threat to the unity of the Church, so continuation of the Bahutu or the Kamma or the Jewish race poses no threat. The great enemy is hate, lust and idolatry. These must go. But endogamous marriages calculated to keep our people intact? Nothing in Scripture requires Christians to marry across race or tribe or caste lines. I affirm this categorically. My Theology of Missions class, composed of national leaders and career missionaries from many lands, after prolonged searching of the Scriptures (rather reluctantly I must say), agreed that Scripture would allow any Church to practice endogamy, and thus to perpetuate clans and castes and tribes.

As I read the future, homogeneous units are fighting a losing battle against the tide of human affairs. They will eventually go. Larger and

larger racial and linguistic unities appear likely to be seen. But homogeneous units are here now and are likely to be here for a long time. Let the Church disciple each of them out to the fringes, operate within them, preserve the richness of their cultures, as far as it can mitigate the antipathy which rises between bodies of men, and promote love and justice between all men. The Church, working thus with the homogeneous unit not against it, will liberate the multitudinous ethnic units of mankind into the glorious liberty of the children of God. For there is no condemnation for those who are in Christ Jesus.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## The Christian Mission in the Last Decades of the Twentieth Century

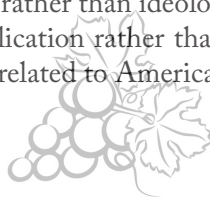
---

*E. Luther Copeland*

What will be the shape of the Christian mission in the closing decades of this century? The topic of this paper is an ambitious one indeed and could be dealt with adequately only by a diviner - or somebody closer to the Divine in point of knowledge than I claim to be.

It is of passing interest, though perhaps of no major significance, that we stand this year at the mid-point between the end of World War Two, which occurred twenty seven years ago this summer, and the end of the Twentieth Century, which we trust will arrive twenty-seven years after the last day of this year. I have a feeling that this means that now is a good time to prophesy, though I really don't know why.

Actually, the intention of this paper is a modest one: the attempt to give some indication of (1) how the expressions of the Christian mission are in fact changing (2) what are some representative proposals for further or other change, and (3) what are the more likely prospects for changes in the next quarter of a century or so. For pragmatic purposes, i.e., in order to aim at something of manageable proportions in a brief paper, I am focusing upon structural rather than ideological changes, leaving the latter within the realm of implication rather than explication. Also the sources used are primarily those related to American expressions of world mission rather than European.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## CHANGES ALREADY IN PROCESS

That changes in the shape of mission are inevitable and are in fact occurring no one can deny. Nor is it necessary to do more than mention the revolutionary developments of the environment of missions in the past few decades -- especially since World War Two -- which make these changes necessary (1) the end of Western political dominance of the non-Western world, attended by the rise of independent nations, national and cultural renaissance, the missionary revival of Eastern religions, the ground swell of anti-colonial, anti-imperialistic sentiment, and so on; (2) the development of an urban technological culture in the West and its universal expansion with revolutionary consequences; (3) the disintegration of Western Christendom and the recognition of the "Six Continent" dimension of the Christian mission, and (4) the emergence of the younger churches with their offer of new possibilities for missionary partnership as well as their delimiting of the missionary expressions of the older churches. All of these new developments and more have provided a new context for mission in the latter half of this century. Important changes in the shape of mission have occurred and further changes will occur before the century is over.

One of the drastic changes in the shape of mission is the transformation of what has been called 'mission(s)' into a system of inter-church aid. Mission throughout history has been primarily understood as sending expeditions and enterprises originating in Christian churches and directed toward the non-Christian (or not-yet-Christian) world. Mission in our time, in so far as most of the long-term sending agencies are concerned, is a matter of churches in the West sending aid in finance and personnel to the younger churches. In this process missionaries become "fraternal workers" or "ecumenical deacons" and "deaconesses." The "mission" as an organizational entity is absorbed into the young church or else divested of its authority and of all its functions except matters relating to salaries and perquisites of the missionaries. In Pierce Beaver's succinct phrase "a 'sending' enterprise has given way to a 'lending' operation."<sup>1</sup>

This transformation of mission into inter-church aid is by no means total. There is a tendency for denominational agencies, most of which are affiliated with the Division of Overseas Ministries of the National Council of Churches, to assure that what characterizes them is universal, when, as a matter of fact, they now represent only a minority of the Protestant missionary personnel sent from the United States. Even some of the older missionary agencies have only gone part way in the direction of inter-

1 R. Pierce Beaver, *The Missionary Between the Times* (Garden City, N.Y., Doubleday, 1968). p. 80.

church aid. Some missions, for example, still exert considerable authority over the developing churches. And many agencies, especially those which eschew ecumenical cooperation, are still in pioneering situations where a younger church hardly exists, at least a church with which they actively cooperate.

Some measure of integration of the overseas mission with the younger church accompanies this transformation of mission into inter-church aid. Interdenominational missionary agencies seem to have particular difficulty at this point even in situations where there is a relatively strong younger church. A 1960 statement of the Africa Inland Mission, for example, indicates that the integration of mission and church “would seem to be properly possibly only with denominational Missions.”<sup>2</sup> Among the spheres of responsibility reserved for the mission in this instance were the technical aspects of medical work, publication and building projects, schools for missionary children, missionary property, missionary finance for which the mission must give account, and the discipline of mission aries.<sup>3</sup> Similarly, three or four years ago, the Christian and Missionary Alliance saw serious problems in the proposed “coalescing of mission and church” involved in an ecumenical merger then in process of formation, namely the Church of Christ in Congo. The Alliance was willing to consider modification of the mission-church relationship but was not willing to go as far as the integration provided for in the plans of the merger.<sup>4</sup>

Moreover, independent sending agencies that have mushroomed in the United States since 1945 are not involved in “inter-church aid” on a large scale. To be sure, the number of their missionaries is a minority of the total. Nevertheless, their existence reinforces the judgement that the transformation of mission to inter-church aid is far from universal.

A second major area of change in the patterns of mission in the post-war world is that of personnel. Many of these changes are rooted in the shift from mission to inter-church aid or the attendant shift from missionary to fraternal worker. Certainly the role of the missionary has changed in those situations where the younger church is developed and has authority to make personnel assignments. The preparation of missionaries has changed to include more thorough training and orientation not only to take into account the sensitive inter-cultural situation related to

2 *Inland Africa*, XLIV: 4 (July-August, 1960) , p. 16.

3 Ibid.

4 Christian and Missionary Alliance, *Eighty-third Year Annual Report* (1969), pp. 97, 99. (Of course, it is questionable whether the Christian and Missionary Alliance is interdenominational).

nationalistic and anti-colonial sentiment in the larger environment but also the sensitivity of relationship between missionary and young church.

The difficulties in the way of pioneer evangelism in many places, the greater complexity and sophistication of the life of the young churches, and the emphasis upon “development” or “nation building” have meant increasing specialization of missionary personnel. It is reported that in a recent two-year period, for example, seventy-five percent of those attending the summer institutes through which all Lutheran missionaries pass before being sent abroad were ‘laymen called to be teachers, doctors, nurses, administrators, all kinds of jobs, but only twenty-five percent ordained men going out to proclaim the Gospel.’<sup>5</sup> This accent upon specialization and diversity with its corollary of the prexistence of laymen, is fairly typical, though not necessarily in the percentage just indicated. Of increasing prominence, also, is the attempt to involve in the work of the overseas churches laymen who travel and live abroad.

Heightened tensions of the missionary situation abroad have combined with changes in American culture to produce unusual stress upon missionaries and especially upon missionary families. As a result, furlough schedules have been adjusted for greater flexibility and in some cases specific provisions have been made for the pastoral care of missionaries and their families. Likewise, various factors inherent both in the overseas situation and American culture have resulted in a tendency to major on various types of short term missionary service and to reduce the emphasis upon career service. Quite striking, also, is the decrease in the proportion of single women participating in overseas missionary work. This last development is due to changes in the structure and status of women’s missionary work in the American churches as well as more general changes in American culture.

As with the shift from mission to inter-church aid, not all of these new patterns of personnel are universal. For example, high standards for the academic preparation of missionaries and careful, well-planned programs of orientation are lacking in many of the newer missionary agencies. And these latter are proliferating, some seventy or so coming into existence in the decade of the 1960’s.<sup>6</sup>

A third important change in the American missionary enterprise is the greatly increased prominence of “conservative evangelicals.” We

5 Ivan Fagre, *What Is Happening to the Missionary . . . ?* *Mission in the 70’s, What Direction?*, edited by Boberg and Scherer (Chicago: Chicago Cluster of Theological Schools, 1972), p. 59.

6 *North American Protestant Ministries Overseas*, 9th edition, 1970, p. 5.



have been aware of this trend since the appearance of a special issue of the *Occasional Bulletin* of the Missionary Research Library analyzing “North American Protestant Missions” in 1960. This significant shift was further noted in an article by David M. Stowe published in January 1969.<sup>7</sup> The National Council’s Division of Overseas Ministries’ share in the total American missionary force has dipped from 43.5% in 1956 to 28% in 1969.<sup>8</sup> By now we know that not only is the percentage of Division of Overseas Ministries personnel decreasing but that the total number of missionaries of boards related to the Division of Overseas Ministries is also decreasing. There have been similar shifts in relative income of missionary agencies, though not as dramatic as the shifts in personnel strength.

One effect of the burgeoning growth of “conservative evangelical” agencies is the disruption of the unity of the missionary force and, to some degree, of the younger churches. The modern Protestant missionary movement, though pluralistic denominationally and theologically, has operated within a framework of basic unity. Comity, both on a formal and informal basis, has been broadly operative, and missionaries have developed fraternal relationships and ecumenical conferences, councils and so forth. The recognition that the modern ecumenical movement has been predominantly motivated by the missionary movement is commonplace.

Now, however, this broad unity is disturbed by those who denounce the main line denominational missionaries and leaders of the young churches to which they relate as being liberals. Organs of creedal ecumenism are established alongside the older ecumenical structures. Fears are expressed lest these sometimes strident expressions of disunity and conflict in the sensitive situations of nationalism and anti-colonialism imperil the continuation of the missionary presence. Particularly is this danger felt when conflict within the missionary force is accompanied by a negative or hostile attitude toward national cultures.

A fourth significant alteration in the pattern of world mission is the initial development of ecumenical structures of partnership. The maturation of the younger churches and “partnership in obedience” of older and younger churches was hailed at the Whitby Conference of the International Missionary Council in 1947. Since that time, not only have efforts been made to heal the church-mission dichotomy which

7 David M. Stowe, *Changing Patterns of Missionary Service in Today’s World*. *Occasional Bulletin* from the Missionary Research Library, XX : 1 (January 1969), p. 2.

8 *Ibid.*, *North American Protestant Ministries Overseas*, 9th edition, 1970, p. 4. The latter figure includes the missionary agencies related to the Canadian Council of Churches.

contradicted that partnership -- especially by the merger of the WCC and the IRC in 1961. We have witnessed also the development of regional structures of ecumenism of which the East Asia Christian Conference was the pioneer. And Joint Action in Mission, though in considerable degree more ideal than actual, has kept before the churches and missionary agencies the imperative of implementing practically the commitment to partnership in obedience.

At the same time the strengthening of world confessionalism has been viewed generally as more threat than promise to the larger ecumenical partnership. Even more threatening is the development of the counter-ecumenism of some of the so-called "conservative evangelicals," which was mentioned previously.

### SOME REPRESENTATIVE SUGGESTIONS FOR FUTHER CHANGE

By now it is a commonplace for persons basically committed to the Christian mission -- as well as those not favorably inclined -- to tell us that the missionary structures developed in the nineteenth century must either be abandoned or drastically altered and reshaped.

Many have said bluntly that the old structures cannot be renewed or reformed. To be relevant to the new era, the nineteenth century structure of mission boards operating from a Western base simply must go. Keith Bridston, in *Mission Myth and Reality*, expressed the conviction that "a reformation of the missionary movement is not enough."<sup>9</sup> But he qualified this statement to speak of the "possibility" of the irreformability of the traditional forms.<sup>10</sup> Or, again, he suggested that "the magnitude of the changes in our time may require radical transformation, in short, the actual death of the old forms, in order that the church may fulfill its mission today and tomorrow."<sup>11</sup> Though Bridston had some suggestions to make for this "radical transformation" of the mission boards, his book primarily aimed to "right questions" rather than to suggest answers.<sup>12</sup>

Some others, likewise committed to the Christian mission, do not bother to qualify their calls for abandonment of the old structures. One of these is Fr. Paul Verghese, a theologian of an older church (the Syrian Orthodox) existing among "younger churches" in India. In a 1970 article,

9 Keith Bridston, *Mission Myth and Reality* (New York: Friendship Press, 1965), p. 16.

10 Ibid., p. 17.

11 Ibid., p. 18.

12 Ibid.

Fr . Verghese does not speak of contemporary mission as “ecumenical partnership” or “inter-church aid. His terms are “economic imperialism” and “neocolonialism”! Relief agencies and mission boards control the younger churches through the purse-strings,he declares. “Foreign finances, ideas and personnel still dominate the younger churches and stifle their spontaneous growth.” Verghese indicates his suspicion of the ecumenical movement and charges both Protestants and Catholics with collaborating in “this neocolonialist domination and Western cultural imperialism in the ecclesiastical sphere.” He concludes:

So now I say, ‘The mission of the church is the greatest enemy of the gospel!’ I began to say it 15 years ago, rather softly. Very rarely did I find any creative response. Therefore I have decided to be rude and rough about this matter. I still do not have much hope that the Western church (or even the dependent non-Western churches) will see the point, because to see it is to be pushed to most drastic changes in church life both in the West and in the rest.<sup>13</sup>

So we are left to ponder what the “drastic changes” may be -- other than to cease our Western missionary activity.

Similarly unqualified in his call for abandonment of the old forms of mission, though more charitable in tone, is a younger churchman. Professor E. P. Nacpil, Dean of Union Theological Seminary in Manila, Philippines. In an article published last year in the *International Review of Mission*, Professor Nacpil states his belief “that the present structure of modern missions is dead.” And the first thing we ought to do is to eulogize it and then bury it, no matter how painful and expensive it is to bury the dead. He praises the missionary structure for performing so magnificently as a midwife, “to bring to birth ‘the Christian community in the world, but he insists that now that the child is born, there is no longer any need for a midwife!” Nacpil asserts that “the most missionary service a missionary under the present system can do today in Asia is to go home! And the most free and vital and daring act the younger churches can do today is to stop asking for missionaries under the present system.” Nacpil insists, however, that “the death of the present missionary system does not mean the end of mission.” He expects rather that “mission, which is essential to the being of the Church, will rise to new life in a new form consistent

13 Paul Verghese, A Sacramental Humanism ( “How My Mind Has Changed” Series), *Christian Century*, LXXXVII: 38 (September 23, 1970), pp. 1118-1119.

with the selfhood of the younger churches, the pressures of the ecumenical imperative, and the dynamism and pluralism of life in contemporary history.”<sup>14</sup> Again, Nacpil gives us little hope concerning what the “new form” of missionary structures will be.

George N. Patterson, a journalist and former missionary to China, joins his call for abandonment of the present structures of mission with concrete proposals for their replacement.<sup>15</sup> Patterson traces the modern missionary societies to the Industrial Revolution, and specifically to Wilberforce’s “Clapham Sect,” a voluntary society whose major purpose was to produce social reforms through action of the British Parliament. The development of capitalism, the increase of industrialization and the emergence of a social consciousness led to more and more philanthropic societies on the same voluntary pattern and with a “board of directors” structure. The relative success of these societies was assured in the favorable climate of Western imperialism.

Now, however, says Patterson, a new age has rendered the old societies obsolete. New strategy and structures will have to take into serious account the new forces of technology, nationalism, socialism, and communication. Particularly important is the “Communications Revolution” which will change the patterns of life as profoundly as did the Industrial Revolution. Patterson goes on to describe the worldwide system of communications satellites (INTELSAT - International Telecommunications Satellite Consortium) now being developed by a partnership of over sixty countries. These satellites can transmit various forms of communication simultaneously -- telephone, radio, television, data, and facsimile. They promise a great increase of television, especially closed circuit, and profound effects upon news coverage and teaching methods.

The new strategy, then, according to Patterson, will need to be based upon the communications revolution. It will depend upon high finance, the mass media and the humanities. The development of the new strategy will demand “a decision to reject the concept and support of nineteenth-century type missions, and consequent withdrawal of all finance and personnel from such activities.” It will involve the establishment of regional Christian Communication Centers staffed by Christian professionals from a variety of humanistic disciplines, anthropology, sociology, political science and

14 Emerito P. Nacpil, “Mission but Not Missionaries,” *International Review of Mission*, LX 239 (July, 1971), pp. 359-360.

15 George N. Patterson, *Christianity in Communist China* (Waco, Texas: Word Books, 1969), pp. 149-159.

others, as well as writers and technologists of the various communications media. The chief aim of these centers would be the development and expansion of the living churches in all forms of society from primitive tribal to sophisticated urban.

At first, there would be five such centers, in the United States, South America, Africa, Asia and Europe. Then other subsidiary centers would be formed. Within five years, Patterson believes, these centers would be producing a body of uniquely trained communications experts. Each center would contain a research unit, computers, a library, press, radio and television facilities, a school of journalism, an international news agency bureau and a publication unit. The centers would be financed by churches, individuals, institutions and foundations. Finance would be handled by a Christian Communications Fund administered by Christian businessmen who are also experts in high finance.

Obviously, critical questions can (and should) be raised concerning Patterson's proposal: for example, is not its financial structure geared precisely to Western capitalism rather than to the Third World? Where does it provide for theological understanding and a Christian critique of culture? Does it not limit mission to an elite of technical experts? Does it give adequate promise of personalized witness and ministry after the pattern of the Incarnation? I should think that the proposal as it stands is neither feasible nor desirable, but it is not my purpose to attempt critical analysis at this point but to present some representative proposals of which Patterson's is one.

Most Christian scholars who see the need for new patterns of mission propose not the obliteration of the present forms a la Verghese and Nacpil nor radical displacement a la Patterson. Rather, they envisage and propose evolution of the present forms into something more appropriate to the new era. Keith Bridston, in spite of his pessimism concerning reformation of the old structures, comes finally to suggest that mission boards, if they are to continue their existence, will have to serve new functions. And he admits that this has already happened to some extent: modern mission boards tend to be the liaison agencies for the churches' international ecclesiastical relations. He sees the possibility of their further transformation into centers for training laymen in missionary vocation in secular occupations, or as ecumenical clearing houses for channeling specialists from the mission boards' own constituencies to meet needs of other churches.<sup>16</sup>

16 Bridston, *op. cit.*, pp. 119-120.

Similarly, Arend van Leeuwen, in his profound, provocative and difficult book, *Christianity in World History*, more than once suggests that the old forms of mission are done for.<sup>17</sup> Moreover, his view that Christianity, submerged in Western technological civilization, is being carried into the non-Western world incognito implies that missionary sending agencies are no longer necessary. Actually, however, he envisions a continuing missionary task to be done ecumenically: “The period of Western missionary activity overseas is drawing to a close; but that can only mean that now the ‘whole church’ throughout the world takes over full responsibility for the vision, the dynamic initiative and the historical vocation which up to now the Western missions have been implementing.”<sup>18</sup> The reexamination which is necessary may mean a radical transformation “of the Western missionary enterprise in all its aspects,” says van Leeuwen, but he does not sketch for us what shape the transformation may take.

Among those who envisage further evolution of missionary agencies. Dr. Pierce Beaver has made some concrete, well-considered suggestions. Beaver has proposed a coordinating agency for Protestant missions paralleling the function achieved by the Propaganda in Roman Catholic missions. Such an organization democratically constructed and motivated, “could provide planning cleircmce and joint action without destroying denominational freedom and responsibility and without still further removing sending from the local congregation. ...” Also, by its international character, this agency could “remove the national taint from some of the money used in the mission.” It could foster interdenominational, international, interracial teams and community projects in ministry. The United Mission to Nepal could be a model for this type of mission which has long been advocated but scarcely tried.<sup>19</sup>

Beaver also suggested deliberate attempts at experimental pioneering missions for which the board would select a few persons “who combine creative imagination and initiative, a warm and contagious faith, and an apostolic urgency to communicate the Gospel in a new or seemingly unconventional manner.” As an example, he cited the category of “missionary-at-large” established by the United Church Board for World Ministries.<sup>20</sup> As special fields for new missionary effort, Beaver

---

17 Arend Th. van Leeuwen, *Christianity in World History* (London: Edinburgh House, 1964), pp. 16-19, 430.

18 Ibid., p. 430.

19 Beaver, *The Missionary between the Times*, pp. 95-96.

20 Ibid., p. 97.





suggested immigrant and other ‘diaspora’ populations, primitive peoples, students and intelligentsia, and the industrial metropolises.<sup>21</sup>

Still other proposals are aimed to complement the work of mission boards and societies or possibly to replace the latter as they are phased out. Herbert C. Jackson has suggested a Protestant monastery-based approach for which the Protestant Community at Taizé might be the model.<sup>22</sup> William J. Danker has given much research and emphasis to the promotion of self-supporting missionary enterprises, geared not to the agrarian type of self-sustenance of the medieval monastery, but to modern commercial and industrial society.<sup>23</sup> John H. Yoder has made the intriguing suggestion of what he calls “migration evangelism.”<sup>24</sup> The idea is that groups of Christians would migrate into parts of the world where a Christian witness is urgently needed. There they would support themselves financially by providing professional and technical services needed by the country of their new residence. They would identify with the people among whom they chose to live to the point of taking out citizenship if possible, and raising their children as citizens of their adopted country. Of course, they would give their Christian witness and develop a Christian community. Strangely (to me) this suggestion has received little attention.

## MISSION FOR THE REST OF THE CENTURY

Now the time has come for a modest bit of prophecy. Let me be frank to say that at this point I find it difficult to distinguish what I want to happen from what I think may happen. I shall try to maintain this distinction but with freedom to indicate my preference for the future in a place or two.

Up to now, I have taken pains to indicate some trends and some suggestions for change in order to show that my projections for the future are not spun out of thin air. On the other hand, obviously nobody can predict the future with any certainty. Utterly unforeseen events may and probably will occur between now and A.D. 2000. Who knows what new

21 *Ibid.*, pp. 99 ff.

22 Herbert C. Jackson, “Some Old Patterns for New in Missions,” *Union Seminary Quarterly Review*, XVII: 29-30.

23 William J. Danker, *Two Worlds or None* (St. Louis: Concordia Publishing House, 1964), *passim.*, esp. Chapter 20; “A Piece of the Action . . .,”

*The Future of the Christian World Mission*, edited by Danker and Kang (Grand Rapids, Mich. Eerdmans, 1971), pp. 155-161.

24 John H. Yoder, *As You Go* (Scottsdale, Pa.: Herald Press, 1961), pp. 17-18.



and strange winds of the Spirit may blow upon church and world with quite unpredictable results? But, for all that, here goes.

In the first place, no doubt many of the present patterns and trends will continue, but with greater diversity. Uncertain, questing times may be expected to strike up new variations of old themes. In my judgment, diversity in missionary expression is good, so long as it is within the circle of commitment to Christ and love of the brethren. In my own experience as a missionary, I functioned with great satisfaction as a member of a younger church and under its direction. I had ample opportunity to communicate the Gospel to non-Christians. Nevertheless, I applaud those who dare to go to pioneer areas which younger churches sometimes seem not to recognize. If it were not for these frontiersmen, there would be fewer and weaker younger churches with which to cooperate. I am speaking in favor of diversity and inclusiveness. "He that is not against us is for us" is a good dominical word for application here.

The Frank Farrell article of two years ago, which first appeared in *World Vision* and then in the 1970 edition of *North American Protestant Ministries Overseas*, sought to project missionary trends for this present decade. It was a very helpful article. The projection was based on a questionnaire which for the most part inquired about trends already discernible. The missions authorities who responded expressed a very large measure of agreement in affirming the continuation or accentuation of present trends. Particularly in matters of organization, personnel and operation, the aspects of the missionary enterprise most attended to in this present paper, there was overwhelming agreement. The easiest, safest and most natural projection of the future is in terms of what is already happening, more of which can therefore be expected.

I am suggesting, then, that the changes already in process which were noted earlier in this paper will continue - with modifications. Mission will be more universally transformed into inter-church aid. Boards and missionaries which have been laggard in recognizing the real autonomy of young churches will move further in this direction. At the same time, other trends will affect this one. Financial subsidies - a large part of inter-church aid - will be decreased as "indigenous" methods continue to find acceptance and as financial resources of the West shrink. And attempts will be made for mission boards and societies to break out of what many view as their captivity and subservience to the younger churches - to find freedom for mission again rather than the mere continuance of inter-church aid.

No doubt specialization will continue and become more universal, and diversity of length of term and categories of service as well. The relative prominence of laymen in missionary service is likely to increase rather than decrease.

I expect that new missionary societies from the conservative segment of American Christianity will continue to be born and that personnel from this source will increase for some time. Nevertheless, there are indications that “conservative evangelical” agencies and their constituencies will repeat in broad outline some of the developments of the main line Protestants. Already, for example, some of them are having to reckon with the problems of relationship to mature young churches and are having to alter missionary roles accordingly. They are moving in the direction of an inter-church aid enterprise. Some of the leaders of “conservative evangelicals” are also taking note of the same developments in their constituencies which have resulted in a decrease in missionary volunteers and missionary giving in the ecumenical churches.<sup>25</sup>

It is indeed likely that, for good or ill, the same cultural influences that have made the ecumenical churches what they are will increasingly influence the conservative evangelicals. The latter certainly are moving toward acceptance of social action as a legitimate and necessary expression of Christian faith. Conversely, there are some signs of a renewed emphasis upon evangelism in the ecumenical churches. For example in 1971, the United Church Board of World Ministries added an Evangelism Consultant to its staff, and the directors issued a booklet entitled ‘Toward A Working Definition of Evangelism.’ A key sentence in the booklet stated that “evangelism is word and deed which testify to and participate in the acts of God in Jesus Christ and call forth the response of conversion; conversion being understood as the continuing reorientation of individuals and communities to the willing service of God.”<sup>26</sup>

If conservative evangelicals find themselves on a course already traversed by their ecumenical brethren -- buffeted or helped along by the same winds - - and if the more “liberal churches” experience a renewal of evangelism, then may we not hope for increasing rapport between the two?

I expect, also, that new structures of mission will emerge as the evolved forms or amplifications of present missionary and ecumenical agencies. Perhaps a coordinating agency for Protestant missions will appear,

25 See Harold Lindsell’s chapter, ‘The Evangelical Mission: The Home Base.’ in *The Future of the Christian World Mission*, ed. Danker and Kang.

26 United Church Board for Christian Ministries, *161st Annual Report* (1971), p. 5.

along the lines of Beaver's proposal. I suspect, however, that the movement of Roman Catholics into the stream of the ecumenical movement may make possible a somewhat loosely structured coordinating agency, maybe a new and enlarged form of the Division of World Mission and Evangelism of the World Council of Churches, which will include Roman Catholic and Orthodox participation.

In addition, I envisage regional and national centers which may operate as networks for the coordination and pooling of finance and personnel. It may well be that they will serve the sophisticated research and communications functions of Patterson's proposed centers. One would hope, however, that these centers, if they come into being, will be theologically oriented, something seemingly not attended to by Patterson. They may draw into themselves, also, the functions of research and dialogue executed by such agencies as the Christian Institute for the Study of Religion and Society at Bangalore and its sister agencies in other places.

Such a network of mission centers would be excellent launching pads for the international, interdenominational, interracial teams of missionaries about which we have dreamed for a long time. With the pooling of inspired imaginations, many kinds of experimental missions might be sent forth from these centers to penetrate the Six Continents, even some inter-cultural teams of migration missionaries as an elaboration of Yoder's model: Best of all, this network of centers would give opportunity for mission to become 'sending' once more. Let me add, also, that I would hope that these centers would encourage rather than stifle spontaneity. There would be no need for them to try to contain and control all expressions of mission. Far from it! Let them encourage and enable missionary enterprises that arise and continue outside their own circles. One regional center might be established on a "pilot project" basis. Very tentatively, and in broad outline, I would suggest the following functions for such a regional center

(1) Coordination relating to finance and personnel: the pooling of finance on an international and ecumenical basis; a similar pooling of personnel, including personnel recruitment, orientation and language study the coordination of sending to prevent overlapping and overlooking; and the encouragement and planning of experimental missions.

(2) Cooperative research: continuous research to relate missionary philosophy and methodology to regional

cultures and cultural change, research on religions, old and new, and on expressions of secular culture; dialogue with non-Christians to enrich and vitalize evangelism, research related to church growth and church planning research relating to communications -- its resources, its technics, its methods.

(3) Maintenance of data bank and corps of experts: storage of information from above research, integration of theological interpretation with expertise in communications, the religions, church growth, church planning, etc.

(4) A catalytic and enabling function: encouragement of innovative experiments under the ecumenical umbrella of the center and beyond availability of its resources on a wide basis without control being the price of contribution.

If this projection of a network of ecumenical missionary centers operative before the year 2000 is realistic at all, then perhaps a further projection is all the more so; any such network will be paralleled by similar structures of world confessionalism, no doubt at least by universal networks of Baptists and Lutherans! In fact, these latter may even precede the ecumenical network.

This kind of international and ecumenical structure of coordinating centers of mission will be ready made for another important happening which is likely to come before the end of the twentieth century. I speak of the probable shifting of the center of resources for the Christian mission from the United States and other Western nations to the so-called Third World -- to Africa, or to Asia and the Pacific Island World, or to Latin America, or to all of this vast area of the non-Western world together. In any case, only some such universal network of cooperative missionary agencies will take seriously enough the Six Continent dimension of the missionary task and free mission from its too-close association with Western churches.

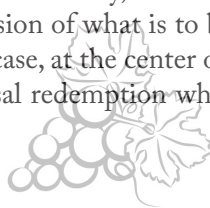
Now how will we get there from here? Gradually, no doubt, but I am speaking of a span of 27<sup>1/2</sup> years. The International Missionary Council and the network of National Christian Councils which comprised its younger church form of membership came into being in less time. Probably the process will be one of evolution with present missionary and ecumenical structures being developed into this universal network.

Involved perhaps would be the Division of World Mission and Evangelism of the WCC, the East Asia Christian Conference and its counterparts, the Division of Overseas Ministries of the NCC, some of the missionary service agencies, NCC's and, of course, some of the mission boards and societies. Possibly some of the missionary agencies of "evangelical" ecumenism will be included as well, especially if some time lag is involved. If the larger ecumenical structures, such as the Division of World Mission and Evangelism, fail to take seriously the world missionary task, if they are not really concerned with communicating the good news of Christ across all cultural and geographical frontiers, they will surely be by-passed and replaced.

I suggest that the process probably will be one of evolution of the present structures of mission because institutions are tenacious. They tend to die slowly and sometimes to await burial a long time after their death, which can become messy! But the great pressures upon mission boards of the ecumenical churches now, and the threats to their existence, are favorable to the prospect of significant change.

An alternative to waiting upon evolutionary change would be a new World Mission Conference in the lineage of Edinburgh 1910 and the International Missionary Council's Congresses. Such a world conference could be sponsored by the Division of World Mission and Evangelism and other appropriate agencies. The World Council of Churches appears to be the most logical agency to call this conference, since it has as one of its functions 'to call world conferences on specific subjects as occasion may require. . . .'. This conference should be broadly representative of Christian missionary agencies of older and younger churches. And it should be carefully planned for ahead of time with the purpose of determining the new structures of mission to Six Continents in our new age. In fact, I should like to propose such a truly representative World Mission Conference, perhaps to meet in 1980.

These projections indicate the way one man sees the future of the shape of mission for the rest of this century, or at least a possible future. It may just be somewhere near a vision of what is to be. Or, again, it may be little more than a dream. In any case, at the center of whatever future God gives us is his mission of universal redemption which he calls his church to share.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

APM

# Missions in Theological Education

*12th Biennial Meeting*

*Wheaton College*

*Wheaton, Illinois*

*First Fruits*  
June 12-14, 1974

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



## INTRODUCTION

---

The creation of the American Society of Missiology with the help and blessings of the Association of Professors of Missions has brought some changes in the latter organization. The new Society meets every year, and the Association has decided to hold its meeting at the same time and place. In fact, has already done so in June 1973 at Concordia Seminary in St. Louis, Missouri, and in June 1974 at Wheaton College in Wheaton, Illinois.

The papers and reports presented in this volume, covering both of those meetings, is designated as the *Proceedings, Twelfth Biennial Meeting*. The meeting in St. Louis is called an “interim” meeting. It is possible to publish the two meetings together since the topics of the papers are the same: Missions in Theological Education. The first three papers were presented at the 1973 meeting; the fourth, by Charles Forman, at the 1974 meeting.

The membership voted at the 1974 business session to hold future meetings of the Association annually. Whether the *Proceedings* will also be published annually remains to be decided.

Copies of a number of previous volumes of the *Proceedings* are still available. These include: the Fourth (1958) “Missionary Vocation,” the Sixth (1962) “Outreaching Responsibility in the Light of the De-Emphasis of the Words ‘Missions’ and ‘Missionary,’” the Eighth (1966) “An Inquiry into the Implications of Joint Action for Mission,” the Ninth (1968) “The Theology of Religions,” the Tenth (1970) “Salvation and Mission,” the Eleventh (1972) “Church Growth Movement,” and the Twelfth (1974 – this volume). Copies are available from the Secretary at \$3.00 per copy. The *Proceedings* of the Fifth (1960) were published as a book: *Frontiers of the Christian World Mission Since 1938; Essays in Honor of Kenneth Scott Latourette*, edited by Wilber C. Harr (New York: Harper & Brothers, 1962, 310 pp., \$5.00).

The Association is grateful to the Executive Committee of the 1972-74 biennium for planning the 1973 and 1974 programs and to all those who

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

participated, especially to those who read papers and/or shared their knowledge and experience.

Catholic Theological Union  
5401 South Cathedral  
Chicago, Illinois 60615

John T. Boberg, S.V.D.  
Secretary, 1970-76



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# The American Theological Seminary And Missions

---

## An Historical Survey

*R. Pierce Beaver*

The eighteenth century missionaries came out of the few colleges of that time, especially Harvard and Yale, but they came to their vocation by way of revivals rather than by way of instruction in missions or encouragement of teachers. Harvard College for a time had its Indian College and its trustees administered a fund for mission work among Indians, and the trustees of the College of New Jersey, later to be Princeton University, served as a Board of Commissioners of the Society in Scotland for Propagating Christian Knowledge; but the colleges were not hotbeds of missionary inspiration and zeal. During the colonial period the British model was being followed in preparation for ministry: that is, theological education was obtained in the colleges, which were the American counterparts of the British universities. However, both in theology and in law, students were gathering around noted teachers, themselves practitioners, and were reading in preparation for professional service. Some were college graduates and some were not. These parsonage schools were the forerunners of the theological seminaries. Bellamy's home at Bethlehem, Connecticut, is sometimes called America's first seminary. As the seminaries emerged they became major agencies for the promotion of overseas mission, and this interest and concern spread from them to the colleges.

It was a student movement which brought forth the American overseas missionary movement and which made the new seminaries wellsprings of missionary inspiration and zeal. The first missionary society, chartered in Massachusetts in 1762, was disallowed by the King. Independence made organization possible. Beginning in 1787, numerous missionary societies were organized aimed at the American Indians, the frontier settlements, and the heathens overseas. However, the rapidly moving frontier absorbed almost all the men and money, leaving little for the Indians, and nothing at all for the projected missions overseas. Then the Litchfield County revival in Connecticut brought

in Williams College, at Williamstown, Massachusetts in 1806, a group of students who were ardently religious and zealous for evangelism. Samuel J. Mills became their leader. A Theological Society was formed among the collegians. Then the consequences of the well-known "Haystack Prayer Meeting" were the channeling of interest into foreign missions and the formation of the secret Society of Brethren on September 7, 1808. This organization was intended "to effect in the person of its members a mission or missions to the heathen." When the members went on to the new Andover Seminary in 1810 the Society was transferred with them. It endured in the Seminary until 1870, by that time having enrolled 527 members. Andover was a hotbed of New England evangelicalism and missionary concern, and the Brethren got good support from professors such as Moses Stuart and Leonard Woods. Mills and his student colleagues with the help of the professors planned and executed the clever strategy of the appeal to the General Association of Massachusetts in 1810, which resulted in the establishment of the American Board of Commissioners for Foreign Missions and the actual initiation of the overseas mission.

Then Samuel J. Mills and his fellow student advocates of mission launched in 1811 another, broader organization for the propagation of missionary concern and action. It was the Society of Inquiry on the Subject of Missions. The stated object was: "to inquire into the state of the Heathen; the duty and importance of missionary labors; the best manner of conducting missions; and the most eligible places for their establishment." Zealously the leaders corresponded with members of religious societies already existing in the seminaries and colleges, beginning with Middlebury in Vermont in 1811. Success was assured when in 1813 the students at Princeton Seminary founded a Society of Inquiry patterned after the Andover model. The Berean Society at the Reformed Church Seminary in New Brunswick took the new name in 1820. There is instance after instance of such a society being founded within one to three years after the opening of a new seminary. Soon Societies of Inquiry were found at Auburn, Virginia Episcopal, Columbia (South Carolina), Newton, Lane at Cincinnati, Gettysburg, Gilmanton, Union of New York, Yale, and Rochester. There were seventy societies of missionary concern by 1857, and forty-nine of them were Societies of Inquiry. The societies in the seminaries were the backbone of the movement and the resources for those in the undergraduate colleges.

There was no recruiting of missionaries by secretaries of the mission boards and societies during the nineteenth century. Throughout the century and well into the next the Societies of Inquiry and related organizations in the seminaries spontaneously brought forth volunteers in abundance. The secretaries and directors of the boards had only to screen and select the appointees. So extensively was volunteering the result of cultivation by the societies that it came to climax towards the end of the seminary course, and the boards were swamped with applications from seniors about to graduate. Consequently Rufus

Anderson pleaded for earlier decisions. Secretaries would have preferred a long period of acquaintance, observation, and guidance before the time of selection and appointment. This tendency evidently long persisted, because Anderson's pamphlet, *On Deciding Early to Become a Missionary to the Heathen*, was issued originally in 1834 and reprinted as ABCFM *Missionary Tract* No. 7 in 1851.

It is evident that not all seminary professors were zealous for the cause of missions. That curious document entitled *An Appeal From the Missionaries at the Sandwich Islands to Their Friends in the United States*, published in 1836, declares that twenty out of the twenty-eight missionaries of that mission affirmed that sixty-eight seminary professors, college presidents, and ministers had tried to discourage them from becoming missionaries. They exhorted the professorial advocates of missions in the seminaries, and admonished them that if they were really serious about the importance of missions they would all resign their post and themselves go out as missionaries!

The missionary drive of the Societies of Inquiry passed over into the new collegiate YMCAs beginning in 1858 and then into the Inter-Seminary Missionary Alliance. The Intercollegiate YMCA was officially founded in 1875 with Luther D. Wishard as the first secretary. While studying at Union Seminary in New York, Wishard first learned about those pioneers, Samuel J. Mills and the Brethren. This inspired him to infuse a strong missionary emphasis into the movement. Wishard transferred to Princeton Seminary for his second year, and his zeal infected his classmate, Robert Mateer, who was already a candidate for service in China. Mateer and two friends -- the three of them convinced that the American church needed a great missionary revival which could come only through prior revival among seminary students, sent a letter to all evangelical seminaries inviting response. There was keen interest. The year 1880 proved to be one of spontaneous missionary enthusiasm in many seminaries. Responding to the call of the Princeton committee, twenty-two students from twelve seminaries met in New York on April 9, 1880, and planned to hold a national conference on missions. It was indeed held on October 12-24 at the Reformed Church Seminary at New Brunswick, New Jersey. It was the largest student assembly ever held in the United States up to that time. Two-hundred-and-fifty students from thirty-two seminaries attended. The participants went back to their respective campuses filled with new zeal for promotion of the cause.

This New Brunswick convention founded the American Inter-Seminary Missionary Alliance. Membership in this national body was open to all evangelical seminaries which would cooperate in fostering the aim of "the furtherance of practical interest in, and consecration to, foreign and home missions on the part of theological students, both as prospective missionaries and prospective pastors." The impact on the seminaries was tremendous. So was the general impact made on the churches through the individual students and

the campus groups. The Alliance held annual conventions. It established a liaison relationship with the Intercollegiate YMCA; and it undoubtedly stimulated missionary concern in the student YM and YWCAs on college campuses.

When the Student Volunteer Movement was founded as the product of the 1886 Mt. Hermon missionary explosion and in turn it had contributed to the organization of the World Student Christian Movement, the Alliance related closely to the S.V.M., and it asked affiliation with the W.S.C.F. However, the constitution of the Federation allowed recognition of only one unit in each nation. Affiliation in some manner seemed so desirable to leaders of the Alliance that they transformed their Alliance into the Theological Section of the Intercollegiate YMCA, which was the American unit of the Federation. This was done in 1898, after Student YMCAs had been formed in the seminaries. Many of the older seminary campus societies now became YMCAs. The Intercollegiate YMCA embraced both college and seminary campuses. Missionary recruitment now had as broad a base in the colleges as it long had on the seminary campuses. Fostered by the student Y and led by the S.V.M. with its watchword, "The evangelization of the world in this generation," a groundswell of missionary vocations swept the American student world. Thus by 1900 many students came into the seminaries from the undergraduate schools already interested in, and often committed to, foreign service.

The Student Volunteer Movement in its very first year, 1886-87, through campus visitation by Robert Wilder and John N. Forman, enrolled 2,100 volunteers. It is estimated that by 1945 some 20,500 of S.V.M. volunteers had served overseas. Until the Movement rapidly declined in the 1920s, it was a powerful force in the seminaries as well as colleges for missionary promotion, education, and recruitment.

The several student missionary societies in succession ceaselessly promoted knowledge of, and concern for, missions through meetings of the societies, the monthly Concert of Prayer, non-credit classes, lectures by visiting missionaries and board secretaries, and campus and public gatherings. Sometimes at their request their teachers conducted the courses or rendered other assistance. More often the students themselves instructed their fellows or led in group study.

Seminary professors produced very little of the literature used in mission study and promotion on the campuses. Secretaries of the boards were the major writers, especially Rufus Anderson in the fourth through seventh decades of the nineteenth century and his posthumous disciple Robert E. Speer beginning in the last decade of that century. Some of the fellow secretaries of Anderson and Speer in the American Board and the Board of Foreign Missions of the Presbyterian Church in the U.S.A. were also prolific writers. Secretaries of other boards wrote primarily histories of denominational work and promotional

material. Biographies were perhaps the favorite study material, and throughout the nineteenth century the *Memoirs of David Brainerd* and of *Henry Martyn* stimulated vocations to service abroad above all others. Works by missionaries and the periodicals of the boards were extensively used. The activity of the Student Volunteer Movement stimulated regular mission study on the campuses in even a more continuous and systematic way than in the past, and led in 1902 to the formation of the Young People's Missionary Movement of the United States and Canada, which after some years became more inclusive in sponsorship and took the name of the Missionary Education Movement of the United States and Canada. Its annual publications were used in the informal groups on the campuses as in the local churches. Two years earlier in 1900 the women had established the Central Committee for the United Study of Missions and in that year produced the first of its study books, *Via Christi*, a history of missions from the time of the Apostles by Louise M. Hodgkins. It was not until the establishment of chairs of missions in the schools that much literature of value began to come out of the seminary faculties and be employed in their institutions and in the churches.

Given the students' propensity to direct their own mission study, it is not difficult to understand why missions came so slowly and haltingly into the official seminary curriculum. During the first half of the nineteenth century there is only one instance of its admission. That was at Princeton Seminary. When the General Assembly of the Presbyterian Church in 1811 adopted its "Plan for a Theological Seminary," one purpose of the institution was said to be "to found a nursery for missionaries to the heathen and to such as are destitute of the stated preaching of the gospel: in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming qualified for missionary work." Foreign and frontier missions were thus explicit objectives. However, it was not until 1830 that the General Assembly added to the faculty a professor of Pastoral Theology and Missionary Instruction. His responsibility was defined as "using all proper means, by public lectures, and private interviews, to promote among all the students an enlarged spirit of pastoral fidelity, of Missionary zeal, and of liberal preparation and active effort for the advancement of the Redeemer's Kingdom." The professorship was intended to produce a parish ministry zealous for mission at home and abroad through whom the participation of the laity would be assured.

The published statement of intention well states what would be the underlying purpose of every chair of missions that would be established in American theological seminaries down to very recent years.

The spirit of the religion of Jesus is essentially a spirit of missions; and, undoubtedly, one of the first and highest duties of the Christian Church, is to nurture and extend this spirit,

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



and to make all her establishments tributary to its advancement. The importance, therefore, of connecting an institution of the kind proposed, with a seminary in which a large number of candidates for the holy ministry are assembled, is obvious. Its native tendency, if properly conducted, will be to kindle among the rising ministry, a new and more fervent zeal on behalf of missions, to call forth, animate, and prepare larger numbers of missionaries, both for the foreign and domestic field; and, eventually, to diffuse, throughout all our churches more of that deep and practical sense of obligation in reference to this subject, of the want of which we have so much reason to complain, and the increase of which is so earnestly to be desired.

Charles Breckenridge was appointed professor in this chair in 1836, but three years later he was made secretary of the Board of Foreign Missions, and no successor to him was provided. The subject remained in the curriculum but it is not clear whether any person actually gave instruction. It disappeared from the curriculum in 1855, and it was generally forgotten that any American Seminary ever had had a professor of Missions.

The next instance of the recognition of missions as a proper academic subject was at Cumberland University at Lebanon, Tennessee, where in 1885 H.C. Bell was recognized as professor of Missions and Homiletics without pay, after this superintendent of the missions of the Cumberland Presbyterian Church had been giving a series of lectures in the Theological School for some years. The name of the salaryless chair was changed to Apologetics and Missions in 1896. Unmindful of the claims of Princeton and Cumberland University, Union Theological Seminary in New York, which likes to claim so many “firsts”, holds that it has the distinction of first introducing missions into the curriculum and can justify the claim on the basis of continuity and permanence, although the beginning was on a part-time basis. George Lewis Prentiss was appointed professor of Pastoral Theology, Church Polity, and Mission Work in 1873. However, missions received only a small part of his time and effort, and this was true also of G. H. Knox, professor of History of Religions, to whom responsibility for mission instruction fell after Professor Prentiss. It was not until 1918 that Union got its first full-time professor of Missions in the person of Daniel J. Fleming. Very briefly Union cooperated with Yale and Columbia Universities in attempting a School of Foreign Service for a few years after 1906.

Meanwhile missions had been creeping into the curriculum of various seminaries in the 1890s and 1900s: Yale, Auburn, McCormick, Austin, Garrett, and others, so that President Charles Cuthbert Hall, himself a strong advocate of missions as a discipline and as a ministry of the church, could say at the Ecumenical Missionary Conference of 1900 in New York, “The study of missions

is slowly rising to the rank of a theological discipline.” Already William O. Carver had begun teaching in Southern Baptist Seminary at Louisville in 1896 and in 1899 had become the first full-time professor of Comparative Religions and Missions. The next year, 1901, the Divinity School of the University of Chicago added a Professorial Lecturer on Modern Missions, Alonzo K. Parker. The Yale chair was established in 1906 with Harlan P. Beach as professor and the Day Missions Library was founded. The Episcopal Theological Seminary at Cambridge instituted a professorship in 1907 with Philip M. Rhinelander as incumbent.

Robert E. Speer in 1902 published his book *Missionary Principles and Practice*, in which he advocates development in the United States of that Science of Missions, founded and promoted by Gustav Warneck in Germany as *Missionswissenschaft*. If there were such a science, there, of course, must be professors and practitioners of it. The name did not find general acceptance, but Speer’s advocacy of the discipline was effective. John R. Mott’s generalship and leadership in forming a vast company of auxiliary agencies and in keeping missions in the forefront of student interest was beneficial to missionary academia. The World Missionary Conference at Edinburgh in 1910 released a powerful impetus into American missionary circles. The reorganization of the Foreign Missions Conference of North America and the creation of the Missionary Research Library had some effect on furthering the cause of missions in the seminaries. American missions had now captured from the United Kingdom the numerical and financial lead in the Protestant enterprise. Churches now had to have a foreign mission board in order to appear to be in the mainstream of American religious life, and their seminaries tended to make a place for some instruction. There were enough teachers on the eastern seaboard to create a Fellowship of Professors of Missions of the Middle Atlantic Region. The establishment of the Kennedy School of Missions at Hartford Seminary Foundation marks the climax of the academic development which began with the provision of a professor of missions at Princeton Seminary by action of the General Assembly of 1830.

It is my impression, although I have not made a satisfactory investigation of the question, that there was a renewed effort to establish chairs of missions in the seminaries in the 1920s largely through action by mission boards. There was a dual origin of the concern of the mission agencies. The Student Volunteer Movement suddenly declined, and volunteers for service were so few that recruiting became necessary. There was an increasing coolness of students in college and seminary to missions and consequently there was great fear that in just a few years there would be a widespread loss of support on the part of pastors and laity. Foreign mission agencies were losing their freedom of action and were being imprisoned within denominational budget and promotion structures. It was hoped that professors of missions might help to stem the waning tide in the

churches as well as reassert their old roles of recruiting missionary candidates and inspiring those who would be parish pastors. The economic depression which closed that decade ended further multiplication of teaching posts, and by the mid-1930s threw the whole Protestant missionary enterprise into reverse. World War II marked the end of the old order of overseas missions.

Mission teachers and scholars as well as field missionaries and board executives had the ground cut out from under them. New justification for the inclusion of missions in the seminary curriculum had to be found and the very existence of the discipline had to be defended. Our Association of Professors of Missions came into existence in 1950 not as an expression of the old missionary triumphalism but as an attempt to build a life boat for floundering brothers and sisters. It really marks the beginning of a new era rather than the climax of the older development. The biennial reports of the Association reveal the wrestling we have done over our reason for being, curriculum, and teaching methods during the past twenty-odd years.

NOTE. This paper has been written out of general knowledge and with reference to some of my own books and articles only. Therefore it has not been annotated and documented. There are no references to Roman Catholic mission teaching in the American seminaries, and some of the brethren may give information about this in our meeting. Our present fellowship and mutual action are one of the best features of the new era as there was scarcely any interaction in the previous time.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# A Rationale For Christian Mission In Theological Education

---

*Roland Scott  
Garrett School of Theology*

## 1. RATIONALE BY MODELS

We seek to establish a rationale for including Christian mission in theological education. This will not be attempted by an explanation of the principles which determine the theory and the practice of missions. A place can be found for that form of rationale, and certainly something of it will be detected in the process of this study. Principally, we shall seek to follow the educational method of determining models for the meanings desired. The concept of model should not be confused with symbol, description or replica. It is a way of dealing cognitively with an object, though, to be sure, the object has many aspects also of being a subject for study. When we consider missions in their objective character our dealing with them in more than symbolic, descriptive or theoretical senses is justifiable. The theoretical nature of missions cannot be questioned, and philosophies of the practice of mission are numerous. But the theoretical element that is found unnecessary here is the philosophical stance from which the complete harmony of the parts is a reasonable expectation. Our theoretical considerations will not lead to the production of a unity such as a seamless robe, for we leave separations, gaps, or even apparently (as yet) unreconciled patterns which we can attribute to the nature of the human situation, as well as to the objective character of missions.

Models enable us to take thoroughly integrated views in quite limited spheres, since we are not required to put them together in a final and integrated form. This method does have value for the direction God has taken in history in the movement that starts with Jesus of Nazareth and the Christ reality which was revealed in the life, ministry, mission, death and resurrection of Jesus Christ, given in the New Testament and in the faith of the Church. That the New

Testament is definitive, we should wish for the sake of unambiguity, to affirm quite positively.

What we would like to do, therefore, is to fashion mission with meanings and materials that give it distinctive shape and appeal. Consequently, while using the familiar materials of our Biblical, historical and theological heritage we shall give form to some meanings that can be constructed relevantly for theological education today. As such they can also be tested from time to time for the reality they represent, and be changed when necessary to meet the conditions of their use. The importance of change in the design and use of models should be emphasized and not simply assumed. The plurality of missions shows the nature of their changing character and none of us would want to enter the scene without that condition being accepted.

Certain limitations of the study need to be stated. First, our Protestant bias is not one of intention, but arises from the personal lack of knowledge concerning the similar experience and understanding of the more extensive historical course of Roman Catholic Missions. Second, the graduate theological seminary in the USA is the educational field intended here, which does not include schools or institutes of mission or ecumenical studies.

Several models for the teaching of missions and related subjects have been used in theological curricula throughout this century. The increasing interest in missions and their place among the biblical, historical, theological and practical areas of seminary education have been notably measured in studies marking the course of USA ministerial training up to the middle of this century. The period was one of undiminished concern for the Christian missionary obligation, and the rising expectations of growing younger churches. The effects of the increasing tempo of events have yet to be measured adequately against the aftermath of Western colonialism and of Asian and African nationalism.

More drastically still are the revolutions that in a number of old and new nations have dramatized the social forces tearing at the traditional fabrics of unity, challenging us to understand the values of Christianity for the newer nations, and the meaning of the Gospel of Christ for their people. The theological seminary, seemingly remote from the scene of such turbulent events and expectations, has in fact been in a direct sequence with them across the world because of the integrity of the missionary movement that included the seminaries in its self understanding for the preparation of missionaries. Their student bodies, prominent among the groups affected by the rapidity of change, have reacted to and reflected on the moral currents that swirl around the globe today. Questions have naturally been raised concerning the adequacy of the older models of teaching missions in graduate theological institutions. Some, more practically perhaps, have proceeded to close the missionary era by a diminution, if not a termination of courses designed to instruct and motivate the American

churches' ministry primarily represented in today's theological student bodies. The models are being changed by force of conditions beyond the reach of those who recruit for seminary enrollment, and those who strive to renew the curricula to meet the needs of the churches, their allied institutions and the vastly complex world of today's ministries.

Some of the assumptions underlying this introduction of the question of a theological and possibly a philosophical rationale for missions in current seminary curricula will be better known when this paper is presented to the 1973 meeting of APM. If the writer has assessed rightly the intentions of the program he can only admit to some apprehension that he may fail in anticipating the results of the first two papers. Who is sufficient for these things? Having striven up to the final quarter of his all too brief teaching experience in World Christianity, he recognizes still more the uncertain position from which he must negotiate with others in the teaching of missions. Above all, it must be apparent that he resorts to history, not to buttress present uncertainties, but to structure the form of the argument. It will concern models of teaching missions in theological and divinity schools as these have been constructed by the experienced teachers of the past. The purpose is to present a thesis of inclusiveness and comprehension for the subject area to which all in the association will have unquestioned commitment.

A first assertion is that there can be *no one way* of teaching, learning and sharing in the experience as well as theory of mission. Obviously, it seems that the theological character of the educational enterprise largely determines the shape and movement of our teaching task. We are never free from a theological and a theoretical, not to say an abstract framework of all the skills we bring to the classroom, student conferences, chapel and day-to-day interchange in the cafeteria, and occasionally in our own homes. Theology is there challenging us to a better comprehension and expression of the reality with which we are to deal. That reality is at once so intensive in its demands and at the same time extensive in its memory and hope, that we are never free from the obligation to engage it more clearly, and state it more adequately than ever before. This precludes our resting in any theological or practical shade while the Word of God comes to man in the heat of the day.

Several general models of teaching will be examined. Let it be emphasized only for their value to the relevance of missions for contemporary ministerial education. Perhaps these may be suggestive of something more that must follow for all who teach in the seminaries.

## 2. THE THEOLOGICAL MODEL

The relation of theology to the concept of mission and the practice of missions has not been recognized by professional theologians to the extent of



the assumptions with which missionaries have worked. Problems have been numerous, and they recur as, for instance, in the theological relation of church, mission and the world. The fundamental acceptance of the missionary obligation as a major concern can be noted in Protestant theology only in this century. Gustav Warneck at the beginning of the century, in his often reprinted historical work on Protestant Missions, called attention to the fact that “scientific theology has been hesitant to enter the missionary movement. Even though it has not made itself particularly conspicuous through actually opposing missions, it has nobly ignored them, and in consequence it has so happened that it has been neither enriched by them nor able helpfully to influence them.”<sup>1</sup> D. Gerhard Rosenkranz credits Warneck’s work and its development by his pupils with the decisive direction given, particularly in Germany, to the study of missions. It helped to effect a change in the attitude of theological faculties.<sup>2</sup> But the attitude among missionary societies (and we may add the Mission Boards in the USA) has been notably slow in changing to an acceptance of theological formulations as essential to the missionary enterprise. That recognition, though belated, is more evident in the recent past in the study of missions than formerly, and helps to determine the attitude toward a possible theology of missions which ought to be formulated in theological education.

Some truth may be found in the charge of European missiologists that the Anglo-American enterprise has been too largely governed by “enthusiasm” and theological obscurantism. James Scherer in a concise summary of the situation a decade ago nevertheless pointed out that in Germany the followers of Warneck were not themselves always critically aware of their own presuppositions.<sup>3</sup> He saw a new congruence taking place in which “Anglo-American pragmatism and organizational skill were pooled with the continental theological perception and thoroughness, and both were internationalized.”<sup>4</sup> This offers little hope, however, to the future of theological thinking in American seminaries where it is my impression that there is now more serious theological effort directed in the classroom to the self-understanding of the mission of the Church than existed at the time Scherer’s article appeared. In fact, the internationalization has brought about a new direction in theology as it inheres in theological education today. In any case it would be difficult to deny Scherer’s thesis “that neglect of clear theological principles by the missionary enterprise in the past is at least partly

---

1 Cf. R. P. Scharlemann, “Theological Models and their Construction” in *The Journal of Religion* (Chicago, Jan. 1973), p. 69.

2 *Short History of Protestant Missions*, 8th edition. Qt. by D. Gerhard Rosenkranz, “The Study of Missions in its Scientific Aspect” in *Occasional Bulletin* (New York, Sept. 1963) p. 1.

3 *Ibid.*, p. 2.

4 “The Service of Theology to World Mission Today” in *Occasional Bulletin* (New York, Feb. 1963), p. 2.



responsible for the impasse existing in many areas of missionary activity in the present.”<sup>5</sup>

The purpose of determining a rationale for missions in ministerial education has its primary theological concern in relating God’s work in Jesus Christ to God’s world. It leads to fresh Biblical work in the effort to uncover and meet the new perceptions of mission with the light that is thrown on our situation by Biblical understanding and interpretation. What is more, the diversity of perspectives now rises from the experiences that so many have of the world which can by no means be simply classified as First, Second and Third without obscuring the variety and cogency of theological consideration from the men and women of Asia, Africa and Latin America. A place must be found for those who are conscious of their theological and religious milieu in non-western cultures, and are willing to accept the theological problems to which their native situations point. It must be accepted that these are as valid considerations for a church oriented theology as any produced by western theologians and missiologists. Here the problem of the relation of theology and culture becomes an issue not only for the eastern and southern churches of the world, but for the western as well. Theology today grapples with a cultural self-consciousness that is being heightened in many areas. There is no place, then, for a strictly western theological formulation of mission, however historically deep its roots appear to go.

John Mbiti recently gave as his opinion that “probably the most regrettable mistake made in evangelism was to regard African religiosity as an enemy to Christianity.”<sup>6</sup> To concentrate for a moment on Mbiti’s concern for a Christian perspective in African cultures, we should note several things. He speaks with an increasing number of representative persons in Asia, Africa and Latin America who call for a fresh theological consideration of the existing cultural problems of Christians in these areas. Doubtless there are many who do not see eye to eye with them and Mbiti mentions and quotes them. Thus an African editor who commented on the consultation held at Makere University on “African Theology and Church Life” opposed “the idea that Africans no longer want to accept Christianity on terms dictated to them by the western world.” Mbiti should be heard in North America with his view that “African religion more than anything else” prepared the way “for the eventual rapid accommodation of Christianity in Africa, and for the present rapid growth of the Church in our continent.”<sup>7</sup> He also sees the peril for the Church in becoming careless about the question of indigenous cultures whether at one extreme of admitting them so readily back into its life, or to the other of rejecting them entirely as in the

5 Ibid., p. 3.

6 “African Indigenous Culture in Relation to Evangelism and Church Development” at the Consultation on Frontier Missions, Chicago, 1972, p.7.

7 Ibid., pp. 5, 8, 9. THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

past. He reaches a theological perspective in believing that every culture needs the saving, the comforting and uplifting powers of Faith such as Christianity offers. “Christianity is supra-culture,” being grounded in and simultaneously transcending all cultures. The beyondness of Christianity must mean Christ, and the identity that counts is identity with Christ, not with any given culture.<sup>8</sup>

The changing design of a theological model for contemporary education in mission comes through the internationalization of the data that must be considered in any reflection and formulation. To a certain degree the western mission is immobile at this point, and mobility is found in the aliveness of Christianity among peoples with their indigenous roots. Theological education needs to be suffused with the sensitivity and awareness for those other cultures if it is to be realized in a living theological environment. Once it was “the missionary message” that gathered up the meaning of the Gospel proclaimed in the world. The Jerusalem meeting of the International Missionary Council placed it in the center of concern for Christianity in the west as well as the rest of the world: “Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the Ultimate Reality of the universe...for in Him we find God incarnate...”<sup>9</sup> As essential to the theological design of the present, for the Church in and to the world, is the consciousness of obligation and of sensitive relatedness which makes the message a living form for men and women, whether in the east or west. We cannot do better than begin with the concept of “Mission in Six Continents” as was realized after the ecumenical meeting at Mexico City in 1966. But it is soon found that descriptive directions are only the tools, and the living skills to follow them must lie in theological perspective. The combined impetus of ecumenical developments with the formation of the World Council of Churches and the concern for a missionary identity in the greatly disturbed late colonial period gave new reason for the relation of theology and mission in theological education. John A. Mackay in his position both with the International Missionary Council and with Princeton Theological Seminary established recognition for what he called “Ecumenics” as a new discipline in the seminary, which was in fact “the keystone of its educational arch.” In his *A Preface to Christian Theology* he had visualized the “new missionary role” of Christian theology at a time when the world was threatened with disintegration and secular theologies were beginning to appear.<sup>10</sup> Mackay saw the need for theology to abandon its scholastic isolation, in view of the decisive influence of the missionary movement of the last century and a quarter on the secular life of mankind.<sup>11</sup> The ecumenical and theological design of teaching has reached the point where one without the other cannot be

8 Ibid., pp.15-16.

9 *The Christian Life and Message in Relation to the Non-Christian Systems of Thought and Life* (New York, 1928), p. 401 ff.

10 Op. cit., 1943, p. 24.

11 Ibid., p. 177.

fully conceived, and both in this connection have an impetus from the missionary movement itself.

### 3. THE HISTORICAL MODEL

When Adolf Harnack published his *Die Mission und Ausbreitung Des Christentums* he thought it necessary to explain: “No monograph has yet been devoted to the mission and spread of the Christian religion during the first three centuries of our era. For the earliest period of church history we have sketches of the historical development of dogma and of the relation of the church to the state... But the missionary history has always been neglected, possibly because writers have been discouraged by the difficulty of bringing the material to the surface... The following pages are a first attempt, and for it I bespeak a kindly judgment.”<sup>12</sup> The relatively recent course of the modern missionary movements, with the growth of the churches resulting from them has presented a ready resource and design for teaching that few have failed to recognize. But the more difficult aspects of the learning process and the complexity of following the branches of the Christian churches that have reached out in thoroughly mystifying patterns, defy any simple reduction to an understandable design. Harnack’s problem in the history of the church’s mission was its burial “among legends; or rather,” he said, “it has been replaced by a history (which is strongly marked by tendency) of what is said to have been enacted in the course of a few decades throughout every country on the face of the earth. The composition of this history has gone on for more than a thousand years.”<sup>13</sup>

The historical problem for the modern missionary era is obviously different but it carries some perplexities of its own not especially in sorting out actual events from legends but in attempting to discover the designs of men and women in the course of a divine commission which they believed themselves to be fulfilling. This aspect of the matter stands out starkly in the minds of students today when they try to see any purpose at all in human history with so-called Christian nations having entertained aggressive notions of their role in world history. This speaks of a day that may be gone for some contemporaries but not for many whose Christian design is a vastly troubled one. And missionaries have been a part of the troubling perplexity of it all. The degree that some of them were directly responsible for the foreign control, exploitation and even enslavement of peoples, is certainly open to question, though the suppositions are deeply resented by many who were subject to colonial power in one form or another. The problem of responsibility can only be alluded to here. It presents whole areas of insensitivity that cause us to hesitate before walking in that direction again.

12 In the Preface of the English edition, Vol. I (London, 1904).

13 Ibid.

The foregoing is the problem of a period, the latter half of the 20th century, which may last indefinitely so far as can now be determined. In the early 1920's a survey of Theological Education in America showed that 75% of the seminary programs examined included courses in missions, of which by far the largest number were in the history of missions.<sup>14</sup> It would be instructive to know what the proportion of such seminary courses now is, and what it may indicate.

The appearance in impressive succession of histories of missions and churches, written by those who at some time have been missionaries as well as seminary teachers, witnesses to the importance of understanding the missions and their related churches in historical relation. More work of this kind is certain to be done. O. G. Myklebust in his very impressive inquiry, *The Study of Missions in Theological Education*, adopted the historical method which, by the time he had completed it, was widely accepted as one of the most available forms of understanding missions. K. S. Latourette, whose enormous contributions to the history of the Church, not only during the modern missionary era, but in the growing *oikoumene*, held an inclusive premise for his historical labors. As Myklebust notes, Latourette was among those who advocated not only the study of missions, but of the "missionary emphasis" in the entire field of the history of Christianity. Church history was to be re-formulated as the narrative of the expansion of Christianity. "We are in great need," Latourette is quoted as saying, "of a fairly thorough reorientation in our study of the history of Christianity."<sup>15</sup> So apropos of our own intentions are his reasons that we must repeat them after some thirty years. "The change of focus which is demanded is so radical as to be almost revolutionary. It must take three forms. First, it must broaden the view of the student in such a fashion as to embrace the entire history of Christianity rather than confine itself only to the Christian Church. Second, from the very beginning, instead of being centered upon the Occident and especially upon Europe, the field of vision must be made to take in all the human race so that in each period Christianity is viewed as belonging to the ongoing stream of the history, not of one segment of the human race, but of all mankind. Third, as an important corollary of the second alteration of perspective, much greater emphasis must be placed on the last four centuries and especially on the past century and a half, for, seen against the background of the world as a whole, it will become apparent that Christianity has been a growing rather than a waning force in human history."<sup>16</sup>

Further evidence of the relevance of the historical design for an understanding of the significance of missions in national development in Asia and Africa becomes important now. Thus John K. Fairbanks, a China expert at

14 Robert L. Kelly, referred to in *The Study of Missions in Theological Education* by O. G. Myklebust (Oslo, 1955) vol. 2, p. 66.

15 Op. cit., Vol. II, p. 64.

16 Ibid., p. 64.

Harvard University, noted a few years ago that “little attempt has as yet been made to explore the impact of Christian missions on the country’s (China) transformation - their external influence on the whole society, including side effects and repercussions not purposed by the missionaries.”<sup>17</sup> Fairbanks states a historian’s premise when he remarks that a “religious enterprise, like love and marriage, has its social significance quite apart from its personal values.” More pertinent still to the scholarly occupations of professors of missions, this historian draws attention to the interest which missionary bodies “by nature” show in biography, the achievements of individuals who have gone before or who have seen the light. But they seem surprisingly uninterested in the historical influence of missions on the social scene. We could continue to add to the list of those outside the sphere of missions who have given scholarly attention to the effects of missionary existence and work on the social developments in nations now forming a part of the international community. Latourette’s design of missionary emphasis is being repeated in the social sciences, possibly not entirely according to the missionary self-understanding of the time, but certainly with a positive attitude toward the movement generally.<sup>18</sup>

History presents a valid and viable model still for the meanings of Christian mission, particularly in the contexts of such developments as social change, acculturation and modernization.<sup>19</sup>

#### 4. THE RELIGIOUS MODEL

Formulated in the outer world at the early part of the century, and finding its way as a consequence into the educational institutions, the religious mission of the Church is now being more explicitly formulated. It means that Christianity has a concern to convey its central truth and meaning to the conscious commitments of the people who represent the other religious systems. The fact that numerous Christian churches were spreading over the globe, encountering religious forces and meanings beyond the understanding of the modern west, presented Christianity with a unique opportunity for cultural and religious evaluation. With this situation in mind the Christian “message” was a quite self-conscious formulation. The extent of the academic use of this growing recognition was varied, as were its curricular guises distinguished from

17 “The Impact of Christian Missions on the New China” in *Christianity and Crisis* (New York, June 27, 1966), p. 147.

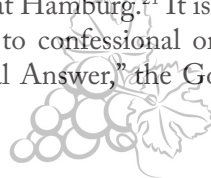
18 Cf. Irwin Scheiner, *Christian Converts and Social Protest in Meiji Japan* (University of California); Paul B. Pederson, *Batak Blood and Protestant Soul* (Grand Rapids, 1970); Robert L. Rotberg, *Christian Missionaries and the Creation of Northern Rhodesia* (Princeton University, 1965). Also see Shirley Garrett, “China Missions and the Perils of Benevolence” in *Worldview*, May 1972.

19 Cf. *God, Man and Church Growth*, edited by A. R. Tippett (Grand Rapids, 1973), p. 188 ff.



the more specifically missions courses. Still, the study of comparative religions, for instance, lay within the theological framework as the attempt at a scientific but mutual understanding of the religions. In the ecumenical movement with its search for a unified expression of the Christian Gospel there was found a way toward a common approach to the contacts with the other religious communities and systems. The studies of the religions, including Christianity itself, were set in reasonable relation to the new fields of mission which were less and less under denominational control. The various academic forms of the relationships in the different religious studies as they were related to Christian mission may be found in Myklebust's study.<sup>20</sup> But since the inauguration of the ecumenical enterprise we appear to have little exact information showing how missions professors are themselves formulating the problems of religious encounter. A collection of subjects related to Christianity as religion can be recognized, with Christianity engaged in mission and in the conciliar relations of churches, while at the same time concerned with its relations to the other religions.

The great care with which the planning for the World Missionary Conference at Edinburgh in 1910 was carried out, by the efforts to gather the views of missionaries in many areas of the world regarding their experiences with men and women of other religions, is reflected in the reports and discussions of that first really ecumenical conference. It was missionary in every sense of the word, including membership, organization and operation. The arrangement of interests at Edinburgh 1910 was not programmatic, but was determined by the exigencies of the historical development of missions on a world scale. Such were the first of the systematic attempts to collaborate on the problems of the religious situations with which the missionary was daily engaged. Edinburgh 1910 brought together the unitive and the religious dimensions of missionary experience, both of them in relation to the thought and work of the Christian mission. At Jerusalem and a decade later at Madras, the International Missionary Council accepted this design of the missionary task with high priority given to the Christian message and the growth of the Church. Between the Jerusalem and Madras meetings the theology of the word of God found its expression in Hendrick Kraemer's *The Christian Message in a Non-Christian World*, whose design for the relation of the Gospel to the religions, including Christianity itself, was better known and more used in the seminaries than any other for the two decades following 1938. Walter Freytag in a less extensive way dealt with the same problem as a professor at Hamburg.<sup>21</sup> It is notable that neither of these men found any reason to refer to confessional or fixed doctrinal statements. Freytag appealed to "the Biblical Answer," the Gospel for "religious man and Christian man."<sup>22</sup>



*First Fruits*

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

20 Op. cit., Vol. I, p. 375 ff.

21 *The Gospel and the Religions* (London, 1957).

22 Ibid., pp. 37 & 42.

The ecumenical movement was characteristically concerned with “the Christian Message,” as Lausanne (Faith and Order) and later Jerusalem 1928 showed. Other similar concerns for the statement of the message can be cited with a common characteristic in its meeting with religion in the various cultural situations, each structured and located differently. Through it all one purpose had seemed to transcend the plurality of self-understandings of the many denominational churches, now engaged in missionary enterprises but with an agreed commitment to the search for an agreed statement of the message. Kraemer’s work revealed the lack of agreement, and theology was unable to have a consensus. At New Delhi in 1961 the World Council of Churches witnessed the shift from an exclusively western problem of Christianity and the relation of religions to the urgency of some Asian voices. Dialogue came on the scene as the design of the future.

The nature and movement of the religions of the world has come to have in our time not only a significance for Christian missions at the points of contact, but for the developing meaning of the *oikoumene* itself. Van Leeuwen showed one way in which the “world” nature of human life had been affected in the first instance by Biblical history, and later by the Eurasian, and finally by the changes of the non-western world as well.<sup>23</sup> He saw the Asian world dominated by the one ontocratic pattern of life, religiously structured in various forms of traditional beliefs and commitments. The *oikoumene* ceased at no time to have a far reaching significance, particularly with the modern phenomenon of technology being welcomed all over the globe. Missions might have lost their traditional appeal in some highly structured societies, but the modern spirit of the west still prevailed with its spearhead of technocracy. Dialogue had meaning for the current conception of the real meeting of religions, with Christians taking a leading part even in areas where Christianity was decidedly in a minority. The theological task of Christian mission in this eventful situation is only initially realized, but now with Asian and African voices taking a prominent and acceptable part in the religious dialogue something is being said that the west has to hear.

In theological education it would be hard to underestimate the importance of this growing field. A crucial problem for the Church in world mission arises again today in the appealing though attenuated offers of the other religions on western soil. No initiative is lacking with the representatives of these religions moving into the spiritual void and the self-doubting of many in the west. A new field of religious contact in western society is open as never before, and the seminaries can ill afford to ignore its implications for ministries in American life. The counter-mission of the non-Christian religions is of course not new, but their “presence” in forms of new “spiritual” disciplines brings home

---

23 *Christianity in World History* (London, 1964), pp. 134-149.



again the meaning and reality of Christian missions for the churches of the West.<sup>24</sup>

## 5. A DIALECTICAL MODEL

The latest model to emerge is a construct of the present situation in which views of mission become dialectical centers of emphasis with a wide range of concerns between them. We refer to the positions outlined at the last meeting of the APM in 1972. It would be useless to ignore the theological interests alluded to there, particularly in Donald McGavran's paper, "What is the Church Growth School of Thought?" where he stated:

Church Growth thinking is poles apart from the theological rationale of mission which the ecumenical movement has promulgated during the last fifteen-years and which found such clear expression in the Uppsala document ...<sup>25</sup>

Reference to this distinction with the later clarifications in McGavran's statement throw some light on the situation which now will probably have been further clarified at the Bangkok meeting of the Commission on World Mission and Evangelism. It would not be expected that we should at this point enter the debate, or what would be even nearer to the present purpose, attempt to integrate the dialectical positions that have been taken in various parts of the world, including Frankfurt, West Germany. For the design of conceiving of the world mission of the Church we need a model that accepts the premises of the developments that have had such significance in the last two or three decades, whether of the ecumenical movement of mission, or of the more missions directed movement known as church growth. The latter, as is well known, has a large degree of support among the conservative evangelical sections of the Protestant denominations and agencies in the United States. Actually, the dialectical relationship is one being accepted in the formation of the new American Society of Missiology, where scholarly as well as practical assumptions are basic to the effective reasoning by dialogue as a method of intellectual investigation. For an understanding of the purpose of God for the world through Jesus Christ, the dialectical model can become the most relevant to the present situation, both in mission and in missions.

There is a Biblical basis and historical precedent for this design, though the present developments contain elements of novelty. If we accept the cultural and ethnic conditions within which the first expansion of the Christian Church took place, a vantage point is attained from which the dialogue among the movements

24 Cf. Marvin Harper, *Gurus, Swamis and Avatars* (Philadelphia, 1972).

25 *Proceedings Eleventh Biennial Meeting*, Association of Professors of Missions, June 1972, (Chicago) p. 9.

and the churches of primitive Christianity can be witnessed. More than that, the two main streams show the possibility of including the movement that had its center at Antioch – where “the disciples first got the name of Christians”<sup>26</sup> – advanced with the dialectic as a presupposition. The apostolic authority around Antioch contributed to, but was divergent from the apostolic authority that held firmly to Jerusalem. It is essential in this present enquiry to make sure that we are not locked into such immobile positions that the value of exchange and mutual recognition for the Christian movement is lost for the present generation of Christians in lands where their identity, involvement and witness are preminent for the growth of the Church. A freedom from the preemptive claims of western organizations is one of the urgent issues of this hour. Men and women in the Christian movements of Asia, Africa and Latin America hold in their identity and nascent missiology the essential conditions for the ongoing mission of our time. A recent instance of this preemption and freedom from it is found in Ethiopia, where urgent attention is called to the assumptions of “the criteria decided by the donor agencies.”<sup>27</sup> *The Lutheran World* publishes the first steps in the working out of the “interrelation between proclamation of the Gospel and human development” for the Evangelical Church Mekane Yesus. This Church protests the necessity of continuing to meet the criteria decided by “donor agencies in Germany and other countries,” and asks “direct support for congregational work, leadership training and church buildings,” all in the interest of the rapid growth of new church membership. At bottom, they say, the issue is due to the built up feelings among western Christians over the “injustice and exploitation of colonialism” and the overreaction on the part of “the wealthy western churches.”

*Decolonisation* has for quite a long time now been a fundamental mission principle, whether or not the missions and missionaries in their present roles have been willing to practice it. Nevertheless, it continues to lie behind the protests of “third world” churchmen regarding the present role of the western missionary. So John Gatutu, the general secretary of the Presbyterian Church of East Africa, joins many others in pointing to the feeling of foreign domination which inhibits rather than enhances the response to mission in both sending and receiving churches.<sup>28</sup> The issues cannot be discussed here. But the existence of the realities in contemporary mission must nonetheless be noted, where theology deals with the present world, reflecting on the meaning and interpretation of the Christian message in and to the multiformity of that world. The dialectical necessity is apparent at a number of points, and can be neglected only by the obtuseness of theologies that ignore the human realities of the present situation.

26 *Acts of the Apostles*, ch. 11:26.

27 *The Lutheran World*. Publication of the Lutheran World Federation, Vol. XX, No. 2, 1973; p. 187 ff.

28 “Should there be a Moratorium on Missionaries,” *Ecumenical Press Service*, No. 22, Aug. 10, 1972 (Geneva).

While claiming resources and recognition of the social sciences for the work of missiology, we are required, now especially, to be concerned with the socio-psychology of emerging peoples and churches. E. Luther Copeland called attention to this dialectical dimension of the missionary problem, when he stated in 1972 that “there are indications that conservative evangelical agencies and their constituencies will repeat in broad outline some of the developments of the mainline Protestants.”<sup>29</sup>

One aspect of the dialectical status of missions is before us now as an institutional concern. It is the nature of church structures. It more nearly relates to the study of church structures in the Seminary than almost anything we do. Because they are a vital part of theological formulations the institutional forms of church life come close to the missionary nature of the Church. Two concrete aspects of the practice of mission and the training for it can be simply noted. Both are recent enough and sufficiently well known to enable us merely to refer to them. The missionary character of the patterns of conceptualization and application leave decisions for acceptance or rejection up to a number of people.

First the study, “The Missionary Structure of the Congregation”, opened the door wide to a variety of ministries so that its world-wide significance could be realized.<sup>30</sup> In similar ways the work of (professors) Hans Margull and J. C. Hoekendijk, though not directly related, pointed in the same direction.<sup>31</sup> Many joined, including theological faculties and students, in the search for meaningful structures, and a liberation from “morphological fundamentalism” in the churches.

In a much too summary fashion here the Church Growth Movement is recognized in this dialectical relationship, where it presents the most concrete aspect at present of missions in the form of movement for the expansion of Christianity. The basis was already prepared in the lessons being learned by missions in the late nineteenth century, particularly in the “mass” and tribal movements of Asia and Africa. Church growth was initiated also in the new Biblical perceptions awakened by a restudy of Roland Allen’s works, and by the social scientific method of J. Waskom Pickett’s mass movement studies in India.<sup>32</sup> The confluence of a number of forces identified by missionary thought and activity has produced a systematized examination and procedure, taking more and more into account the methodologies of the social sciences. Pickett’s study in the 1930s, for which there is yet no parallel, was however carried out by the initiative and with the wide support of the ecumenically related churches. Nevertheless, there were in the entire complex of growing churches a number

29 *Proceedings Eleventh Biennial Meeting*, Association of Professors of Missions, June 1972, p. 65.

30 Cf. *The Church for Others* (World Council of Churches, Geneva, 1967).

31 Cf. Also *The Church Inside Out* (Westminster, Philadelphia, 1966).

32 *Christian Mass Movements in India* (Abingdon, Nashville, 1933).

of ambiguities, which should surprise no one. McGavran's work, as Bishop Pickett recently has pointed out,<sup>33</sup> continues the meaning that was collected through those extensive studies, in some of which he participated. The Church Growth Movement seeks now to add new meanings from a wide range of similar experiences, thereby achieving an essential condition for it. That is the elaboration of its own theological basis, thus making the dialectical position more explicit. In theological education the model for teaching has to take account of the two main expressions in relation to missions, without breaking the unities achieved through many decades, and by holding different tendencies within the self-understanding of the Christian Church during the years ahead.

## 6. CONCLUSION

The theological curriculum is an organic function of the entire life and thought of the Church, limited by its teachers and its students, both within an institutional context. Missions, making a relatively late appearance in the body of theological learning, can expect further tenure only in the light of its contributions at various points. Much depends on the one who embodies the reality of the missionary calling, making it vital and progressive for the future. In this age when the continuities of history are less evident than the discontinuities, the Christian mission can all too easily become dysfunctional in theological education, being rejected at points of its former acceptance. The attention that has been given here to models of learning and understanding is designed to re-enforce the viability of method, theme and existential concern – all in the effort to make self-consistent and intelligible the spreading of the life of faith by means of the world Christian community.



33 In *God, Man and Church Growth*, edited by A. R. Tippett (Grand Rapids, 1973), pp. 5-12.

# MISSIONS IN THEOLOGICAL EDUCATION:

---

## THE PRESENT SITUATION

*Walter Cason  
Evangelical Seminary*

### A DECADE OF CHANGE

The rapidly accelerating pace of change in our world is a useful framework in which to look at what has happened in our particular subject. Ten years ago John F. Kennedy was President of the United States, the Peace Corps was strong, a Freedom March for civil rights and integration was being planned. An optimistic, expansionist mood was strong in America; we had moved beyond some of the fright of the cold war and had been somewhat successful in the Cuban missile crisis. The Bay of Pigs was past but the Gulf of Tonkin incident was yet to come. We were regaining technological confidence in “catching up with the Russians” in the space race, and had few effective competitors in trade.

New nations were being formed and were joining the U. N. There was considerable hope for “development” through traditional patterns of power and philanthropy. The U.N. had tried to deal with Katanga’s secession from the Congo and the World Court was to consider Southwest Africa. The tragedies of Stanleyville, Biafra and Bangladesh were yet to come, as was the Six Day War.

Higher Education in America was still in an expanding phase, and theological schools were a part of this. The Church growth of the ‘50s was slowing down, there was some concern when seminary enrollment dropped 5% in 1960 but all was said to be well by 1962.<sup>1</sup> Sociological analysis and inner-city ministries were popular;<sup>2</sup> Many worked on the assumption that man was a problem which could be solved. It was 1968 before Black Power was vocal, theological students

---

1 *Christian Century*, 79:1360 (Nov. 7, 1962).

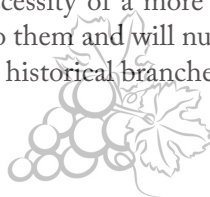
2 Wagoner, Walter D., *Bachelor of Divinity*, New York: Association Press, 1963, p. 18 ff.

often came to avoid the draft, and there was a desperate effort to re-structure the curriculum to be relevant and to give the student maximum freedom to do his own thing, thus reducing the required or core curriculum in missions and other disciplines. In the past two years there has been a severe economic drought in the churches as a whole which has been sharply present in the seminaries.<sup>3</sup> A majority of seminaries are on a deficit budget and some are closing. At this same time some denominations are saying they need less pastors in American parishes, and are curtailing their general agencies and mission outreach. Those who think of missions as a “luxury”, or even as a specialty item to cater to a few students, may view with regret continued expenditures in this field.

For many denominations there has been more change in the style of missional involvement in the past decade than there was in the previous 25 years. Some speak of a “post-Latourette” style of mission in a post-colonial world. Third world churchmen are now in places of authority from which some call for particular stress on liberation and structural justice rather than the individualized service of a previous era. Foreigners come for brief terms of technical work rather than for lifelong involvement with a people. An indication of this trend occurred in missionary preparation about 12 years ago when a number of mission boards began to use short-term orientation at Stoney Point rather than the longer academic preparation available at some universities, theological schools and such specialized institutions as the Kennedy School of Missions and Scarritt College. Another measurable sign of change has been the intentional decrease by over 30% in overseas personnel sent by some of the “mainline” denominations. This has been counteracted by an increase of over 60% in the number of missionaries sent by more conservative groups.<sup>4</sup>

Few Protestant groups would claim to have changed more profoundly in this decade than the Roman Catholics. Ten years ago Pope John XXIII had completed his earthly ministry, having started the Second Vatican Council on its way. His successor had not been elected but new voices had been heard at the Council. *The Dogmatic Constitution on the Church (Lumen Gentium)* stressed the essential missiological thrust inherent in being the Church.

*Decree on the Church's Missionary Activity* stated that “seminary and college professors should teach young people the true state of the world and of the Church, so that the necessity of a more intense evangelization of non-Christians will become clear to them and will nurture their zeal. In teaching the dogmatic, Biblical, moral, and historical branches, they should bring to light the



## First Fruits

3 *Christian Century*, 88:91 (January 27, 1971), editorial.

4 *The Missionary Retreat*, editorial, *Christianity Today*, 16: 26 (Nov. 19, 1971).



missionary aspects contained therein. In this way a missionary awareness can be formed in future priests.”<sup>5</sup>

Unfortunately this call for a *general* concern with missions was not picked up in the *Decree on Priestly Formation*, which treated missions, ecumenics and other religions as specialist subjects which should be available somewhere for those who were interested.<sup>6</sup> A similar attitude to missions as an “ancillary subject” was maintained in the “Basic Scheme for Priestly Training” developed by the Congregation for Catholic Education in 1970.<sup>7</sup> The U.S. Bishops’ Conference directive on Priestly Formation lists “ecclesiology with its missiology” as one of the principal areas of faith to be included in a seminary curriculum and indicates that “all seminarians ... should be given a certain general knowledge of the missions, or an introduction to the more fundamental questions of missionary theology.”<sup>8</sup> Available data suggests that this has yet to be implemented for this as for other ecclesial communities. Catholic seminaries are also caught with the large institutions built in the 1950s but very few vocations in the 70s, plus an acute problem of attrition as the trained priests leave the ministry at a rate of up to 4% per year.<sup>9</sup>

Clear signs of changing interests in specialized missionary training are to be seen in the rise and fall of institutions or departments devoted primarily to this task. Among those which have grown since 1962 are: the School of World Mission and Institute of Church Growth at Fuller Seminary; the School of World Mission of Trinity Evangelical Divinity School; and the School of World Mission of Concordia Seminary in St. Louis. Prominent institutions which have ended this type of program include the Hartford Seminary Foundation; Scarritt College and the Lutheran School of Theology at Maywood.

While the “Rationale for Missions in the Theological Curriculum” is the topic for another paper, it should be noted that an understanding of varied goals and developments during the past ten years indicates divergent points of view regarding the reason for teaching missions in American seminaries. For some it is to present the challenge to all, so that a few may be chosen and

5 *Ad Gentes*, 39. Many would caution, however, that what all are generally to do may be done by no one in particular. “Is it not when everybody has the task of closing a door that most often it is left open?” quoted in John Power, *Mission Theology Today*, Maryknoll, N.Y.: Orbis, 1971, p. 203.

6 *Optatam Totius*, 16.

7 “Ratio Fundamentalibus Institutionis Sacerdotalis”, Articles 77, 80, 96, in *L’Osservatore Romano*, March 26, 1970; April 16 and 23, 1970.

8 *The Program of Priestly Formation of the National Conference of Catholic Bishops, USA*, Washington, D.C.: National Conference of Catholic Bishops, 1971, pp. 16, 92.

9 James, Allix Bledsoe, “Theological Education 1972”, *Theological Education*, 9:34 (Autumn 1972).



prepared for their peculiar calling as overseas witnesses. This may be at least the rationalization of those who assure us that the challenge of mission is adequately covered by occasional chapel speakers, and the availability (somewhere else) of specific training for cross-cultural ministry. Provisions of this type are less satisfactory for those who believe that the church is One Body throughout the world which must have some self-awareness of its various parts; that the Great Commission requires all to share in the prayers and stewardship and concern for world evangelism; that our zeal for evangelism and social change in America will be enlightened by an understanding of similar tasks of mission elsewhere; and that our own faith will be challenged and our understanding deepened as we learn of God's work among peoples of other cultures and life styles. Those with this latter conviction will not be content to have missions as a peripheral elective or as a specialist subject available at a handful of post-graduate institutions.

## THE QUESTIONNAIRE OF MISSIONS IN THEOLOGICAL EDUCATION

The questionnaire was returned by 75 graduate seminaries and 20 additional colleges. While the 75 seminaries had a total of 59 full time missions faculty, there were 33 which had no full time persons and 11 which had no one at all in the field. During the decade this represented an increased faculty at 21 seminaries, a loss at 18 and a continuation of the same level (from none to three) at the other 36.

Eighteen seminaries offer no courses in mission at the present time. More courses are offered at 24 schools, less at 25, and the same number as in 1962 by 26. Missions is often a separate department but is frequently joined to Church History. It may also appear in the Biblical, Theological or Practical fields.

The continuation of an appointment in the field of missions was thought probable by 44 and unlikely by 26 professors. The subject seemed "secure" in the curriculum in the opinion of 43 and insecure to 20. The status of the missions (question 5) seemed to have improved in 27 institutions and there were 27 which reported increased student interest (question 6). The status seemed lower in 29 institutions while 35 reported less student interest.

The trend to "replace" world mission courses with those on World Christianity, History of Religions, Ecumenics or similar topics was admitted by 22 respondents while 19 said such matters had always been supplementary to Missions but there was no question of replacing the mission thrust. Of the 27 who answered "No" to this question, quite a few said "not in this institution" or some equivalent of the Pauline "God forbid!"

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

The cross-cultural sending emphasis was basic to 26 programs and was given considerable emphasis by 16 others. At least 5 respondents indicated that they did not understand the question.

In a day when some seminaries have absolutely no required courses, some exposure to mission (or in some cases ecumenics or world religions as an alternate) is required in 37 of the 75 seminaries. Most estimate that 10-15% of the students elect other courses but 3 say over 60% choose additional mission courses and a further 8 say over 30% take more in this field.

QUERIES for those tempted to put too much faith in such a tabulation:  
(Numbered according to the Questionnaire)

1. One “full-time a person is actually a visiting assistant professor with other responsibilities. Another lists 3 in missions but one teaches Missions, another World Religions and the third handles Ecumenics.

2. Several remarked that their listings for 1972-73 were actually taught whereas those for 1962-63 were all those listed in the catalog. The number of courses offered means little when they are as diverse as First Aid, Buddhist Meditation, Linguistics and Roman Catholicism.

4. One answered that the position was secure but there was no full-time person in the field this year or ten years ago.

5. The status of missions is good enough for one school to offer a major in missions although they have no full-time staff.

10. Students must be interested in the seminary which brings in a different lecturer each year and still has 5% taking the electives. Even more remarkable is the seminary which offers no courses in missions but 10-15% of the students take them anyway! (And there is not even a cluster nearby)

11. A Dean who said the professor would not be replaced (Q.4) suggested that in the future the subject should somehow “continue to maintain itself and grow.”



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# THE ROLE OF MISSION STUDIES IN THEOLOGICAL EDUCATION

---

*Charles W. Forman  
Yale Divinity School*

Last year at the meeting of the Association of Professors of Missions, three papers were presented which set the stage for a discussion of the role of mission studies. One was a background paper by Pierce Beaver tracing the history of the teaching of missions in American seminaries. The second was a report by Walter Cason on the present situation and recent developments in mission studies in graduate Protestant seminaries of this country using material from a questionnaire circulated by William Danker. Finally there was a statement of the rationale for Christian mission in theological education presented by Roland Scott. The present paper is an attempt to carry further the discussion that was stimulated by those three presentations.

The first step that has seemed to be called for has been to expand somewhat the coverage of the questionnaire that was used last year. Seventy-four graduate Protestant theological seminaries responded to that questionnaire, which, while not a fully satisfactory number given the fact that there are one hundred and thirty-seven such schools in the American Association of Theological Schools, was still a large enough group to give some impression of what is happening to mission studies in institutions of that type. The seminaries presented a number of whimsies and anomalies in their answers to the questionnaire, as readers of Walter Cason's paper will remember. Nevertheless the over-all picture which they painted was one of wide-spread and well staffed programs of mission studies. Fifty-seven percent of the schools responding had full-time teachers and most of the remainder had part-time teachers in the area of missions. Presumably this can be taken as fairly indicative of the situation in the Protestant seminaries as a whole, though Walter Cason's warning, that the schools which are doing more may be the ones that are most interested in reporting their work, needs to be kept in mind.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

If there was a weakness in the previous questionnaire it lay not so much in its coverage of the Protestant seminaries as in its neglect of other types of theological education. One such type is the Bible school and Bible college. Some Bible colleges are liberal arts institutions with a strong Christian emphasis, but most of them, like the Bible schools, represent really a form of theological education like that of the theological seminaries though not at the graduate level. Therefore they need to be kept in view when considering the role of missions in theological education. Only twenty such institutions were included in last year's survey. A further questionnaire was therefore sent out to nearly a hundred Bible schools and colleges listed in the study made by S. A. Witmer, *The Bible College Story* (Channel Press, 1962). The schools selected were the ones which had an announced specialty in missions or a relatively large student body which would make it possible for them to provide missions courses.

One unexpected discovery in this process was the high rate of mortality among such schools. Even though these were the larger and therefore presumably better established institutions, over twenty percent of them had closed down during the twelve years since that study was published. However, forty-one schools filled out their questionnaires, a good level of response indicating either a very high interest in missions or a very conscientious set of administrators.

These responses combined with the twenty Bible colleges in last year's survey present a picture of vigorous activity and strong commitment in mission studies. Of the sixty-one Bible schools and colleges, forty-three have either full-time missions teachers or several part-time persons who would be the equivalent of full-time staffing. Some have as many as five or six full-time appointments or of the remaining eighteen, all but two have part-time teachers assigned to missions. A few teach only one or two courses in the field, but most of them offer a considerable range of courses dealing with practical, historical and theoretical issues related to missions.

A new resource for information has appeared since these questionnaires were sent out. It is the book by Glenn Schwartz entitled *An American Directory of Schools and Colleges Offering Missionary Courses* (Wm. Carey Library, 1973). Schwartz cuts across the classifications we have made here and lists together colleges, Bible schools and theological seminaries where there is some teaching of missions. He reports on two hundred and eighteen such institutions. The course offerings are impressive. Some schools have thirty or forty courses in missions; most of them have between five and fifteen. There are some odd omissions of important schools and there is no information on the number of teachers or the prospective developments, but the work certainly provides the most complete survey available of the courses being offered in this field.

One group which was neglected both in Schwartz's book and in last year's survey was the whole body of Roman Catholic theological schools. Only

one Roman Catholic institution was heard from last year. Consequently the questionnaire was sent to all the Roman Catholic institutions that are members of the American Association of Theological Schools, fifty-seven in number. Twenty-nine, or over half, replied. Of these only *five* had any teachers of missions or courses in missions. (Two of the five were the Maryknoll Seminary, which is dedicated entirely to the training of missionaries, and the Catholic Theological Union in Chicago, which was the one school contacted last year. Of the remaining three, two have part-time men in missions and only one has a full-time man.) The other twenty-two schools replying had no one teaching missions and no courses in missions being taught. In fact one school, though a full-fledged M.Div. institution, returned the questionnaire with the query as to whether some mistake had been made in addressing such questions to them. Given the fact that over 80% of the schools replying had nothing to offer, it seems altogether likely that the thirty-two schools which failed to reply are equally barren in this field. The tendency of those who have something to report to do the reporting would support this assumption. Of course it should be recognized that many of these schools may pay some attention to missions in courses dealing with other subjects and some of the responses pointed out that they did this. And it should also be recognized that there has been a small increase in the total number of Roman Catholic missions teachers during the past ten years. But even so, the situation of mission studies in Roman Catholic schools is far, far weaker than in Protestant seminaries and also far weaker than in the Bible schools and colleges. Evidently the pious admonitions of Vatican II regarding the importance of missionary understanding in the seminaries have had little effect thus far. The failure of that same Council to advocate the provision of specific courses and teaching posts in this field has resulted in a minimal advance.

We have no comparable questionnaire or survey to reveal the situation outside this country. O. G. Myklebust made his extensive survey over twenty years ago and the situation has changed considerably since then. It may be well, however, to recall his findings. At that time there were no professorships of missions in England except for one at the Selly Oak Colleges near Birmingham, a cluster of schools largely dedicated to training missionaries. Scotland seemed to have reverted to the teaching of missions by professors in the broader field of practical theology. Germany had professorships of missions in Tubingen, Hamburg, Mainz and Halle while elsewhere there were lectureships or professorships in which missions were joined with other subjects. Berlin, Heidelberg and Jena had nothing in this field. French Protestant seminaries had no chairs in missions and in Holland only the Free University and the theological college at Kampen were provided with a joint appointment between them in the field while the other universities presented courses in missions taught by men with wider responsibilities. In Scandinavia, Oslo and Uppsala had professorships in the field while Copenhagen and Lund had lectureships and Aarhus was considering

one. In Switzerland both Basel and Bern had lectureships in missions, while other places like Zurich contented themselves with occasional lectures as the German universities did a hundred years ago.

There have been many improvements in the twenty years since this survey was made. For example Heidelberg has made a full time appointment and Aarhus has decided affirmatively for the position it was considering and now has an Institute for Ecumenical and Missions Theology. Other such institutes are found in Germany, Norway, Sweden, Belgium, the Netherlands, Great Britain and the United States. In Scotland, Aberdeen has developed an important center for mission studies, particularly African studies, and St. Andrews has made a full-time appointment. Most surprising of all, the University of Birmingham has finally broken with the English universities' eschewal of mission professorships and has, in cooperation with Selly Oak, created such a position. In Asia and Africa, too, there have been advances in the recognition of mission studies and some appointments in the field, and recently in Japan the Union Theological Seminary has inaugurated a center for the study and teaching of mission. The old and damaging assumption that mission was a responsibility of only the European and American churches is gradually beginning to crack.

Along with these increasing positions for the teaching of missions there has grown a strong development of associations for the furtherance of this work. A number of national associations including the newly formed American Society of Missiology and the long established *Deutsche Gesellschaft für Missionswissenschaft* are active. Four years ago there took place the inauguration of the International Association for Mission Studies, an event which may be taken as marking the full flowering of this line of endeavor. The Association reported at its last meeting 191 members coming from all the continents. Europeans and Americans, as might be expected, make up the great majority of the membership, but Africa has 13 members and Asia eight. Australia and New Zealand on the other hand have only two and neither holds an appointment in mission studies, for the field has not really been recognized in that part of the world.

From these various developments it would appear that at least in Europe and America mission studies are in an exceedingly strong position and are more firmly established than ever before. Most of the replies to questionnaires from the American schools would support that conclusion. A majority of the graduate Protestant theological seminaries report that mission studies have a secure place in their curriculum and that they expect the present faculty to be replaced upon retirement. The few Roman Catholic schools which have teachers in the field expect to continue to have them and both they and all those who deal with mission in connection with other courses regard the field as holding a secure place even though a small one in future Catholic institutions. Catholic students



in a proportion of three to one are seen as having a positive attitude toward mission though this is usually because of a general interest in “third world” problems. It should be recognized, moreover, that only half the Catholic schools replying have any student attitude to report at all. When it comes to the Bible Schools the positive response is overwhelming. Nearly all see mission studies as attracting the same or even greater interest than they have in the past and feel that they are sure to continue their faculty appointments.

Nevertheless, there is a subordinate strain of malaise and uncertainty which needs to be recognized. In a small group of theological seminaries statements are made that the current faculty in this field will not be replaced upon retirement or that the subject is not secure in the curriculum. There are half a dozen Protestant schools replying in this vein to the questionnaire, quite apart from those which have never recognized the subject. A larger number of schools indicate that the status of the field has declined over the past ten years. Most disturbing is the report on student attitudes. Half the graduate seminaries replying state that current student attitudes toward the subject are negative or indifferent. Words like “apathy” or “reluctance” occur frequently in the reports.

These indications of disquiet need to be taken with much seriousness. The schools from which they come include some of the most important theological institutions in this country, institutions which a dozen years ago were among the liveliest centers of missiological thought. A prospective loss of even a small number of teaching posts is troublesome for a field which has never dealt in large numbers. The negative attitude among students is particularly disturbing when it is remembered that missiology won its way into American seminaries largely as a result of student interest and activity. During the nineteenth century mission studies were what might be called a “peoples’ movement”, carried on chiefly by students and for students on their own initiative. Professors of missions in theological schools are, with the exception of two in Europe and two or three in this country, a strictly twentieth century phenomenon, resulting from the student interest developed in the previous period. A negative attitude among students now can well threaten this growth. Given these facts it is evident that we need to consider seriously the reasons for the present uncertainty and what may be done about it.

The most obvious reason for it, seemingly, would be the uncertainty about many traditional Christian beliefs that exists in the churches today. The recent debates about “Salvation Today” revealed some of that uncertainty among older Christians and the great interest in Oriental mysticism reveals it among the youth. It would seem reasonable to expect that where there is uncertainty about beliefs there will be less interest in making beliefs known and hence less readiness to consider missions. This is supported by the fact that the Bible schools and colleges which represent on the whole a greater degree of assurance



regarding traditional beliefs also represent in their reports a more secure place for the study of missions and a clearer determination to maintain the subject in the future. The insecurity prevails chiefly in the graduate Protestant theological seminaries where there is usually more questioning of beliefs.

Yet though the assurance in Christian beliefs doubtless has some relation to the assurance about interest in missions, it cannot be claimed that there is a complete correlation at this point. Uncertainties can be a reason for interest in and a desire to study a field rather than a reason to ignore it. Strong Christian beliefs can even militate against missions and the study of missions as they did for example among the strict Calvinists of two centuries ago who were exceedingly strong in their Christian convictions but stoutly opposed to missions. In recent years the Roman Catholic schools have shown a slight increase in their attention to missions although they have experienced the greatest onslaught on their traditional beliefs of any Christian group. Far more directly and thoroughly than among Protestants, the traditional beliefs about other religions and their relation to salvation are being challenged by Roman Catholic writers. No outstanding Protestant theologians have written as radically and directly on this matter as Hans Küng and Karl Rahner. The results may have been devastating for many Catholic missions, as Prudencio Damboriena claims,<sup>1</sup> but they have not devastated Catholic mission studies. In fact they have led to a considerable amount of fresh Catholic study and debate.<sup>2</sup>

As missions and mission studies developed among Protestants in this country they at times grew most vigorously in situations of religious uncertainty. One thinks of the vigorous advance of Congregational missions during the 1880's at the very time when their mission board was being shaken by a dispute over whether all missionaries should be required to subscribe to a belief in the eternal punishment of the unconverted.<sup>3</sup> The early years of the twentieth century which saw the rapid growth of mission studies and of professorships in missions in America, were not a time of great religious certainty but of flux and turmoil. New views on missions were being proposed, as in James S. Dennis' famous three volume study on *Christian Missions and Social Progress* (1897-1906). Robert A. Hume, the well known American missionary in India, wrote his *Missions from the Modern View* (1905) proposing that the aim of missions should be "that men in non-Christian lands shall make the same assumptions which men in

1 P. Damboriena, "Aspects of the Missionary Crisis in Roman Roman Catholicism", in *The Future of the Christian World Mission* edited by William J. Danker and Wi Jo Kang. Grand Rapids: Eerdmans, 1971, pp. 73-74, 78-79.

2 Cf. for example *Foundations of Mission Theology* edited by SEDOS. Maryknoll, N.Y.: Orbis Books, 1972.

3 Lyman Abbott, *Reminiscences*. Boston: Houghton Mifflin, 1915. p. 173. The Reports of the Prudential Committee of the American Board of Commissioners 1880-1889 show a generally increasing number of new missionaries being sent.

Christian lands now make ... whether men join the Christian church or not."<sup>4</sup> In like vein the noted minister and editor, Lyman Abbott, claimed in 1910 that the new enthusiasm for missions was due,

to the fact that the missionary movement had been freed from the 'grim doctrine of an endless hell for the un-reclaimed heathen' and was now devoting itself to the introduction of a humane social order.<sup>5</sup>

Clearly this was a time when traditional beliefs were being questioned and yet mission studies were flourishing.

These facts suggest that the present problems of mission studies are not to be explained primarily in terms of the strength or weakness of religious convictions. We need to look further for an adequate understanding of the situation.

The most important source of present doubts lies, in my opinion, in the vigorous reaction against Western domination and Western initiatives that has come from the peoples of the Third World and more particularly from the Christians of the Third World and that has had an enormous impact upon the thought and attitudes of Christians in Europe and America. The feeling has become widespread that missions are now outmoded. The supersession of the mission era by the ecumenical era is heralded and missions are seen as a form of colonialism which we must leave behind. For a generation or two now the theological schools of this country have been receiving students from the Third World in considerable numbers. These men and women have often expressed dissatisfaction with the way western missions have operated in their homelands and American theological schools have absorbed many of their dissatisfactions. The experience has doubtless been a healthy one for the schools but it also doubtless has much to do with the negative attitude toward missions and mission studies.

The recent proposal for a moratorium on missionary personnel and funds emanating from some African and Asian churches has been the latest expression of this reaction to Western initiatives and the wide discussion of that proposal has probably added one more layer to the accumulation of hesitations regarding mission studies. At the same time many American churches have been awakened by the social turmoil in their immediate environment to the great needs that lie at their doorsteps and they have embarked on larger efforts in their

4 Robert A. Hume, *Missions from the Modern View*. New York: Fleming H. Revell Co., 1905, pp. 32-33.

5 Paul A. Varg, *Missionaries, Chinese and Diplomats*. The American Protestant Missionary Movement in China, 1890-1952. Princeton University Press, 1958, p. 68.

own communities. This has meant that they could give less to world missions and there has been a consequent decline in the resources of some of the mission sending agencies, or at least a failure of resources to keep up with rising costs. As a result fewer missionaries are being sent out today and the feeling increases that missions are a thing of the past. It is hardly surprising in the light of all this that large numbers of students have become indifferent or antagonistic to missions and that some theological schools regard mission studies as dispensable.

The problems arise, however, only when mission studies are seen as inextricably linked to the traditional pattern of western activity in the non-western world. This link has been the common assumption in the mind of students, and probably of most theological educators, when they have considered mission courses and mission appointments. It is evidently high time now to raise strong questions about this link. Certainly mission studies took their start and their major development in connection with that western-dominated view of missions. That is the base on which they have grown. But it is too narrow a base for their long term development. Missions themselves have been trying to break with that conception and mission studies should likewise be emancipated from it. At the Mexico City meeting of the World Council's Division of World Mission and Evangelism a decade ago, the six-continent approach to mission was proclaimed and over a decade before that at Whitby the concept of partnership in obedience between the older and younger churches was adopted. The maldistribution of resources which plagues both the world and the Church has kept the partnership from being an equal one and has made the six-continent approach a rather chimerical ideal. But the break with the old outlook has been clearly demanded.

Mission studies, for those who have been following them, have been moving in the same way, though apparently theological education as a whole has not really awakened to this fact. There has been an abundance of attacks from among the missiologists directed against the whole western-based idea of missions and the "salt water" ethos with which they have operated. Books such as *Christian Missions and the Judgment of God* by David Paton (SCM Press, 1953), *Paternalism and the Church* by Michael Hollis (Oxford, 1962) and *Missionary, Go Home* by James Scherer (Prentice-Hall, 1964) have exposed the damage that is done when the western missionary is regarded, by himself or others, as the center of the mission. The important series of volumes entitled "World Studies of Churches in Mission" has examined missionary operations on almost every continent and has treated every area as an area for mission. The School of World Mission at Fuller Theological Seminary has been showing a strong interest in the missionaries sent out by Third World churches.

It is now generally accepted in mission thinking that there are in the Christian understanding of the situation no churches which ought to be

regarded only as mission-sending churches and none that are purely mission-receiving churches, but that the whole church is called to missionary action. The church is to be an outward looking community expressing God's love for the world. Titles of recent studies such as *The Church for Others and the Church for the World* (World Council of Churches, 1967) or *The Church Inside Out* (by J. C. Hoekendijk, Westminster Press, 1966), express the sense of the church's life which has dominated mission studies.

The more that mission studies can emphasize this wider range of concern the more prospect there will be of counteracting the present sense of uncertainty. A wider approach does not mean any loss of interest in missions in, say, Asia or Africa, but it means that those missions will be set in a proper context. The only kind of mission which is appropriate for a body constituted as the church is, is a world mission. This includes west-to-east and also east-to-west missions, international, national and local missions. In this context the "salt water" ethos has a proper place. What is inadmissible is a mission which is exclusively international in its sense of the missionary calling, or, for that matter, one which is exclusively local, glorifying the local situation as the one in which Christians are really called to serve. Both local and international missions are indubitably needed but only if they are seen as part of a world-wide effort and their validity and importance judged in the light of the world context.

Given this view of mission studies it is clear that they must bear important responsibilities in theological education in this country. They are to make parochial American Christians into true members of the ecumenical church with its world-wide missionary calling. They are to open these Christians up to living with, rubbing shoulders with, the plurality of faiths in the world and learning what it means to express the Gospel in relation to such faiths, what styles of missions can be adopted – proclamation, dialogue, service, etc. – and the relations between these styles. They are to challenge the affluent, wasteful life-style of American churches and Christians in light of the world's needs, and to learn what it means to live in solidarity with the poor of this world. (A recent comparison of welfare payments in Connecticut with world income levels revealed that these assuredly hard-pressed welfare recipients had incomes among the top fifteen percent of the world's people.) They are to keep American people informed of the ways in which our national and business policies affect the rest of the world and what may be done about those policies. They are to analyze and report on the world-wide missionary work and the forms that work can and should take in an ecumenical age of partnership rather than domination.

In this last responsibility, that of analyzing and reporting on the mission operation, it should be recognized that when it comes to the analysis of mission in America there are many colleagues who are specialists in that field and who may be able to handle it better than can the person who is looking at the world as

a whole. There are specialists working in urban training centers, action training centers, institutional chaplaincies and other such programs. There are experts in community organization, suburban church growth, Black studies and the like. In other words, when it comes to the American scene there are many people in American theological education better qualified than those strictly in missiology to handle the material. They should be regarded as colleagues in the common effort. Their work does not remove the need for the wider task of mission studies which has been described but supplements it in one crucial area. The missiologist may also offer courses dealing with particular areas of the church's mission, some with which he has a special familiarity, but these likewise do not cancel the need for his more all-embracing work.

The suspicion may be dawning by now that this approach to the place of mission studies puts little emphasis on the task of training persons for cross-cultural mission work, and that suspicion is well founded. The emphasis here is upon that role of mission studies which is relevant for all Christians, in fact really essential for all Christians in our present interdependent world. This is the important role for mission studies in theological education. Those students who are themselves planning to work in some mission operation beyond the confines of their own culture need this type of training just as much or more than any other Christians. They will also need beyond this some specialized skills, such as language skills or applied anthropology, and special bodies of knowledge, such as the religion and culture of the area in which they will be working. If a theological school has a good number of candidates for cross-cultural work and a large teaching staff it will be able to provide for these further specialized studies as well as the more basic ones. (In the appendix two proposals for course offerings are set forth, - one limited to the more basic materials and the other going on to the training of cross-cultural workers.)

But, whatever may be possible in special developments, it is clear that mission studies have an essential role to play if theological education is going to produce the kind of Christians and church workers who are needed for the "global village" in which we now reside. Let us pray that we who are engaged in the field may be equal to the task.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## APPENDIX

### PROPOSALS FOR COURSE OFFERINGS IN MISSION STUDIES

At a Symposium held at Milligan College in April 1974 a committee was appointed to draw up guidelines for a curriculum for the training of missionaries in cross-cultural situations. The following subjects were proposed by this committee with the possibility that each of them could be covered in a single course or broken up into two or three courses depending on the number of teachers available.

1. History of Missions
2. Theology of Mission
3. Principles and Practice
4. Cultural Anthropology
5. Comparative Religion
6. Applied Anthropology
7. Traditional Religions
8. Church Growth Case Studies
9. Language Learning
10. Missionary Internship
11. Global awareness and World affairs
12. Spiritual formation and growth of the Missionary

The approach to mission studies suggested in the present paper corresponds in general to the first four subjects in the Milligan committee's proposal but omits the others since they are more specifically for the person going into cross-cultural mission rather than for the general student (or, in the case of no. 12, part of the whole work of theological education rather than limited to mission studies). A series of courses following the approach suggested here would look something like the following, allowing again for combining or dividing topics in accordance with the number of teachers and students.

1. History of Missions
2. The missionary calling of the Church.) (Corresponding to no. 2 above.)
3. The Gospel and the Religions.
4. Social, Economic and Political issues facing the World Church. (Corresponding to No. 11 above.)
5. Issues of cultural diversity facing the World Church. (Corresponding to No. 4 above.)
6. Styles of mission work and their interrelation. E.g. the relation between proclamation and church growth or between social service and conscientization. (Corresponding to No. 3 above.)
7. Mission structure and indigenous church life in an ecumenical setting. (Corresponding to No. 3 above.)
8. Area studies as possible.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY





*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



# Conference Reports



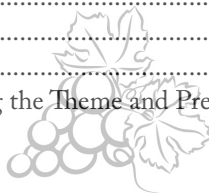
*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

# Index of Reports

---

<b>484</b>	<b>6TH BIENNIAL MEETING (1962)</b>	
	Meeting Agenda.....	484
	Meeting Minutes.....	487
	Registered Attendance .....	494
	Secretary's Report.....	496
	Memorial Minute for Willis Church Lamott .....	497
	Treasurer's Report.....	498
	Constitution Adopted June 15, 1954, Revised June 13, 1962 .....	500
<b>502</b>	<b>7TH BIENNIAL MEETING (1964)</b>	
	Meeting Agenda.....	502
	Meeting Minutes.....	504
	Report of Committee on Memorials.....	507
	Personalities.....	509
	Registered Attendance .....	510
	Secretary's Report.....	513
	Treasurer's Report.....	515
<b>517</b>	<b>8TH BIENNIAL MEETING (1966)</b>	
	Meeting Agenda.....	517
	Meeting Minutes.....	519
	Registered Attendance .....	523
	Secretary's Report.....	526
	Treasurer's Report.....	527
	Record of Panel Discussing the Theme and Presentations .....	529



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

<b>537</b>	<b>9TH BIENNIAL MEETING (1968)</b>	
	Meeting Agenda.....	537
	Meeting Minutes.....	539
	Registered Attendance .....	543
	Secretary's Report.....	545
	Treasurer's Report.....	546
<b>548</b>	<b>10TH BIENNIAL MEETING (1970)</b>	
	Meeting Agenda.....	548
	Meeting Minutes.....	550
	Registered Attendance .....	554
	Secretary's Report.....	556
	Treasurer's Report.....	557
	Biographical Sketch of Deceased Member.....	559
	Membership List.....	567
<b>573</b>	<b>11TH BIENNIAL MEETING (1972)</b>	
	Meeting Agenda.....	573
	Meeting Minutes.....	575
	Registered Attendance .....	582
	Secretary's Report.....	584
	Treasurer's Report.....	585
	Questionnaire for June 1972 .....	587
	Constitution Adopted June 15 1954, Revised June 14 1972 .....	594
	Membership List.....	596
	Emeriti .....	599
<b>600</b>	<b>12TH INTERM MEETING (1973)</b>	
	Meeting Minutes.....	600
	Treasurer's Report.....	602
<b>604</b>	<b>12TH BIENNIAL MEETING (1974)</b>	
	Meeting Minutes.....	604
	Treasurer's Report.....	607
	Constitution Adopted June 15 1954, Revised June 10 1974 .....	608
	Membership List.....	610
	Emeriti .....	614

# 6th Biennial Meeting (1962)

---

## MEETING AGENDA

Theme: Our Teaching Responsibility in the Light of De-Emphasis on the Words “Missions” and “Missionary”

Tuesday, June 12th

- |            |   |
|------------|---|
| 8:00 a.m.  | Registration.   |
| 9:30 a.m.  | Greetings.<br><br>Worship led by Leland S. Albright (Canadian School of Missions).  |
| 10:00 a.m. | Paper I: “What is the Justification for a Chair of Missions in This Situation?” – J. Leslie Dunstan (Andover-Newton).<br><br>Discussion led by Virgil A. Olson (Bethel).        |
| Noon       | Break   |
| 2:00 p.m.  | Paper II: “Implications of the New Concepts for Christian Missions in India and Japan” – Creighton B. Lacy (Duke).<br><br>Discussion led by Donald C. Flatt (Chicago Lutheran). |

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

4:30 p.m. Business Session.

Evening Break

7:00 p.m. Paper III: “Implications of the New Concepts for ‘Closed Countries’ and Areas Where Extreme Nationalism Impedes Christian Missions” – Calvin H. Reber, Jr. (United).

Discussion led by George A. Carver (Carver School of Missions).

9:00 p.m. Worship led by James Murk (Wheaton).

Wednesday, June 13th

9:00 a.m. Worship led by James Murk (Wheaton).

9:30 a.m. Paper IV: “Present-Day Methods of Teaching Missions in the Seminaries: Textbooks and Related Materials Now Desirable” – Herbert C. Jackson (Missionary Research Library).

Discussion led by M. Searle Bates (Union, N.Y.C.).

1:30 a.m. Committee Reports.

Noon Break

2:00 p.m. Paper “Missionary Education for Local Congregations in the Light of the New Emphases” – Norman A. Horner (Louisville Presbyterian).

Discussion led by Bruce Cumming (Presbyterian School of Christian Education, Richmond).

4:00 p.m. Unfinished Business.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



5:00 p.m. Meeting of Outgoing and Incoming  
Executive Committees.

Evening Break

7:00 p.m. Paper VI: "Significance for Missions  
Professors of the IMC-WCC Merger" –  
Leonard T. Wolcott (Scarritt).

Discussion led by Winburn Thomas  
(Commission on Ecumenical Mission and  
Relations, United Presbyterian U.S.A.).

9:00 p.m. Closing Worship led by Walter Bruce Davis  
(Eastern Baptist).



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEETING MINUTES

## Registered Attendance:

(See “Registered Attendance” on page 494)

- President Norman Horner presided.
- Greetings to the Association were given in behalf of Trinity College by Acting Dean Howard Buchner.
- Members introduced themselves to the group.
- The reading of papers and discussions followed as scheduled. (See “Meeting Agenda” on page 484).

## First Business Session (4:30 p.m., June 12)

President Horner appointed to the Memorial Committee: Messrs. Searle Bates (Union, N.Y.C.), Donald Flatt (Chicago Lutheran).

He appointed to the Nominating Committee Messrs. Calvin Reber (United), Leland Albright (Canadian S.M.), Marvin Harper (Candler, Emory). Because of Mr. Albright’s inability to get to the Committee meeting, W. B. Davis (Eastern Baptist) was later added to the Committee in his stead.

President Horner reported that he had audited, approved, and signed the Secretary-Treasurer’s financial accounts.

The Secretary-Treasurer presented the Secretary’s Report for the 1960-1962 biennium. (See “Secretary’s Report” on page 496). Harold Lindsell (Fuller) moved acceptance of the Secretary’s report. So ordered.

The President (a charter member of the Association) stated that the name of the Association is simply *The Association of Professors of Missions* and that this is the name by which it was called at its founding.

The President read Section VI of the Constitution, which states that dues are to be \$2.00 per biennium. He noted that Section VII of the Constitution declares that Amendments will require a two-thirds vote of all members present.

Creighton Lacy (Duke) suggested that, due to fluctuations in costs and money values it might not be wise to indicate any stated amount

for dues in the Constitution, but that dues for the following biennium be voted at each biennial meeting. Marvin Harper moved the constitutional amendment that: the dues for each biennium will be determined at each preceding biennial meeting. Mr. Lacy seconded. Carried.

J. E. Bear (Union, Richmond) suggested and then moved that: the dues for the next biennium be four dollars (\$4.00). Carried.

The Secretary-Treasurer presented the Treasurer's Report for the 1960-62 biennium. He noted that \$15.15 are still owed for the 4th and 5th biennial proceedings and that 30 members had already paid their dues for 1962-64.

Acceptance of the Treasurer's Report was moved and seconded. Carried.

President Horner called for reports from the regional fellowships of the APM.

Searle Bates reported for the Eastern Fellowship of Professors of Missions.

Two meetings have been held each year. The Fellowship is enlarging. The longtime Secretary-Treasurer, Irven Paul (Hartford) is retiring and will be replaced by Elmer Douglas (Hartford).

James Murk (Wheaton) reported for the Midwest Fellowship of Professors of Missions. The Fellowship has two good sessions a year. There are hopes for a fall meeting with Bishop Newbigin, to be held at Wheaton College.

Marvin Harper reported on plans for a Southern Fellowship meeting in Atlanta. Unfortunately, he said, the professors of missions of two of the proposed host seminaries were absent and Candler's professor, Arva Floyd, was ill. There was the further problem of having an inter-racial meeting in Atlanta. He indicated hope for a meeting this year.

The Secretary-Treasurer reported receipt of a letter from William Hall (Brite), convenor for a possible Southwestern Fellowship. Mr. Hall reported that the professors of missions of the southwest had not been able to get together. He requested that someone in attendance at Toronto from the southwest take responsibility to convene a southwestern group during the coming biennium.

The Secretary-Treasurer reported the names of absent members who had sent their greetings, and to the letter and telegram respectively of Eino Vehanen (Chicago Lutheran) and T. E. Bachmann (Board of Missions, United Lutheran) both of whom were prevented at the last minute from attending and participating in this meeting.

It was announced that if they desired, regional groups could meet at 5 P.M. the next (Wednesday) afternoon.

President Horner suggested consideration of a note (unofficial) from a member of the Professors of Ecumenics organization about a closer relationship between them and the Association of Professors of Missions. Discussion followed about the possibility of inviting Professors of Ecumenics to join the APM. No action taken.

Marvin Harper moved a resolution of appreciation from the Association to Professor Wilber Harr (Naperville) for his preparation of *Frontiers of the Christian World Mission Since 1938*. Carried unanimously. So ordered.

## **Second Business Session (11:30 a.m., June 13)**

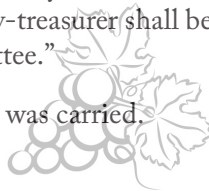
W. B. Davis gave the report of the Nominating Committee as follows:

“The Nominating Committee recommends that the following clause be added to the Constitution of the APM under Section IV:

Officers:

- 4. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice-president shall succeed him.
- 5. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the Executive Committee.”

The amendment was carried.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Mr. Davis presented the following nominations:

“The Committee nominates:

- President – Charles Forman (Yale)
- Vice-President – Creighton Lacy (Duke)
- Secretary-Treasurer – Herbert Jackson  
(Missionary Research Library)”

George Carver (Carver S.M.) moved, John T. Seamands (Asbury) seconded, the closing of the nominations with the casting of one ballot. The President instructed the Secretary-Treasurer to cast one ballot for the nominees. So cast.

W. B. Davis moved, Searle Bates seconded, that the Association express its appreciation for the work of the retiring officers. Motion carried.

The Secretary-Treasurer expressed gratitude to those who helped with the registration – Marvin Harper for taking and arranging payment for lodging, Donald Flatt for registration of attendance, George Dunger (North American Baptist) for hand printing all name cards, R. H. Pierce (Bexley Hall) for assistance in arranging the meeting room. Marvin Harper asked for and received tips for college servants.

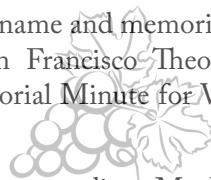
It was agreed that remaining copies of the Proceedings of the Fourth Biennial Meeting, 1958, be turned over to the new Secretary-Treasurer.

Searle Bates presented the report for the Memorial Committee. He expressed the committee’s recommendation that memorials always be limited to members of the Association of Professors of Missions. He suggested that the memorial minute is made for our own record and for information to members not present at the biennial meeting.

The minute might also be useful to the Missionary Research Library, which is, from time to time, asked for information about persons in missions who have died recently.

Mr. Bates presented the name and memorial of Willis C. Lamott, late Professor of Missions, San Francisco Theological Seminary, San Anselmo, California (See “Memorial Minute for Willis Church Lamott” on page 497).

The Association members standing, Mr. Bates led in prayer, in memory of Willis C. Lamott.



## Third Business Session (4:30 p.m., June 13)

At the request of President Horner, the Secretary-Treasurer read from a letter received in March from Victor E. W. Hayward, Research Secretary, Division of World Mission and Evangelism of the World Council of Churches. The letter suggested the desirability of studies arising from materials presented in the church growth studies sponsored by the CWME (and formerly by the IMC). It expressed delight in the possibility that the APM and its branches, or its members in seminaries, proceed with such studies, and asked for reports to the Research Secretary of DWME on any such studies. The Secretary-Treasurer then read the resolution adopted at the New Delhi Assembly concerning the second stage.

President Horner suggested that the new Executive Committee of the APM might wish to consider these subjects, for the next biennial meeting. The suggestion was also made, however, that the DWME would be pleased to have some reports on the second stage sooner than two years hence. President Horner proposed that copies of Mr. Hayward's letter be sent to the branches of the APM for their consideration. A third possibility would be for the individual schools to undertake the study.

Searle Bates suggested that the Secretary-Treasurer be asked to duplicate and send to the branches copies of Mr. Hayward's letter, with explanation, and Mr. Hayward's report to the Missionary Studies Committee at New Delhi on the younger church studies to the officers of the regional groups of the Association. This is to be done subject to Mr. Hayward's permission. The Association approved this directive by common consent.

President Horner raised the question as to the possibility of an APM newsheet. He asked that the new Executive Committee consider it. He also asked for a directory of the membership that would include vital statistics.

Searle Bates raised the question of the proposed Encyclopedia of Missions in preparation by members of Gordon Divinity School faculty. After considerable discussion, Leslie Dunstan (Andover-Newton) presented the following motion: "That the Secretary be authorized to write a letter in behalf of the Association of Professors of Missions to the President of Gordon College stating that, at the meeting of the Association held in Toronto, Canada, June 12 and 13, the subject of the proposed Encyclopedia of Missions was considered, that the members

recognized the need for such an Encyclopedia, and that deep concern was expressed over the plans set forth in letters received by members of the Association which seemed far too limited and quite inadequate for such an important project. Furthermore, the letter should ask whether the officials at Gordon College responsible for the project would be willing to receive a committee from the Association to discuss the enterprise and the thinking of the Association in regard to it.” The motion was seconded.

R. D. Buker (Conservative Baptist) suggested that the letter should go to Burton L. Goddard, Editor of the Encyclopedia, rather than to the president of the College and Divinity School. This amendment was accepted. Discussion followed. Motion carried.

Winburn Thomas (Board of Ecumenical Mission and Relations, United Presbyterian Church, USA) offered to distribute a paper on the organizing of the seminary curriculum by M.A.C. Warren.

Herbert Jackson raised a question about the availability of APM proceedings.

He suggested either the old method, binding together, or sending out each paper, perhaps in abbreviated form, as an *Occasional Bulletin*. He further suggested that a charge be made to libraries not on the *Occasional Bulletin* subscription list.

Leslie Dunstan moved that the Executive Committee handle this matter in the wisest manner with due regard to the budget. Seconded. Carried.

Searle Bates suggested a consulting committee to consider writings needed in the field of missions teaching. Discussion followed. The question was raised as to whether this would be a permanent committee aside from the Executive Committee. The consensus of the group was that the burden would be too great for the Executive Committee. Searle Bates moved that:

“The Executive Committee be authorized to name a Committee on Studies and Publication which might at its own discretion:

1. Gather and then distribute among members information as to projects under way or completed by each;
2. Consider needs in studies and provision of teaching materials;



3. Encourage individuals to undertake the meeting of certain needs;
4. Act as consultant on matters which members wish appropriately to bring to them." Seconded. Carried.

The Business session concluded at 5:15 P.M.

*Respectfully submitted,  
Leonard T. Wolcott  
Secretary -Treasurer, 1960-62*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## REGISTERED ATTENDANCE

- Albright, L. S., Canadian School of Missions, Toronto, Ontario
- Bates, M. Searle, Union Theological Seminary, New York, New York
- Bear, James E., Union Theological Seminary, Richmond, Virginia
- Buker, R. B., Conservative Baptist Theological Seminary, Denver, Colorado
- Carver, George A., Carver School of Missions, Louisville, Kentucky
- Culpepper, Hugo, Southern Baptist Theological Seminary, Louisville,  
Kentucky
- Cumming, Bruce A., Presbyterian School of Christian Education,  
Richmond, Virginia
- Davis, W. B., Eastern Baptist Theological Seminary, Philadelphia,  
Pennsylvania
- Dunger, George A., North American Baptist Seminary, Sioux Falls, South  
Dakota
- Dunstan, Leslie, Andover-Newton Theological School, Newton Centre,  
Massachusetts
- Flatt, Donald C., Chicago Lutheran School of Missions, Maywood,  
Illinois
- Harper, Marvin H., Candler School of Theology, Emory University,  
Atlanta, Georgia
- Horner, Norman A., Louisville Presbyterian Theological Seminary,  
Louisville, Kentucky
- Hubble, Gwenyth, DWME-WCC, New York City
- Jackson, Herbert C., Missionary Research Library & Union Theological  
Seminary, New York City
- Kitchen, Clayton, McMaster Divinity College, Hamilton, Ontario
- Lacy, Creighton, Duke University, Durham, North Carolina
- Lindsell, Harold, Fuller Theological Seminary, Pasadena, California

Murk, James M., Wheaton College, Wheaton, Illinois

Olson, Virgil, Bethel Baptist Theological Seminary, St. Paul, Minnesota

Pannebecker, S. F., Mennonite Biblical Seminary, Elkhart, Indiana

Pierce, Roderic H., Kenyon College, Gambier, Ohio

Reber, Calvin H., United Theological Seminary, Dayton, Ohio

Seaman, Roy, Central Baptist Seminary, Toronto, Ontario

Seamands, J. T., Asbury Theological Seminary, Wilmore, Kentucky

Shepherd, John, Jeffray School of Missions, Nyack, New York

Smythe, Lewis S. C., The College of the Bible, Lexington, Kentucky

Thomas, Winburn, United Presbyterian Church in the USA

Warner, Timothy, Fort Wayne Bible College, Fort Wayne, Indiana

Wesche, Kenneth P., Western Evangelical Seminary, Portland, Oregon

Wolcott, L. T., Scarritt College for Christian Workers, Nashville, Tennessee



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## SECRETARY'S REPORT

Minutes of the last meeting held in Richmond, Va., June 1960, were mimeographed, and distributed by mail to all members.

A master list was made of 139 professors who teach missions or related subjects in institutions related to the AATS (Directory of North American Protestant Foreign Missionary Agencies, 1960) and 8 professors of missions who were members of APM from non-AATS-related institutions. Twenty of these had paid their 1960-62 biennial dues at Richmond, in June 1960. To the remaining 127, solicitations for dues were sent. By May 28, 1962 eighty-six members had paid their biennial dues. Sixteen members who had paid the previous biennium did not pay dues this biennium. Some of these had retired. One, Willis Church Lamott, had died. There were, on the other hand, 37 new dues-paying members added to the rolls. Copies of the APM Constitution and the Minutes of the 1960 meeting were sent to all these.

Thirty-one orders were received and filled for copies of the Fourth Biennial Proceedings (1958) Vocations, bringing to 167 the total number sold since 1958.

Correspondence files show some confusion in the past as to the full name of the APM. In the previous biennium (and in *Frontiers of the Christian World Mission Since 1938*) it was called the National Association of Professors of Missions, yet this conflicts with its international status – including the USA and Canada. Some earlier correspondence calls it “The Association of Professors of Missions of the United States and Canada.” Earliest files show simply the “Association of Professors of Missions.”

It is to be noted that biennial dues are, and have been, \$4.00 per biennium in contradiction to the Constitution, which states that they are to be \$2.00 per biennium.

*Respectfully submitted,  
Leonard T. Wolcott*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## MEMORIAL MINUTE FOR WILLIS CHURCH LAMOTT

The Association of Professors of Missions records its regret at the loss of the earthly companionship of Willis Church Lamott, who died on December 11, 1960.

Dr. Lamott rendered valuable service in Japan as representative of the Presbyterian Church in the U.S.A., during the years 1919-1938. Among varied duties, including evangelism and administration, Lamott taught in Meiji Gakuin and aided in several types of publication for Christian and missionary purposes.

Shut out from Japan by his outspoken comments on the military nationalism of the pre-war scene, Lamott served the Presbyterian Board of Foreign Missions and then the Presbyterian Board of Education in the field of missionary information and education, assisting also in interdenominational undertakings of that category. From 1947 to 1960 Dr. Lamott was Professor of Missions in the San Francisco Theological Seminary.

Best known among serious students of missions for his volume entitled *Revolution in Missions* (1954), our colleague and friend was more widely influential through an extended range of articles and booklets covering many years. By experience concerned particularly with the Far East, Lamott was able to understand and to present in clear and lively form the life and problems of the missionary churches over a wide sweep of situations and regions.

The man and his work will be remembered gratefully among us.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## TREASURER'S REPORT

Balance received and deposited in First American National Bank, Hillsboro Branch, Nashville, Tennessee, October, 1960	\$426.53
Received in dues, February 7, 1961 to May 28, 1962	287.00
Received in payment for Proceedings of the Fourth Biennial Meeting of the APM, "Missionary Vocations," December 1960 to May 28, 1962	87.82
Expended for American Express charges for Proceedings sent from Chicago to Nashville	14.81
For secretarial assistance in making labels for Harpers for their posting of the Proceedings of the Fifth Biennial Meeting of the APM ( <i>Frontiers of the Christian World Mission</i> )	6.00
To Harpers for 88 copies of same mailed to members at 40% discount, plus postage, plus Harpers handling charge	284.00

As follows:

Receipts

Balance received	426.53
Proceedings, 1958	87.82
Dues	287.00
<b>Total</b>	<b>801.35</b>

Disbursements

American Express	14.81
Secretarial Assistance	6.00
"Frontiers" to members	284.88
<b>Total</b>	<b>305.69</b>



Summary:

Disbursements	305.69
Balance on hand, June 1961	495.66
Total	801.35

Respectfully submitted,

*Leonard T. Wolcott*  
*Treasurer, APM, 1960-62*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## CONSTITUTION ADOPTED JUNE 15, 1954, REVISED JUNE 13, 1962

- V. Name: The Association of Professors of Missions.
- VI. Purpose: The object of this Association shall be to promote among its members fellowship, spiritual life and professional usefulness.
- VII. Membership: Membership is open to professors of missions in the member institutions of the American Association of Theological Schools, and by invitation of the executive committee, to other qualified persons.
- VIII. Officers:
1. The officers of the Association shall be a president, a vice-president, and a secretary-treasurer.
  2. Those three officers, together with one person elected by each affiliated regional association, or appointed by this Association ad interim, shall form the executive committee.
  3. The officers of the Association shall serve through the succeeding biennial meeting or until their successors are installed. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice-president shall succeed him.
  4. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the Executive Committee.
- IX. Meetings: This Association shall convene ordinarily once every two years, preferably in conjunction with the meeting of the American Association of Theological Schools, the place and time to be determined by the executive committee.
- X. Finances:
1. Dues for the succeeding biennium shall be set at each biennial meeting.
  2. The secretary-treasurer's accounts shall be audited by the president at the biennial meeting.

- XI. Amendments: This constitution may be amended at any biennial meeting by a two-thirds vote of the members present.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# 7th Biennial Meeting (1964)

---

## MEETING AGENDA

Theme: “The Theology of the World Apostolate: Common Ground for Protestant-Catholic Consideration”

Monday, June 8

- |           |  |
|-----------|--|
| 4:30 p.m. | Registration and Room Assignments  |
| 6:00      | Supper   |
| 7:00      | Welcome Greetings, Dr. Thomas B. McDormand   |
|           | Announcements, Professor Charles W. Forman   |
| 7:15      | Paper: “The Theology of the World Apostolate – Father Ronan Hoffman, OFM Conv.   |
| 9:00      | First Business Session   |
| 9:30      | Concerns of the Division of World Mission and Evangelism of the World Council of Churches, The Reverend Victor E. W. Hayward |

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

10:00 Evening Worship, Dean Walter  
Bruce Davis

Tuesday, June 9

8:00 a.m. Breakfast

9:00 Morning Devotions, Professor John F.  
Shepherd

9:15 Paper: “The Theology of the World  
Apostolate” – Dean James A. Scherer

11:00 Second Business Session

12:00 noon Lunch

1:00 p.m. Discussion: “Common Ground for  
Catholic-Protestant Consideration” –  
Father John J. Considine, M.M.

2:30 Discussion: “Common Ground for  
Protestant-Catholic Consideration” –  
Dr. Roswell P. Barnes

4:00 Final Business Session

4:30 Closing Worship, Dr. Kenneth Scott  
Latourette

5:00 Meeting of Outgoing and Incoming  
Executive Committees



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEETING MINUTES

## The First Business Session

The first business session was convened by the President at 9:00 p.m. on Monday, June 8.

He announced that there would be a Business Meeting of members of the Eastern Fellowship of Professors of Missions 8:15 a.m. on Tuesday June 9.

On nomination by the President and election by members of the Association of Professors of Missions present, the following two committees were established for this Seventh Biennial Meeting:

- |                          |  |
|--------------------------|--|
| (a) Nominating Committee | Wilber Harr, Chairman<br>Theodore Bachmann<br>Lenard Gittings<br>Marvin Harper |
| (b) Memorial Committee   | Calvin Reber, Chairman<br>Irven Paul<br>James Scherer                          |

## The Second Business Session

The second business session was convened by the President at 11:10 a.m. on Tuesday, June 9.

The Secretary's Report, read by the President in the absence of the Secretary, was received with appreciation.

The Treasurer's Report, duly audited and circulated in mimeographed form, was received with thanks.

Brief reports were offered by representatives of regional groups:

Professor Dekker was announced as chairman for the Midwestern Fellowship for 1964-65, with Dean Scherer continuing as Secretary-Treasurer. It was reported that 65 members are listed in this region, and meetings have been held each spring and fall during the past two years.

Professor Pyke, as Secretary-Treasurer, reported for the Eastern Fellowship, which includes 40 members with an average attendance of 15-20 at the semi-annual meetings. Professor Paul reminded the Association that this group has been in existence for 64 years, as the forerunner of the larger body. At an informal business meeting held earlier in the day, it had been decided to invite any Association members who reside along the East Coast to participate in the Eastern Fellowship whenever possible.

Professor Wolcott suggested that in the future the Association might hear with profit reports from various denominational meetings which deal with missions.

Professor Forman raised the question of the possible publication of some of the papers which have been given or may be given at regional meetings.

The President raised for discussion the problems of time and place for the biennial meetings of the Association. Spokesmen from the Southwest and Far West (Hall and Bahmann) spoke of their sense of isolation and the need for incentives to get together in these more distant areas, as reasons *for* coinciding with A.A.T.S. meetings even when remote from the Eastern orbit. As alternative times. Professor Dekker suggested trying Christmas or Spring vacation periods, possibly with (or in competition with?) the N.A.B.I. or A.C.H.S.

In straw votes on a change in time: three favored, twenty were opposed.

On the question of meeting in the same *place* with the biennial A.A.T.S. : eighteen favored doing this *consistently*, six favored the present flexible policy.

It was moved and seconded that dues remain at \$4.00 for the 1964-66 biennium. Members strongly supported the policy of listing the names of those who wished to be considered members without paying dues, but NOT sending them the Proceedings. After some discussion of providing for Associate Membership for teachers or others not related to A.A.T.S. accredited seminaries (including a motion to this effect by Professor Harper, seconded by Professor Lacy), a substitute motion was adopted leaving in operation the present policy, namely, the discretion of the Executive Committee to determine admission to membership of applicants not in A.A.T.S. schools.

The second business session was adjourned at noon.

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## The Third Business Session

The third business session was convened at 4:00 p.m. on June 9, 1964.

The Memorial Committee reported that insufficient data on the two known deceased members were available on the spot, so they moved that “fitting obituaries” be included in the Minutes of this meeting, and the Secretary instructed to record these. A moment of silence was then observed in memory of the late Professors Gronli and Beahm, followed by prayer.

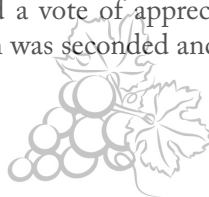
The Nominating Committee report was presented by Professor Harper, and the Committee’s chairman. Professor Harr, moved acceptance of the following slate, seconded by Professor Latourette: President for 1964-66, Professor Lacy of Duke University Divinity School; Vice-President, Professor Dunstan of Andover-Newton Theological School; Secretary-Treasurer, Professor Herbert Jackson, Director of the Missionary Research Library. The slate was duly elected.

Professor Latourette moved a vote of thanks, seconded by Professor Hall, to the Eastern Baptist Theological Seminary for its hospitality at this meeting. The Secretary was instructed to convey this appreciation.

Returning to Mr. Hayward’s report on studies under the auspices of the World Council of Churches’ Division of World Mission and Evangelism, Professor Wolcott inquired about further studies which might be undertaken, such as “The Finality of Christ in the Age of Universal History.” It was also proposed that the Association write to the S.P.C.K. in England requesting a reprinting of *A History of the Ecumenical Movement*, edited by Rouse and Neill. Mr. Hayward reported that this is under consideration; with an additional chapter bringing the story up-to-date, but that he believed individual letters would carry more weight than an organizational request.

Professor Harper moved a vote of appreciation to the outgoing officers of the Association, which was seconded and passed.

*Respectfully submitted.*  
Creighton Lacy  
Secretary Pro Tem



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## REPORT OF COMMITTEE ON MEMORIALS

We are mindful of how greatly God has blessed us through the lives of those who have lived before us and have lived with us. It would be impossible to name this innumerable company, but it is both possible and fitting that we recognize this blessing by paying our respect to the members of this association whose deaths became known to us since our last meeting.

We therefore acknowledge our gratitude for the lives of Professor John E. Gronli of The Lutheran Bible Institute in Minneapolis and Professor William H. Beahm of Bethany Seminary in Chicago.

Since we do not have at hand adequate information to provide fitting obituaries, we recommend that we acknowledge our gratitude in prayer at this time, that we include suitable obituaries in the minutes of this Association, and that we ask our secretary to communicate our sense of gratitude and sympathy to the families of the departed.

*Calvin Reber, Chairman*

*James Scherer*

*Irven Paul*

### Biographical Sketch: Doctor John E. Gronli

John E. Gronli was born October 25, 1890, in Norway. He came to the United States of America in 1909, and graduated from Northwestern University, Evanston, Illinois, and Luther Theological Seminary, St. Paul, Minnesota, after which he was ordained as a minister in the Norwegian Lutheran Church of America, and was called as a missionary to China in 1920. He served seven years in China, and during his furlough which followed he began post-graduate studies at McGill University, Montreal, Canada. He was then called to the mission field in Zululand, Natal, South Africa, but before leaving for that field he spent a term at the University of London studying the Bantu language and Oriental subjects. After six years in South Africa he was called to take the office of Executive Secretary of the Board of Foreign Missions of the Norwegian Lutheran Church of America, where he served from 1936 to 1946. He then became Professor of Missions at The Lutheran Bible Institute in Minneapolis, Minnesota, from 1946 to 1960, with a leave of absence for two years (1950-1952) with the Lutheran World Federation to serve as Professor of Theology at the Batak Seminary at Sipohon, Sumatra, Indonesia. It was there he developed a

strained heart from which he never fully recovered. He returned to The Lutheran Bible Institute to continue as Professor of Missions until June 1960. He passed away on March 8, 1962, at the age of 71 years.

## **Biographical Sketch: Doctor William M. Beahm**

William M. Beahm was born in Tazewell, Virginia, on November 4, 1896, and grew up there and in other small communities in Virginia and in California and Pennsylvania. He passed away on April 13, 1964, at the age of 67 years.

He graduated from the Academy of Hebron Seminary, Manchester College (A.B., 1915), Bethany Biblical Seminary (B.D., 1922) and the University of Chicago (Ph.D., 1941). Manchester College honored him with a D.D. degree in 1940.

His professional career included service as a Traveling Secretary of the Student Volunteer Movement (1923-1924), missionary service in Nigeria under the Church of the Brethren (1924-1937), and academic service at Bethany Bible Seminary in Chicago, where he was Professor of Missions and Christian Theology (1938-1944) and Dean (1944-1962).

Professor Beahm held a number of significant positions in his denomination, including Secretary of the Annual Conference, 1942-1953, and Moderator of the Annual Conference, 1954 and 1959. He was a frequent speaker to church groups, and wrote a number of articles and one book, *Studies In Christian Belief*. He was also editor and chief translator for placing the New Testament into the Bura language of northeastern Nigeria.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## PERSONALITIES

- Dr. Roswell P. Barnes      Executive Secretary, U.S. Conference of the World Council of Churches
- The Rev. John H. Considine, M.M.      Director, Latin America Bureau, National Catholic Welfare Conference
- Dr. Walter Bruce Davis      Dean and Professor of Missions, Eastern Baptist Theological Seminary
- Dr. Charles W. Forman      D. Willis James Professor of Missions, Yale University Divinity School; President, Association of Professors of Missions
- The Reverend Victor E. W. Hayward      Executive Secretary, Department of Missionary Studies, World Council of Churches
- Dr. Ronan Hoffman, OFM Conv.      Professor of Missiology, The Catholic University of America
- Dr. Herbert C. Jackson      Director, Missionary Research Library; Secretary-Treasurer, Association of Professors of Missions
- Dr. Creighton Lacy      Professor of World Christianity, Duke University Divinity School; Vice-President, Association of Professors of Missions
- Dr. Kenneth Scott Latourette      Sterling Professor of Missions and Oriental History, Emeritus, Yale University Divinity School
- Dr. Thomas B. McDormand      President, Eastern Baptist Theological Seminary
- The Reverend James A. Scherer      Dean of the School of Missions, Lutheran School of Theology at Chicago, Maywood, Illinois
- The Reverend John F. Shepherd      Professor of Missions, Jaffray School of Missions, Nyack Missionary College

## REGISTERED ATTENDANCE

### Members

Bachnan, Theodore E., Board of College Education and Church Vocations,  
New York, New York

Bartel, Paul H., Canadian Bible College, Regina, Sask., Canada

Bell, Edwin A., Crozer Theological Seminary, Chester, Pennsylvania

Bendtz, Nils Arne, Salem Evangelical Lutheran Church, Brooklyn, New  
York

Clasper, Paul D., The Theological School, Drew University, Madison, New  
Jersey

Clowney, Edmund P., Westminster Theological Seminary, Chestnut Hill,  
Pennsylvania

Coan, J. R., Interdenominational Theological Center, Atlanta, Georgia

Cammings, Esther, Biblical Seminary in New York, New York, New York

Davis, Walter Bruce, Eastern Baptist Theological Seminary, Philadelphia,  
Pennsylvania

Dekker, Harold, Calvin Theological Seminary, Grand Rapids, Michigan

Dunstan, J. Leslie, Andover-Newton Theological School, Newton Centre,  
Massachusetts

Falls, Helen E., New Orleans Baptist Theological Seminary, New Orleans,  
Louisiana

Folkemer, Lawrence D., Lutheran Theological Seminary, Gettysburg,  
Pennsylvania

Forman, Charles W., Yale Divinity School, New Haven, Connecticut

Gurgaammus, George, Harding College School of Bible and Religion,  
Memphis, Tennessee

Hall, William D., Texas Christian University, Brite Divinity School, Port  
Worth, Texas

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Harper, Marvin H., Candler School of Theology, Eliory University,  
Atlanta, Georgia

Harr, Wilber, Evangelical Theological Seminary, Naperville, Illinois

Hockin, Katherine B., Canadian School of Missions and Ecumenics,  
Toronto, Canada

Hohlfeld, J. Maurice, Hartford Seminary Foundation, Hartford,  
Connecticut

Jackson, Herbert C., Missionary Research Library, New York, New York

Kane, J. Herbert, Lancaster School of the Bible, Lancaster, Pennsylvania

Lacy, Creighton, Duke University Divinity School, Durham, North  
Carolina

Latourette, Kenneth Scott, Yale University Divinity School, New Haven,  
Connecticut

Lindberg, David L., Lutheran School of Theology at Chicago, Rock Island,  
Illinois

Paul, Irven, Hartford Seminary Foundation, Hartford, Connecticut

Pyke, James H., Wesley Theological Seminary, Washington, D.C.

Reber, Calvin H., United Theological Seminary, Dayton, Ohio

Scherer, James A., Chicago Lutheran Theological Seminary, Maywood,  
Illinois

Seamands, John T., Asbury Theological Seminary, Wilmore, Kentucky

Shaul, Richard, Princeton Theological Seminary, Princeton, New Jersey

Shepherd, Jack P., Jaffray School of Missions, Nyack Missionary College,  
Nyack, New York

Smith, John W. V., Anderson College and Theological Seminary, Anderson,  
Indiana

Weinlick, John R., Moravian Theological Seminary, Bethlehem,  
Pennsylvania

Westberg, Sigurd F., North Park Theological Seminary, Chicago, Illinois

Wolcott, Leonard T., Scarritt College, Nashville, Tennessee

Walzer, William C., Commission on Missionary Education, NCCC, New York, New York

## **Official Guests**

Barnes, Roswell P., World Council of Churches, New York, New York

Considine, John J., National Catholic Welfare Conference, Washington, D.C.

Dodds, Robert, National Council of Churches, New York, New York

Hayward, Victor, World Council of Churches, Geneva, Switzerland

Hoffman, Ronan, The Catholic University of America, Washington, D.C.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## SECRETARY'S REPORT

In the past biennium your Secretary has carried on the following activities:

1. Preparation and publication of the Proceedings of the Sixth Biennial Meeting, and mailing same to members.
2. Extensive effort to provide a correct membership list.
3. Consultation, as representing the Executive Committee, with the editors of the Encyclopedia of Modern Christian Missions, and reporting to the membership by mail. (The editor-in-chief, Dr. Burton L. Goddard, upon seeing a copy of that report wrote an extended commentary upon it, which will be communicated to the Association if members so desire.)
4. Writing of the article about the Association of Professors of Missions for the above Encyclopedia.
5. Correspondence of a really very considerable amount.
6. Preparatory work, along with the President and Vice-President, for the Seventh Biennial Meeting.

One hundred fifty-nine copies of the *Proceedings* of the Fourth Biennial Meeting (Boston, 1958) were turned over to the present Secretary by Dr. Leonard Wolcott, five copies of which have been sold in the last biennium, with 154 copies remaining on hand. Two copies of *Frontiers of the Christian World Mission Since 1938* (Harper & Brothers, 1962), constituting the *Proceedings* of the Fifth Biennial Meeting (Richmond, Va., 1960), have been sold through the Association's Secretary. Two hundred copies of the *Proceedings* of the Sixth Biennial Meeting (Toronto, 1962) were printed. Of these, 108 copies were distributed to dues-paying members, 28 copies were sold, 9 were given as complimentary copies, and 55 copies remain on hand.

As of this writing there are 129 members, of whom 108 have paid dues for the current biennium. One member has paid for the 1964-66 biennium also. The Secretary proposes that the Association give serious consideration to (a) the status of members who do not pay dues, and (b) the matter of some criterion for determining membership eligibility for teachers of missions in theological schools which are not members of the



American Association of Theological Schools, or in colleges, or in Bible Schools.

The thanks of the Association are due to Miss Harriet Inniss, Secretary to the Director of the Missionary Research Library, for a great deal of conscientious secretarial work done in behalf of the Association of Professors of Missions.

*Respectfully submitted (June 5, 1964),  
Hebert C. Jackson  
Secretary*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# TREASURER'S REPORT

## Income:

Balance from Leonard T. Wolcott 9/27/62	495.66
Dues Received:	
1962-64	426.00
1964-66	4.00
Sales of <i>Proceedings</i>	125.37
Savings Bank Interest	23.88
Miscellaneous	4.00
Total Income	1,078.91

## Expenses:

Railway Express (on past Proceedings from Leonard T. Wolcott)	19.12
Printing (1962 <i>Proceedings</i> )	545.15
Stationery & Supplies	23.40
Postage	76.48
Charge for Checks	.20
Trip to Boston (consultation with editors of the <i>Encyclopedia of Modern Christian Missions</i> )	13.00
Total Expenses	677.35

Incomes	1,078.91
Expenses	(677.35)
Balance as of 6/5/64	401.56

*Respectfully submitted.*  
*Herbert C. Jackson*  
*Treasurer*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# 8th Biennial Meeting (1966)

---

## MEETING AGENDA

Theme: "An Inquiry into the Implications of Joint Action for Missions"

Monday, June 6

- 4:30 p.m. Registration and Room Assignments
- 6:00 Supper
- 7:00 Welcome  
Doctor J. G. Smoot, Dean, Columbia Union College  
Professor Creighton Lacy  
President, APM
- 7:15 Paper: "Techniques, Processes, and Progress in Jam" –  
Doctor T. E. Floyd Honey, Secretary for Missions and  
Service, New York Office, World Council of Churches
- 8:15 Discussion of the Paper
- 9:00 First Business Session
- 9:30 Evening Worship, Professor James H. Pike, Wesley  
Theological Seminary

Tuesday, June 7

- 8:00 a.m. Breakfast
- 9:00 Morning Devotions, Professor James H. Pyke



- 9:20 Second Business Session
- 10:15 Paper: "Trends in Cooperation and Common Action among Missionary Agencies of the Roman Catholic Church" – The Reverend Fredrick A. McGuire, C.M., Executive Secretary, Roman Catholic Mission Secretariat
- 11:30 Discussion of the Paper
- 12:00 Lunch  
noon
- 2:00 p.m. Paper: "Trends in cooperation and Common Action Among 'Conservative Evangelical' Agencies" – Mr. Eric S. Fife, Missionary Directory, Inter-Varsity Christian Fellowship
- 3:00 Remarks: The Reverend Arthur F. Glasser, Home Director, Overseas Missionary Fellowship (C.I.M.)
- 3:30 Discussion
- 4:00 Final Business Session
- 6:00 Supper
- 7:30 Panel Discussing the Theme and Presentations  
Professor Wilber C. Harr, The Evangelical Theological Seminary  
Professor J. F. Shepherd, Jaffray School of Missions  
Professor Roland W. Scott, Garrett Graduate School of Theology
- 9:00 Closing Worship, Professor James H. Pyke
- 9:30 Meeting of Outgoing and Incoming Executive Committees



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEETING MINUTES

Due to the last-minute illness of Professor J.C. Hoekendijk, adjustments in the Program as planned by the Executive Committee were necessary. This was accomplished by means of moving Dr. Floyd Honey's address from Tuesday morning to Monday night, Father McGuire's address from Tuesday night to Tuesday morning, and closing the meeting on Tuesday night instead of Wednesday noon. All members present regretted the fact that we did not have the benefit of Dr. Hoekendijk's address on the theological and theoretical foundations of Joint Action for Mission, and since he did not have a manuscript we are unable even to publish his intended discussion in the Proceedings of the meeting. The Association expressed its appreciation for the gracious way in which Program participants responded to this unexpected situation.

## The First Business Session

The first Business Session was held at 9:00 P.M. on Monday, June 6, 1966.

1. The members present voted approval of the adjustments in the Program.
2. The minutes of the Seventh Biennial Meeting, Philadelphia, June 8-9, 1964, as published in the Proceedings of that meeting were approved.
3. The Secretary's Report for the 1964-66 biennium was read and accepted.
4. The Treasurer's Report for the 1964-66 biennium was distributed in mimeographed form and then read. It was accepted subject to audit by the President as required by the By-laws. This audit was later done and the books initialed by President Lacy.
5. By vote of the body, dues for the 1966-68 biennium were set at \$4.00.
6. The President had all persons present identify themselves by name and position.

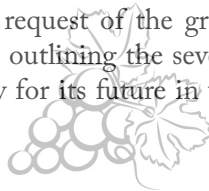
7. The President appointed the following members to serve as the Nominating Committee: Marvin Harper, chairman; R. Pierce Beaver; Norman A. Horner.
8. Since the officers knew of no member who had become deceased in the past biennium, the President inquired whether anyone present knew of any such, but no one did.
9. Members made a number of suggestions for the agenda of further business sessions.

## The Second Business Session

The second Business Session was held at 9:20 A.M. on Tuesday, June 7, 1966.

1. There was considerable discussion about research and publication: the areas of our discipline needing research most urgently, how the Association could serve to help get such research done, the possibility of members sharing, through an Association newsletter or some similar channel, their awareness of research and writing in progress, etc.
2. There was discussion of encyclopedias of missions, i.e. the one undertaken by Dr. Burton Goddard of Gordon Divinity School and the projected Concise Encyclopedia of Missions which Bishop Stephen Neill of the University of Hamburg is editing and of which Dr. Gerald Anderson of Union Seminary, Manila, is co-editor and Dr. Herbert Jackson is sub-editor for North America.

Following Father Frederick McGuire's presentation and the question and answer period, by request of the group Dr. Jackson spent fifteen minutes just before lunch outlining the several possibilities before the Missionary Research Library for its future in view of his resignation as Director.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## The Third Business Session

The third Business Session was held at 4:00 P.M. on Tuesday, June 7, 1966.

1. The Nominating Committee made its report and the following slate of officers was unanimously elected for the 1966-68 biennium:
  - President: J. Leslie Dunstan
  - Vice President: Sigurd F. Westberg
  - Secretary-Treasurer: David L. Lindberg
2. The Association voted appreciation to Professor Herbert Jackson for his four years of service as Secretary-Treasurer.
3. The Association voted appreciation to Columbia Union College, Takoma Park, Maryland, and to President Winton H. Beaven, Dean Joseph G. Smoot, and Mrs. B.J. Stratton, secretary to the President, for the fine hospitality provided for this meeting.
4. The Association voted appreciation to Dr. Honey, Father McGuire, Mr. Fife, Dr. Glasser, and Professors Harr, Scott, Shepherd and Pyke for their contributions to the Program.
5. Announcements were made with reference to the two regional Fellowships, current officers of which are:

	Eastern Fellowship	Midwestern Fellowship
President	Walter Bruce Davis	S.M. Panabecker
Vice President	James H. Pyke	H. Wilbert Norton
Secretary- Treasurer	Jack F. Shepherd	Sigurd F. Westberg



The question of place and time for meetings was discussed again but the decision was to abide by the practice of meeting, in so far as feasible, at

or near the meeting place of the American Association of Theological Schools and just prior to the AATS meeting.

6. The Association voted appreciation to Professor Creighton Lacy for his good services as President during the past biennium.

*Respectfully Submitted,  
Herbert C. Jackson  
Secretary*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# REGISTERED ATTENDANCE

## Members

Beaver, R. Pierce, Divinity School, University of Chicago, Chicago, Illinois

Buker, Raymond B., Conservative Baptist Theological Seminary, Denver, Colorado

Clasper, Paul D., The Theological School, Drew University, Madison, New Jersey

Coan, J.R., Interdenominational Theological Center Atlanta Georgia

Davis, Walter B., Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania

Dunstan, J. Leslie, Andover-Newton Theological School, Newton Centre, Massachusetts

Folkemer, Lawrence D., Lutheran Theological Seminary Gettysburg Pennsylvania

Goodpasture, H. McKennie, Union Theological Seminary: Richmond, Virginia

Hall, William D., Brite Divinity School, Texas Christian University, Fort Worth, Texas

Harper, Marvin H., Candler School of Theology, Emory University, Atlanta, Georgia

Harr, Wilber C., Evangelical Theological Seminary, Naperville, Illinois

Hassing, Per, Boston University School of Theology, Newtonville, Massachusetts

Hockin, Katherine, The Ecumenical Institute of Canada, Toronto, Ontario, Canada

Hoffman, Ronan, The Catholic University of America, Washington, DC

Horner, Norman A., Louisville Presbyterian Theological Seminary, Louisville, Kentucky

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Ingram, William T., Memphis Theological Seminary, Memphis, Tennessee

Jackson, Herbert C., Department of Religion, Michigan State University,  
East Lansing, Michigan

Kane, J. Herbert, Lancaster School of the Bible, Lancaster, Pennsylvania

Lacy, Creighton, Duke University, Durham, North Carolina

Latourette, Kenneth Scott, Yale University Divinity School, New Haven,  
Connecticut

Lindberg, David L., Lutheran School of Theology at Chicago, Rock Island,  
Illinois

Paul, Irvn, Hartford Seminary Foundation, Hartford, Connecticut

Piet, John H., Western Theological Seminary, Holland, Michigan

Pyke, James H., Wesley Theological Seminary, Washington, DC

Scott, Roland W., Garrett Graduate School of Theology, Evanston, Illinois

Shepherd, J. F., Jaffrey School of Missions, Nyack Missionary College,  
Nyack, New York

Wesche, Kenneth, Western Evangelical Seminary, Portland, Oregon

Westburg, Sigurd F., North Park Theological Seminary, Chicago, Illinois

Wolcott, Leonard T., Scarritt College for Christian Workers, Nashville,  
Tennessee

## Special Guests

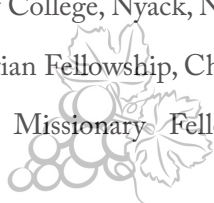
Anderson, Gerald H., Union Theological Seminary, Manila, Philippines

Billings, N.H. Nyack Missionary College, Nyack, New York

Fife, Eric S., Inter-Varsity Christian Fellowship, Chicago, Illinois

Glasser, Arthur F., Overseas Missionary Fellowship, Philadelphia,  
Pennsylvania

Hoh, David J., Board of World Missions, Lutheran Church in America,  
Kumamoto, Japan



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Honey, T.E. Floyd, World Council of Churches, New York City, New York

Huff, Howard, Phillips University, Enid, Oklahoma

Jackson, Mrs. Elizabeth, Nyack Missionary College, Nyack, New York

McGuire, Frederick A., Roman Catholic Mission Secretariat, Washington  
D. C.

Nathan, Sister M., Medical Missions Sisters, Philadelphia, Pennsylvania



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## SECRETARY'S REPORT

During the past biennium I have prepared the *Proceedings* of the Seventh Biennial Meeting for publication, distributed same to members who have paid their dues, maintained the Membership List, carried on a considerable amount of correspondence not only with members and prospective members but with the public in behalf of the Association, and worked with the President and Vice President in planning and preparation for the Eighth Biennial Meeting.

Currently there are 127 members, a list of whom is being distributed in conjunction with this report. Every effort has been made to secure correct addresses, including the ZIP numbers, but the Secretary is aware that there are still "lacks" in connection with the names and addresses. Members are requested to point out to the Secretary any shortcomings, including typographical errors, of which there are at least a few, on the mimeographed list. Ninety-two members have paid dues for the 1964-66 biennium, and in addition three paid back dues for 1962-64 and seven have already paid for 1966-68.

In addition to copies of the 1964 *Proceedings* distributed to members, the following copies have been sold: 3 of the 1958 *Proceedings*, 6 of 1962, and 15 of 1964. Such copies are sold at \$3.00, postage included, but a few purchasers have insisted on remitting for postage anyway, so \$1.35 has been thus collected in addition to \$72.00 for the 24 copies sold. The Secretary has not undertaken a current inventory, but on the basis of subtractions from the inventory made two years ago (see page 53 of the *Proceedings* of the 1964 meeting), the following stock of *Proceedings* should be on hand: 151 copies of the 1958 *Proceedings*, 49 of 1962, and 107 of 1964.

The thanks of the Association are due to the secretary to the Director of the Missionary Research Library, and to the Missionary Research Library itself, for services rendered in behalf of the Association during the past two years.

It has been a privilege to serve my colleagues and this Association as Secretary-Treasurer during the past four years. I trust that my move to a new kind of work will not separate me entirely from the fellowship of this group.

*Respectfully submitted,*  
*Herbert C. Jackson*  
**First Fruits**  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# TREASURER'S REPORT

## Income:

Balance from 7th Biennial Meeting	401.56
Dues Received:	
1962-64	12.00
1964-66	368.00
1966-68	28.00
Sales of <i>Proceedings</i>	73.35
Savings Bank Interest	25.76
Total Income	908.67

## Expenses:

Expense for the Program Personalities, 7th Biennial Meeting	63.50
Printing <i>Proceedings</i> of 7th Meeting	391.69
Stationery & Postage for 1964-66 biennium	62.10
Supplies (reimbursement to Missionary Research Library for supplies, etc., since June 1, 1964)	25.00
Miscellaneous:	
Xeroxing	1.70
Long distance telephone	3.00
Total Expenses	546.99



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Incomes	908.67
Expenses	(546.99)
Balance as of 6/3/66	361.68

*June 6, 1966  
Respectfully submitted,  
Herbert C. Jackson  
Secretary-Treasurer*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## RECORD OF PANEL DISCUSSING THE THEME AND PRESENTATIONS

J.F. Shepherd, Director of Studies, Jaffray School of Missions of Nyack  
Missionary College

Roland Scott, Professor of World Christianity at Garrett Theological  
Seminary, Evanston, Illinois

Wilber C. Harr, Professor of Christian Mission and Ecumenics, Evangelical  
Theological Seminary, Naperville, Illinois

They were asked to discuss Joint Action for Mission as related to  
the work of a professor in a theological seminary or missionary training  
center.

Harr: The directions we received by mail suggested we talk with  
two objectives in mind. On the one hand we were to  
evaluate the Joint Action for Mission program. On the  
other hand we were to relate it to seminary teaching. It  
was also suggested that we try to do the two things at the  
same time. The three of us plan to talk with one another  
for approximately forty-five minutes. Then we are open  
to questions from you, or to discussion with you. We are  
grateful that J.F. Shepherd consented at very short notice  
to be a part of this conversational team. To get started,  
let's consider a bit of personal data. Jack Shepherd, would  
you tell us a bit about your work?

Shepherd: I teach at the Missionary College in Nyack, New York.  
This is a school of the Christian Missionary Alliance.  
My primary responsibilities are with Jaffray School of  
Missions, which is the only post-baccalaureate training  
we have in the Alliance. The people I teach are all  
tentatively appointed to some overseas assignment. The  
people in the college, with whom I have some contact, are  
taught by Nat Billings and Mrs. Jackson. They are under-  
graduates preparing for some kind of church vocation, not  
necessarily overseas. My work is more specialized.

Harr: By the way, what is the size of the Nyack institution?  
About how many people would be involved in your work?

Shepherd: Our program is small. In our unit this past year we had sixteen. The college has about 530.

Harr: Roland Scott, where are you teaching?

Scott: I teach at Garrett Theological Seminary in Evanston, Illinois.

Harr: And where were you just prior to your coming to Garrett?

Scott: I came to Garrett from the World Council of Churches in Geneva, and prior to that I was with the Methodist Board of Missions.

Harr: Just how do you consider your task? For instance, how many students are contemplating what we call missionary service? Or do you see your task mainly with future pastors?

Scott: I suppose 80% of our students are headed for the pastorate. A small number will eventually become missionaries overseas. There are a number of women and foreign students who are following courses in Christian education and specialized areas. Some of them are in my classes.

Harr: Do you have any relationship with students working on degrees at Northwestern University?

Scott: A very few Northwestern University students come to the seminary for classes.

Harr: When you think of Joint Action for Mission, am I right in concluding that you have to consider the pastors in training as well as those who plan to get involved overseas?

Scott: Presumably, the teaching to which you refer would not primarily and essentially be for pastors, but with those who are missionaries on furlough, or to churchmen from overseas areas) or to would-be missionaries.

Harr: My story is a bit different. My seminary has never had over 168 students. About 90% of them will be working toward a degree preparing for the pastorate. Approximately 75% will be from one denomination. We are drawing this picture because the three of us work in differing situations.

We have no Presbyterian here, nor is there a Lutheran on this Panel.

An issue was raised this afternoon, namely, that it was difficult to discuss Christian mission without discussing Christian unity as being a basic factor for Joint Action in Mission. Roland, would you enlarge on that ? Shepherd and I may break in, if you don't mind.

Scott:

What I said this afternoon was that the premise for Joint Action for Mission is quite apparently the unity of the Church. It seems to me there can be no other justification than that mission and unity become the incentive, the direction, and the motive for Joint Action for Mission. I'm not prepared here tonight, or any other time, to defend Joint Action for Mission as it is philosophically elaborated and defined. I have the impression that it is a theme that has been thought of, and is now being filtered down into the life of the Church. Usually that isn't the best way of working. Something of dynamic force in the Church, such as, Joint Action for Mission is supposed to be ought to grow out of the life of the Church, or from the actual situation. Joint Action for Mission doesn't seem to have originated that way. At least it hasn't been elaborated that way. We should have had what is lacking in this meeting. By accident, Dr. Hockendijk was unable to come and he was to speak to the theological and Biblical considerations for Joint Action for Mission. I said this afternoon that while this emphasis was not overlooked it did not receive the emphasis it deserved. The premise for Joint Action for Mission is the unity of the Church in mission: which probably is what Dr. Honey and others have said, but I think it needs to be articulated more specifically. I thought that this afternoon's discussion involving Arthur Glasser and Eric Fife and our group that we did not make as explicit as we should have done that it is not simply cooperation. Cooperation happens to be the easiest thing for the churches and the missionaries to do. The consideration, which seems to be essential to the life of the Church and the Church in mission, therefore is seeking for its essential unity in order that it might express its mission in the world in the way that God would have it.

Harr: Jack Shepherd, you did not have the privilege of being in the conversation initiating some of what has just been stated. Would you care to react?

Shepherd: Well, I think-speaking for the part of the Church in which the Alliance is involved-that there is a lack of understanding of Joint Action for Mission, either for its objectives or for its methodology. I must acknowledge a kind of bewilderment myself when I hear you talking about Joint Action for Missions. This has not been communicated to US clearly. This is no reflection at all on what Dr. Honey was saying the other night. I suppose the substitute for this in "conservative cooperation" is that we think it adequate when people have accepted the "mission" and an "objective" and join in carrying it out. This is a kind of Joint Action for Mission. I think another thing entering the picture is our inability to understand one another when we talk about the separation of church and mission. Now we are not really agreed, I think, on the terms *church* and *mission* in the whole conservative community.

Yet, I think most of us would think of what we call the foreign mission as being distinct from the church on the field. Therefore, the concept of Joint Action that cuts across this relationship in administrative terms is a kind of contradiction of a basic policy. Namely, the church on the field should conduct its own affairs, support its own ministry, and the foreign mission should serve it but be distinct from it. I certainly subscribe to what you say about the unity of the Church. It seems to me there is the possibility of having a separate administrative structure functioning within the spiritual unit in the church, and in purposeful mission. It is the objective in mission that unites even if there is administrative separation. So, in some ways we are trying to do just the opposite, I think. Rather than bringing the "Foreign mission Churches," if we can think in those terms, and the so-called younger churches organizationally and administratively together, our concept is for their continued separation and distinctness.

Harr: A few minutes ago I mentioned the high percentage of my work involving people who are not going overseas. We have quite a few young men involved in the Joint Action for Mission unit described by Dr. Honey last night, located on the north side of Chicago. I have assumed that we have something to offer them in terms of the mission of the church. The distinction you make, Dr. Shepherd, leads me to wonder whether you think this is legitimately a part of my work as I serve as a professor of mission.

Shepherd: I certainly think you have something to offer them. I do not think of Joint Action for Mission structure, only. Certainly this must consider men training for the ministry. At Nyack many of our people are trained at the undergraduate level and actually do not complete seminary training. We try to emphasize the wholeness of the Church's mission. The witness of the whole people of God, and the fact that all of God's people are to be witnesses, and the assumption that the function of the representative ministry is to prepare the whole church, wherever it is, to do the work of ministry, is basic. I think we would conceive of the existence of the Church in our own culture as bearing its witness for Christ, where it is. That is evangelism and I am sure this is what you are emphasizing. To say that the church is mission, or that the church is the mission, I think, doesn't register. I don't think everything is mission. I don't think that has been said here. At this point I have some difficulty with the Wheaton document (The Wheaton Declaration, subscribed by the delegates to the Congress of the Church's Worldwide Mission convened at Wheaton, Illinois, April 9-16, 1966.) When it says that it is necessary to have an evangelical consensus on the Biblical distinction between "Church" and Mission." No doubt there are those who want to merge church and mission, but in the thinking of those who have been working for Joint Action for Mission this does not seem to have the remotest possibility. I think it is essential for us to see what the true unity of the Church is when she participates in mission. Obviously, in the world where the witness to Jesus Christ is given, to the world, or to man individually, Joint Action for Mission assumes this unity in the witness of the Church. If there is a divided

body of Christ something has happened to the life of the Church and therefore to the witness of the same. So I feel it almost necessary to emphatically articulate that what we seek for is not just a deployment of resources in order that we might do this easier but in order that we might manifest to the world, or witness to the world what the integrity and unity of Jesus Christ is.

Let me say on that unfortunate statement in the Wheaton Conference I dissented very strongly from this so-called biblical distinction between churches and mission, because further down you have a contradiction in that it says there is no distinction between church and mission in the New Testament. So some choose one part, and some choose the other. In our society there is a point of view that they should be separate organizations, conceived of as a functional and administrative distinction that best fulfills the total mission. But it wouldn't be fair for me to ask the question, when you have understanding among yourselves. Yet, how do you explain Joint Action for Mission? And does this necessarily conceive of the mission as being carried on under one organized church fellowship? Does it allow for a really Joint Action of those who perhaps have the disunity, which God allows within the unity He wills? Is that possible?

Harr: I grant the validity of a special organization, but I do not want to cut out those pastors who right now are illustrating Joint Action for Mission. Does organizational structure for mission include them, granted that they may not be working under a denominational board of mission?

Shepherd: I think there is room for them.

Harr: How do you relate this then to the broader outreach of mission where most of the world has no knowledge of Christ? Is there any distinction between Joint Action for Mission in parts of Chicago and the mission responsibility out there where the name of Christ is not well known?

Shepherd: There is a Biblical urgency for mission to the unreached. Wouldn't that be fair to say?

Harr: I think so. I asked the privilege in 1965 of teaching the same course to Asian pastors in preparation that I teach in a North American Seminary, just to see what would happen on this very point under question. I found the same things happening in Singapore as happens in Naperville.

Shepherd: I think a problem now is to back up and see that in the tradition I represent our problem really has to do with the nature of the mission. To people for whom Joint Action for Mission is mostly limited to social action, this would be unappealing. Joint Action for Missions ought to relate to what is the Gospel, what is man's need, and what difference does it make.

Scott: I think it is essential in the Joint Action for Mission plan to see that this is not necessarily directed to social action. Of course it would apply to all activities of missionary organizations, or the churches in a country. What is intended in this is that the witness to the world be a unified witness, and it is to the world which is not hearing, nor is it believing in Jesus Christ. This is not just a theological statement. It is an essential fact that we wish to see the living witness of the Church, whether it be the church in her missionary form, or whether it be the church in her local order. I think the other important aspect for Joint Action for Mission is an historical one. We have past; let me say, quite clearly from the stage of cooperation. This characterized Christian missions from the end of the nineteenth century. Great things have been done. But Joint Action for Mission is not a heightened form of cooperation, but it takes cognizance of the fact that the church now recognizes herself as thus united. It seems to me this is the driving point for Joint Action for Mission, rather than its being an easy way of combining social enterprises which may be important in their own way.

Harr: Is there anything more you wish to say, Jack Shepherd?

Shepherd: We have a real communications problem here, I think. With all our different terms, ideas and concepts~ I was saying what I felt, and would have been glad to have Arthur

Glasser and Eric Fife here. They were at the Wheaton meeting. I felt one of the great failures at Wheaton was that there was no clear definition of what we mean by Church. Coming out of the free church tradition, I think there is a desire to not really try to go back and get Biblical sanction for everything that is said and done, but whether an openness and an ability to go to the Bible without the kind of presuppositions that come to be limiting. I think we certainly need to try to define terms and make clear what we are talking about.

Discussion from the floor followed.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



# 9th Biennial Meeting (1968)

---

## MEETING AGENDA

Theme: "The Theology of Religions"

Worship Leader: Dr. Katherine B. Hockin, The Ecumenical Institute of Canada

Monday, June 10

- 4:00 p.m. Registration
- 6:00 Supper
- 7:00 Opening Devotions  
Greetings to the Association Meeting, Dr. Lionel Whiston, Professor, Eden Theological Seminary
- 7:35 Paper: "The Theology of Religions" – The Rev. George A. Mueller, Maryknoll Seminary
- 8:25 Discussion of the Paper
- 9:15 First Business Session
- 9:30 Evening Worship

Tuesday, June 11

- 8:00 a.m. Breakfast
- 9:00 Morning Devotions, Professor James H. Pyke

  
*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- 9:30 Paper: "Recent Developments in the Mission Enterprise" – Dr. Howard Schomer, Executive Director, Department of Specialized Ministries, National Council of Churches
- 10:30 Coffee Break
- 11:00 Open Conversation with Dr. Schomer
- 12:00 Lunch  
noon
- 2:00 p.m. Paper: "Theology and the World's Faiths" – Professor Roland Scott, Garrett Graduate School of Theology
- 3:00 Discussion of Paper
- 3:30 Discussion
- 4:30 Second Business Session
- 5:30 Supper
- 7:30 Paper: "Understanding Other Religions from a 'Conservative Evangelical' Point of View." – Jack F. Shepherd, Latin American Mission
- 9:00 Evening Worship

Wednesday, June 12

- 8:00 am Breakfast
- 9:00 Morning Devotions
- 9:30 "Some Recent books in Missions and World Religions" – Professor James H. Pyke, Wesley Theological Seminary
- 10:55 Third Business Session. Adjournment.
- 11:30 Closing Worship
- 12:00 Lunch



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEETING MINUTES

## The First Business Session

The first Business Session was held at 9:15 P.M. on Monday, June 10, 1968.

1. The minutes of the Eighth Biennial Meeting, Takoma Park, Maryland, June 6-7, 1966, as published in *The Proceedings* of that meeting were approved.
2. The secretary's report for the 1966-68 Biennium was received and approved as distributed.
3. The member's present voted an expression of appreciation to Miss Betty Johnson secretary to the Acting Director of the School of Missions of the Lutheran School of Theology at Chicago.
4. The treasurer's report for the 1966 biennium was accepted as distributed, subject to audit by the President as required by the By-laws.
5. The members present voted to set the 1968-70 Biennium dues at \$4.00.
6. The President appointed the following members to serve as a committee on Necrology and Resolutions:
  - Leonard Wolcott, chairman
  - William Danker, and Virgil Olson.
7. The President appointed the following members to serve as the Nominating Committee:
  - J. T. Seamands, chairman
  - J. R. Coan
  - Lawrence Folkemer

## The Second Business Session

The second Business Session was held at 4:30 P.M. on Tuesday, June 11, 1968.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

1. The President reported that he had audited the treasurer's books, and had found the treasurer's report to be correct. The members present voted to accept the auditor's report.
2. There was a discussion of the status of members of the Association who have retired. The members present voted to authorize the secretary to accept the withdrawals of members who have retired, and the resignations of others. The members present also voted to continue without charge the membership of those members who have been active in the association (as determined by the executive committee).
3. There was a discussion of the applications for membership in the Association. The members present voted to invite the following persons to join the Association:
  - Boberg, John, Divine Word Seminary, Techny, Illinois
  - Mueller, George A., Maryknoll Seminary, Maryknoll, New York
  - Nemer, Lawrence, Divine Word Seminary, Techny, Illinois
  - Norton, H. Wilton, Wheaton College, Wheaton, Illinois
  - Quinn, Bernard, Center for Applied Research in The Apostolate, Washington D.C.
  - Schaatschneider David, Moravian Theological Seminary, Bethlehem, Pennsylvania
  - Works, Herbert, Northwest Christian College, Eugene, Oregon

The members present also voted to request the secretary to contact Oral Roberts University to inquire whether a successor to Mr. Robert Rice is interested in membership in the Association.

4. There was a discussion of correspondence from Dr. Hans-Werner Geuschen (Heidleberg) inquiring as to whether American Missiologists are interested in cooperating in a plan to compile mission thesis topics (to prevent duplication). The members present

voted to authorize the executive committee to request the Division of Overseas Ministries of the National Council of Churches to compile a list of Mission thesis topics in the United States & Canada; and if this request is refused, to compile such a list as an association.

5. There was a discussion of the possibility of correlating the next meeting of this Association with the meeting of The North American Association of Ecumenics. It was decided to leave this matter in the hands of the Executive committee.

## The Third Business Session

The third Business Session was held at 10:55 P.M. on Wednesday, June 12, 1968.

1. The committee on Necrology and Resolutions made its report. The death of George H. Mennenga, on July 26, 1966 was noted. He was the Dean of Students and Professor of English Bible and Missions at Western Theological Seminary, Holland, Michigan. He was the author of *All The Families of the East*. The committee submitted the following resolutions:
  - A. The Committee on Resolutions recommended that the *Proceedings* of the 1968 Biennial meeting of the Association of Professors of Missions be published.
  - B. Further it is recommended that the *Proceedings* be sent to all of the listed members with the request that they pay the biennial dues. Also that member professors be encouraged to order copies of the *Proceedings* for their seminary or college library. It is also suggested that copies of the *Proceedings* be sent to the Roman Catholic Missiologists with the thought they would be glad to pay for a copy to become better acquainted with the Association.
  - C. Further it is recommended that with the sending of the *Proceedings*, Professors of Missions be

encouraged to give special attention to the “Goals of the 1970’s,” prepared by the Division of Overseas Ministries of the N.C.C., as well as to the important subject which is the theme of their meeting.

2. The members voted to adopt resolutions A, B, and C.
3. The members voted to advertise the availability of the *Proceedings* still available.
4. The members voted a resolution of thanks, with warm appreciation to the program participants.
5. Professor Danker took the chair while the members voted their appreciation to the outgoing members of the executive committee.
6. The members voted their appreciation to President Fauth and the administration and staff of Eden Theological Seminary, and personal appreciation to Mrs. Sarah Moton and her staff in food service.
7. The Nominating Committee proposed the following slate of officers for the 1968-1970 biennium, who were officially elected:

President	Sigurd F. Westberg
Vice President	James H. Pyke
Secretary-Treasurer	David L. Lindberg

8. Voted, to adjourn.

*Respectfully Submitted,  
David L. Lindberg  
Secretary*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# REGISTERED ATTENDANCE

## Members

Burgess, Andrew S., Luther Theological Seminary, St. Paul Minnesota

Coan, Josephus R., Interdenominational Theological Center, Atlanta, Georgia

Danker, William J., Concordia Theological Seminary, St. Louis, Missouri

Davis, Walter B., Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania

Dekker, Harold, Calvin Theological Seminary, Grand Rapids, Michigan

Dunstan, J. Leslie, Andover-Newton Theological School, Newton Centre, Massachusetts

Folkemen, Lawrence D., Lutheran Theological Seminary, Gettysburg, Pennsylvania

Goodpasture, H. McKennie, Union Theological Seminary, Richmond, Virginia

Harr, Wilber C., Evangelical Theological Seminary, Naperville, Illinois

Hockin, Katherine B., The Ecumenical Institute of Canada, Toronto, Ontario Canada

Huff, Howard F., Phillip's University Graduate Seminary, Enid, Oklahoma

Kline, Frank J., Seattle Pacific College, Seattle, Washington

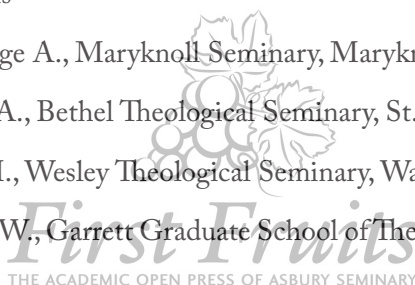
Linderberg, David L., Lutheran School of Theology at Chicago, Chicago, Illinois

Mueller, George A., Maryknoll Seminary, Maryknoll, New York

Olson, Virgil A., Bethel Theological Seminary, St. Paul., Minnesota

Pyke, James H., Wesley Theological Seminary, Washington, D.C.

Scott, Roland W., Garrett Graduate School of Theology, Evanston, Illinois



Schomer, Howard, National Council of Churches, New York City, New York

Seamands, John J., Asbury Theological Seminary, Wilmore, Kentucky

Shepherd, Jack F., Latin American Mission, Bogota, New Jersey

Westburg, Sigurd F., North Park Theological Seminary, Chicago, Illinois

Wilcott, Lenard T., Scarritt College for Christian Workers, Nashville, Tennessee

### **Special Guests (Voted into membership, June 11, 1968)**

Boberg, John, Divine Word Seminary, Techny, Illinois

Kline, Frank J., Seattle Pacific College, Seattle, Washington

Huff, Howard F., Phillip's University Graduate Seminary, Enid, Oklahoma

Mueller, George A., Maryknoll Seminary, Maryknoll, New York

Nemer, Lawrence, Divine Word Seminary, Techny, Illinois

Schomer, Howard, National Council of Churches, New York City, New York



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



## SECRETARY'S REPORT

During the past biennium I have arranged for the publication of the *Proceedings* of the Eighth Biennial Meeting, distributed same to members who paid their dues, maintained the Membership List, corresponded with members, and worked with the President and Vice President in planning the Ninth Biennial Meeting,

Currently there are 122 members, a list of whom is being distributed in conjunction with this report. Seventy-two members have paid dues for the 1966-68 biennium, and in addition, six paid back dues for 1964-66 and three have already paid for 1968-70.

In addition to copies of the 1966 *Proceedings* distributed to members, the following copies have been sold: 5 of the 1958 Proceedings, 6 of 1962, 8 of 1964, and 7 of 1966, Such copies are sold at \$3.00 each (postage included except for overseas orders from which \$1.80 has been collected), or \$78.00 for the 26 copies sold. The inventory (June 5, 1968) reveals the following *Proceedings* in stock: 19 copies of 1958, 36 of 1962, 22 of 1964, and 155 of 1966.

The thanks of the Association are due to Miss Betty Johnson, secretary to the Acting Director of the School of Missions of the Lutheran School of Theology at Chicago, and to Augustana College, Rock Island, Illinois (which published the 1966 *Proceedings* at a very modest cost).

I wish to express my personal appreciation to Dr. Herbert C. Jackson, the previous secretary, for his work in arranging for the transcribing of the 1966 addresses, and for assembling and mailing the files of the Association and the stock of *Proceedings*.

*Respectfully submitted,*  
*David L. Lindberg*  
 Secretary  
 June 5, 1968



*First Fruits*  
 THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## TREASURER'S REPORT

### Income:

Balance from 8th Biennial Meeting	361.68
Dues Received:	
1964-66	24.00
1966-68	292.00
1968-70	12.00
Sales of <i>Proceedings</i>	79.90
Savings Bank Interest	19.70
Total Income	789.18

### Expenses:

Expenses for the Program Personalities, 8th Biennial Meeting	105.00
Printing <i>Proceedings</i> of 8th Meeting	221.80
Postage and Supplies for 1966-68 biennium (reimbursement to Lutheran School of Theology in Chicago)	62.27
Miscellaneous:	
Long distance telephone	3.85
Total Expenses	392.92



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Incomes	789.18
Expenses	(392.92)
Balance as of 6/5/68	396.26

*Respectfully Submitted,  
David L. Lindberg  
Treasurer*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# 10th Biennial Meeting (1970)

---

## MEETING AGENDA

Theme: "Salvation and Mission"

Worship Leader: Calvin H. Reber, Jr., United Theological Seminary

Tuesday, June 16

- 4:00 p.m. Registration
- 7:00 Opening Devotions  
Greetings to the Association Meeting, Dr. James Pyke, Professor, Wesley Theological Seminary
- 7:30 Paper: "Salvation and Mission in Contemporary Catholic Thought" – The Rev. Lawrence Nemer, Catholic Theological Union
- 8:45 Discussion of the Paper
- 9:20 First Business Session
- 9:30 Closing Prayer

Wednesday, June 17

- 8:30 a.m. Morning Devotions
- 9:00 Second Business Session



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- 9:15 Paper: “The Missionary Work of the Eastern Orthodox Church: The Russian Orthodox Mission to America” – Dr. Dimtry F. Grigorieff, Georgetown University
- 10:45 Discussion of the Paper
- 11:30 Third Business Session
- 1:30 p.m. Presentation: by Mr. John R. Beasley, U.S. Department of Agriculture
- 2:30 Discussion
- 3:30 Coffee Break
- 4:00 Presentation: by Mr. Robert W. Caldwell, Department of State
- 5:00 Discussion
- 5:30 Closing Prayer

Thursday, June 18

- 8:30 am Morning Devotions
- 9:00 Paper: “The Image of God in the Christian Mission” – Dr. Eugene L. Smith, World Council of Churches in the U.S.A.
- 11:20 Fourth Business Session. Adjournment.
- 12:00 Closing Prayer



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEETING MINUTES

## The First Business Session

The first Business Session was held at 9:20 P.M. on Tuesday, June 16, 1970.

1. The members voted to set the 1970-72 Biennium dues at \$4.00.
2. The president appointed the following members to serve as the nominating committee:
  - Creighton Lacy, Chairman
  - Luther Copeland
  - David Schattschneider

## The Second Business Session

The second Business Session was held at 9:00 A.M. on Wednesday, June 17, 1970.

1. The secretary's report for the 1968-70 Biennium was received and approved as read.

## The Third Business Session

The third Business Session was held at 11:30 P.M. on Wednesday, June 17, 1970.

1. The membership voted to publish the membership list in the *Proceedings*, but to drop all titles from the list.
2. The members voted to ask the incoming executive committee to study the purpose of the association, its affiliations, and the nature of its membership; and to receive suggestions from the membership as to possible changes; and to bring a report to the next biennial meeting.

## The Fourth Business Session

The fourth Business Session was held at 11:20 A.M. on Thursday, June 18, 1970.

1. The minutes of the Ninth Biennial Meeting, Webster Groves, Mo., June 10-12, 1968, as published in the *Proceedings* of that meeting, were approved.
2. The treasurer's report for the 1968-70 Biennium was accepted as distributed and read. The President, Prof. Westberg, reported that he had audited the accounts and found them to be accurate and complete.
3. The Nominating Committee proposed the following slate of officers for 1970-72 Biennium, who were officially elected.

President	James H. Pyke
Vice President	Luther E. Copeland
Secretary-Treasurer	John Boberg

The nominating Committee also expressed thanks to the members of the 1968-70 executive committee.

4. The members voted to ask the incoming executive committee to contact appropriate Roman Catholic colleagues and agencies in order to explore the possibility of beginning a Journal of World Christianity.
5. The executive committee distributed a list of those professors who had become members during the 1968-1970 biennium by reason of seminary membership in the A.A.T.S. they are:
  - Richard Bass, Prof. of Missions, Columbia Theological Seminary, Decatur, Georgia, 30030
  - Francis M. DuBose, Missions & Evangelism Urban Institute, Golden Gate Baptist Theological Seminary, Seminary Drive, Mill Valley, Calif. 94941

- Justo L. Gonzalez, Assistant Prof. of World Christianity, Emory University, Candler School of Theology, Atlanta, Georgia 30322
- W. Bryant Hicks, Assoc. Prof. of Missions, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- Ralph D. Winter, Assoc. Prof., of World Christianity, Emory University, Candler School of Theology, Atlanta, Georgia 30322
- W. Bryant Hicks, Assoc. Prof. of Missions, The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- Ralph D. Winter, Assoc. Prof., Missionary Techniques and Methods, Fuller Theological Seminary, School of World Mission, 125 N. Oakland Ave., Pasadena, Calif. 91101

Upon recommendation of the executive committee, the following professors were also invited to join the Association.

- Gerald Anderson, President & Prof. of World Christianity, Scarritt College, 19th & Grand Aves. South, Nashville, Tennessee 37203
  - Bruce Ker, Assistant Prof. of Missions, Western Conservative Baptist Seminary, 5511 S.E. Hawthorne Blvd., Portland, Oregon 97215
  - Gottfried Oosterwal, Prof. of Missions, Andrews University, The Seventh-Day Adventist Theological Seminary, Berrien Springs, Mich. 49104
  - Ray W. Teeuwissen, under appointment to Brussels Theological Seminary, Brussels, Belgium
6. On behalf of the members, the president expressed thanks to the president and staff of Wesley Theological Seminary.
  7. The president expressed his personal appreciation to the other members of the 1968-1970 executive committee.
  8. On behalf of the members, the president expressed thanks to the lecturers at this tenth biennial meeting and asked the secretary to write to them that purpose.



9. On behalf of the members, the president expressed thanks to Dr. Calvin H. Reber, Jr., for his leadership in worship during this conference.
10. The president reported the following deaths during the past biennium: J. Leslie Dunstan, Kenneth Scott Latourette, and Henry Walsh. Professor Hassing read a biographical sketch he had prepared for Professor Dunstan and Professor Lindberg read a statement concerning Professor Latourette, prepared by Charles W. Forman. (A statement concerning Henry Walsh was not available at the time of the meeting.) Dr. James closed the meeting with prayer.

*Respectfully Submitted,  
David L. Lindberg  
Secretary*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## REGISTERED ATTENDANCE

### Members

Boberg, John, Catholic Theological Union, Chicago, Ill.

Copeland, Luther E., Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Davis, Walter B., Eastern Baptist Theological Seminary, Philadelphia, Pa.

González, Justo, L., Candler School of Theology, Atlanta, Ga.

Hassing, Per, Boston University School of Theology, Newtonville, Mass.

Kline, Frank J., Seattle Pacific College, Seattle, Wash.

Lacy, Creighton, Duke University, Durham, N.C.

Lindberg, David, Lutheran School of Theology, Chicago, Ill.

Nemer, Lawrence, Catholic Theological Union, Chicago, Ill.

Pyke, James, Wesley Theological Seminary, Washington, D.C.

Reber, Calvin, United Theological Seminary, Dayton, Ohio

Schattschneider, David, Moravian Theological Seminary, Bethlehem, Penn.

Westberg, Sigurd F., North Park Theological Seminary, Chicago, Ill.

Wolcott, Leonard T., Scarritt College for Christian Workers, Nashville, Tenn.

### Special Guests (\*Voted into membership, June 11, 1968)

\*Anderson, Gerald, Scarritt College for Christian Workers, Nashville, Tenn.

Beasley, John R., U.S. Department of Agriculture, Washington, D.C.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Caldwell, Robert W., Department of State, Washington, D.C.

Grigorieff, Dmitry, Georgetown University, Washington, D.C.

Smith, Eugene L., World Council of Churches in the U.S.A., New York  
City

\*Teeuwiseen, Ray W., Brussels Theological Seminary, Brussels, Belgium



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## SECRETARY'S REPORT

During the past biennium I have arranged for the publication of the *Proceedings* of the Ninth Biennial Meeting, distributed same to all members, maintained the Membership List, corresponded with members and others, and worked with the President and Vice-President in planning the Tenth Biennial Meeting.

Currently there are 120 members, a list of whom is being distributed in conjunction with this report. Fifty-three members have paid dues for the 1968-70 biennium, and in addition, six paid back dues for 1966-68, and two for 1964-66. A new member paid dues for 1970-72.

In addition to copies of the 1968 *Proceedings* distributed to members, the following copies have been sold: 5 of the 1958 *Proceedings*, 8 of 1962, 8 of 1964, 7 of 1966, and 2 of 1968. Such copies are sold at \$3.00 each (postage included), or \$90.00 for the 30 copies sold, plus \$2.00. The inventory (June 12, 1970) reveals the following *Proceedings* in stock: 13 copies of 1958, 24 of 1962, 9 of 1964, 94 of 1966, and 168 of 1968.

The thanks of the Association are due to Miss Betty Johnson, secretary to the Acting Director of the School of Missions of the Lutheran School of Theology at Chicago; Miss Ruth Peterson, my secretary as Director of Internship; Mrs. Ida Clauson, typist for the *Proceedings*; and to Augustana College, Rock Island, Illinois, which published the 1968 *Proceedings*.

*Respectfully submitted,*  
*David L. Lindberg*  
*Secretary*  
*June 12, 1970*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# TREASURER'S REPORT

## Income:

Balance forward 9th Biennial Meeting	396.26
Dues Received:	
1964-66	8.00
1966-68	24.00
1968-70	213.00
1970-72	4.00
Sales of <i>Proceedings</i>	92.00
Savings Bank Interest	38.96
Total Income	379.96

## Expenses:

Expenses for the Program Personalities, 9th Biennial Meeting	28.50
Printing <i>Proceedings</i> of 9th Meeting	231.95
Postage and Supplies for 1968-70 biennium (reimbursement to Lutheran School of Theology in Chicago)	24.86
Miscellaneous:	
Long distance telephone	43.72
Total Expenses	329.03

  
*First Fruits*  
 THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Incomes	776.22
Expenses	(329.03)
Balance as of 6/12/1970	447.19

*Respectfully Submitted,  
David L. Lindberg  
Treasurer*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## BIOGRAPHICAL SKETCH OF DECEASED MEMBER

### Dr. J. Leslie Dunstan

J. Leslie Dunstan was born November 21, 1901, in London, England. He came to the United States, studied at Colby College, from where he received his B.A. in 1923. He continued his studies during the years 1928-31 and received his Ph.D. from Union Theological Seminary, Columbia University. He was ordained a Congregational minister and served from 1931-35 as Assistant Pastor of the Central Congregational Church, Honolulu, Hawaii. He spent the academic year 1935-36 studying at Westminster College, Cambridge, England. From 1936-41 he was professor at Hawaii School of Religion and the University of Hawaii. From 1941-54 he was General Secretary of the Hawaiian Board of Missions of the Congregational Churches. In 1948, Colby College awarded him the degree of Doctor of Divinity.

Dr. Dunstan came to Andover Newton Theological School in 1954 as Professor of Missions and Comparative Religion. Upon establishment of a Chair of Missions at the school in 1962 he was installed as the Adoniram Judson Professor of Christian Missions and World Religions.

During the year 1960-61, Dr. Dunstan was Visiting Professor, United Theological College, Bangalore, South India, and Lecturer at the School of Theology, The Doshisha, Kyoto, Japan.

Dr. Dunstan's publications are: *The Congregational Churches* (with Oscar 1945; "The Pacific Islands" in *Christianity Today* (H.S. Leiper, ed.), 1947; *Protestantism*, 1961; "The Pacific Islands" in *Frontiers of the Christian World Mission* (W. C. Harr, ed.), 1962. He published articles and essays in *Religion in Life, Interpretation, The Dickensian, Pacific Affairs, Social Process, Civilization, and South India Churchman*.

He was called the "Minister's minister"; the Father Confessor to whom the churches' leaders went for advice; the Intervener and Convener in the churches' peculiar roles; a preacher of deep and profound faith; a man of great conviction; a Teacher who knew what he taught, and perhaps greater than any tribute we can pay him, was his humble spirit.

J. Leslie Dunstan passed away on July 20, 1969.

Requiescat in pacem. (Per Hassing)

## Kenneth Scott Latourette

Kenneth Scott Latourette, 1884-1968, was born in Oregon City, Oregon, where his grandfather had come as one of the early settlers of that area. He was educated in McMinnville College (later Linfield College), Oregon, and at Yale University. While at McMinnville he joined the Student Volunteer Movement for Christian Missions and throughout his life he continued to play an active part in that organization. After completing doctoral studies at Yale he spent two years (1910-1912) as a teacher at Yale-in-China at Changsha. Illness forced his return to America. He then taught in Reed College, Oregon, and Denison University, Ohio, before assuming the professorship of missions at Yale University in 1921, where he continued to labor until his retirement in 1953.

His major interest was in the education of successive generations of students, especially in matters related to the world mission of the church, and pioneers among American scholars in the study of East Asia. His first widely known books were *The Development of China* (1917) and *The Development of Japan* (1918). These were followed by *The History of Christian Missions in China* (1929), a work which has remained unrivaled in its field, and, *The Chinese: Their History and Culture* (1934), a two-volume standard work. From this emphasis on China his studies soon expanded to a global coverage. The work for which he is most famous and which has become the major work on the history of missions is his seven-volume study of *The History of the Expansion of Christianity* (1937-1945). In this he covered six continents, twenty centuries, and all branches of the church. Numerous other books came from his pen. Some of these were: *History of Christianity* (1953), and the five-volume *Christianity in a Revolutionary Age. A History of Christianity in the Nineteenth and Twentieth Centuries* (1958-1962).

In addition to his writing and teaching he played an active role in the central councils of the missionary movement. He was a member of the board of the American Baptist Foreign Missionary Society for over twenty years and was at one time president of the American Baptist Convention. He was actively involved in the International Missionary Council, the International YMCA, the Yale-in-China board, and was president of the Far Eastern Association and of the Japan International Christian University Foundation. He was long active in the World Council of Churches and played a part in drafting its constitution. He was elected president of



the American Society of Church History and of the American Historical Association. He was ordained as a Baptist minister.

We have here the bare facts of his life. It is quite an overwhelming record of positions and publications and honors. The long array of important books, many of them still standard works in their fields; the long career of teaching, often opening up new fields; the impressive group of graduate students trained and the significant work that they in turn have done; the positions of leadership in various national and international organizations; the honors conferred by numerous academic and ecclesiastical bodies. It hardly seems possible that so much could have been achieved in one lifetime.

The first time I saw Kenneth Latourette was on the occasion of one of the important honors conferred upon him. The International Missionary Council was meeting in central Germany and the University of Marburg invited the delegates to a special university convocation at which it was suggested there would be something of a surprise. We met in the ancient, pillared hall of the castle and the principal event, which no one had anticipated, was the conferring of a doctorate on the American historian of missions in our midst. We had a clear impression that this German center of learning was not accustomed to recognizing scholarship in the New World and this was a signal honor. Not long before that the community of historical scholarship in this country had given their highest honor to the same man by electing him president of the American Historical Society.

Yet the external facts about honors and positions and publications do not reveal his true achievements. These lie more in the transformations he worked in his fields of labor. He was a pioneer in awakening America to the importance of East Asia. At one time, most of the courses offered at Yale on East Asia were given by him. His studies of Chinese history and culture and missions opened new directions and set new standards for American scholars. He was even better known as a pioneer in broadening the field of church history. He believed strongly in a global view of the history of Christianity as against more parochial or purely Western views. He would often remind his hearers that we dare not forget the world is round, that each part presupposes the whole and must be seen and understood in relation to the whole. The same was true of his concern for the different branches of the church. He was always interested in a more ecumenical history. There had been a number of histories of Protestant missions and of Catholic missions, both types emanating almost entirely from Germany and France. But he brought these separate branches

together and for the first time on a major scale presented the whole story, including also the Orthodox and Eastern churches. All these were his achievements.

Yet as his honors do not reveal his achievements, so his achievements do not reveal the man. When we have recognized all these things we know we have not yet recognized him. I take it that many of us here today are among those who were privileged to know Kenneth Latourette. The scholarly and ecclesiastical worlds knew his accomplishments; we knew his qualities. And it is those which we remember and will continue to remember. We doubtless recall above all his capacity for friendship. He had a host of friends around the world and he never lost touch with them. Sometimes his faithfulness was their despair. When they would send out a mimeographed letter and include him among the recipients they would always get, to their amazement, a hand-written reply from him. He had a way, too, of sending brief notes to people on their birthdays, the dates of which he had discovered by some uncanny means and which he never forgot. He was not able to do these things because he had more time than other people. He was probably busier than any of his correspondents. All through his years at Yale he had to spend at least one day a week in New York meeting his many responsibilities there. But he had developed an incredibly well organized pattern of life and so was able to do more in terms of friendship as well as in terms of scholarship than other people could.

Among his friends he was especially devoted to his students and former students. Anyone who ever stepped into his small living quarters was immediately aware of this, for there were all the walls covered with bright and serious young faces beaming out. For each one he could give a history, including some of them that went back many years. A number of them named children for him, which was a source of great joy to him. The number of young Kenneths or Scotts impressed and delighted him far more than the number of his honorary degrees, and the numbers were not far apart.

His other major concern besides his students was, of course, the mission activities of the church in every part of the world. He began his career with period of service with Yale-in-China and that program which so well combined his interests continued to receive his help through all his days. He was no mere professor, as opposed to practicer and participant in his subject. All that we hear in these days about the need for a morality of knowledge in our universities and the importance of commitment and action linked to study was well exemplified in his life. He never met a

person coming from some distant land without embarking on a long series of questions regarding the conditions and developments in that country and especially the situation of the church there. He knew how to conduct an examination without the victim being aware of what was happening.

No one could talk to him very long without being struck by the buoyant optimism which characterized his outlook on life and history. We so often assume that optimism is a mark of youth, a mark which disappears with advancing age and saddening experience. But Ken Latourette reversed this assumption. He nearly always proved himself more invincibly optimistic than the younger men around him. This high hopefulness penetrated his historical studies giving them usually a strong emphasis on progress. As he traced the life of the church and the impact of Christianity through the ages and up to the present time, he noted an ever-wider extension of this faith and an ever-increasing influence of it upon the life of the world. And he believed that despite temporary recessions and retreats this progressive development would characterize the years to come. No feature of his work has been criticized so much as this one. The criticism has come not so often from historians as from theologians who have seen in this emphasis an unwarranted belief in human capabilities and an untenable suggestion that man is progressively establishing the Kingdom of God. At times the terms in which his thesis is presented are such as could leave it open to this criticism. But it must be remembered that the chief grounds for his optimistic evaluation of trends lay in his assurance regarding the God in whose hands he believed the destinies of mankind to be. The historical evidence and arguments were, by his own confession, only secondary bases for optimism. He wrote in the conclusion of one of his books:

“We are convinced, partly because of the achievements of the past, but chiefly because of our faith in God, that the decades ahead may prove the most fruitful in the history of the worldwide Christian movement. Difficult and perilous the new day seems destined to be, but also marked by hope.”

His was an unconquerable faith in God and the goodness of God. He once wrote about his emeritus years as the richest and happiest years of his life. They were so, he said, partly because of congenial occupations, “but chiefly because of growing fellowship with God. Wondering and grateful appreciation of the Good News grew.” This was the central element in his life. In it lies a central contribution which he made to those who knew him and which, we may say, he still makes. For the word which the Epistle to the Hebrews applies to Abel can apply also to him: “He died; but through

his faith he is still speaking.” His faith speaks to us of assurance and hope in our times of doubt and uncertainty, of firm and steady trust in life and in the one in whom our life is grounded makes our life significant and makes the struggle worth the effort.

His faith speaks to us. But our faith also speaks of him:

- That the God in whom he trusted is not God of the dead but of the living, and yet is still his God;
- That, as Paul said to the Philippians, “He who began a good word in you will bring it to completion at the day of Jesus Christ;”
- That the eternal life which he knew in part here on earth is yet to be known fully beyond the confines of this living.

Amen. So be it.

*Charles W. Forman*

## Horace Henry Walsh

Horace Henry Walsh was born on the 17th of September, 1899, in Prince Edward Island, Canada, and attended King’s College where he received his B.A. with First Class Honors in 1921. He graduated M.A. in 1923, and after Post-Graduate Studies in Oxford he received his B.D. from the Anglican General Synod in 1927, the S.T.M. from the General Theological Seminary, New York, in 1931, and his Ph.D. in Church History from Columbia in 1933.

He was Examining Chaplain to the Archbishop of Nova Scotia in 1946 and became Associate Professor of Church History at McGill University in 1948.

The two great interests of Dr. Walsh’s life were the social expression of the Christian gospel and the history of the Christian missions to Canada from the seventeenth century to the present day. These two interests were reflected in his major writings. *The Christian Church in Canada* (Ryerson, 1956) and *The Church in the French Era* (Ryerson, 1967). Dr. Walsh retired from the Chair of Church History at McGill in 1968 and returned to Halifax where he died on the 6th of February, 1969.

BORN: September 17, 1899.

EDUCATED:

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

- King's College, Nova Scotia
- Bishop Binney Prize, 1919
- Harry Crawford Memorial Prize, 1920
- B.A. First Class Honors, 1921
- President, Quinctillian (Debating) Society
- Editor, King's College Record
- M.A. 1923
- Post-Graduate Studies, Christ Church, Oxford, 1923-24
- B.D. Anglican General Synod, 1927
- S.T.M. General Theological Seminary, N.Y. 1931
- Ph.D. Columbia 1933

CAREER:

- Instructor (Latin and History) St. Dunstan 's College, Providence, P.Q. 1932-35
- Rector, Christ Church, Dartmouth, N.S., 1936-46
- Canon and Rural Dean of Tangier
- Examining Chaplain to Archbishop of Nova Scotia
- 1946, Professor of Christian Sociology, Diocesan College
- 1948, Associate Professor of Church History, McGill University 1958, Professor of Church History, McGill University.

PUBLICATIONS:

- *The Concordat of 1801* (Columbian University Press, 1933)
- *Social Expression* (Chapter in *The Essential Unity of the Churches*, ed. Bertal Hiency, 1953)
- *Trends in Canadian Church History, in Church History*, Chicago, 1954
- *Canada and the Church*, Queen's Quarterly, 1954
- *Research in Canadian Church History*, Canadian Historical Review, 1954
- *The Return of Protestantism*, Records and Proceedings, United Church of Canada, 1955
- *The Christian Church in Canada*, Ryerson,
- Article: *Church History*, in *Encyclopedia Vol. II* (1957)
- *The Church in the French Era* (Ryerson, 1967)

TO BE PUBLISHED:

- *A Survey of Canadian Church History*, a paper read to the Washington Conference on the History of Religion in the New World (Commission on History, Pan-American Institute of History and Geography), 1957.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEMBERSHIP LIST

*First Fruits Editor's Note: The original proceedings had more detailed address information. Because this is an historical document, the person and the school have been printed, but not the address because the information is most likely no longer accurate.*

Allen, Lawrence W.	California Baptist Theological Seminary Knolls
Allison, Christopher Fitzsimons	Virginia Theological Seminary
Anderson, Gerald	Scarritt College
Bachmann, E. Theodore	Board of Theological Education Lutheran Church in America
Barnard, Laura B.	Freewill Baptist Bible College
Barney, G. Linwood	Jaffray School of Missions
Bass, Richard	Columbia Theological Seminary
Bathgate, John	Missionary Orientation Center
Beardslee, John W., III	New Brunswick Theological Seminary
Beaver, R. Pierce	Faculty Exchange, University of Chicago
Bell, Edwin A.	<i>no school listed</i>
Bendtz, Nils Arne	Salem Evangelical Lutheran Church
Billings, N.H.	Nyack Missionary College
Boberg, John	Catholic Theological Union
Burgess, Andrew S.	Lutheran Theological Seminary
Carter, Charles W.	<i>no school listed</i>
Clasper, Paul	Berkeley Baptist Divinity School
Clyde Walter R.	Pittsburgh Theological Seminary
Coan, J. R.	Interdenominational Theological Center
Copeland, E. Luther	<i>no school listed</i>
Danker, William J.	Concordia Theological Seminary
Davis, Walter Bruce	Eastern Baptist Theological Seminary

Dekker, Harold	Calvin Theological Seminary
Douglas, Elmer H.	Trinity Theological College
DuBose, Francis M.	Missions & Evangelism, Urban Institute, Golden Gate Baptist Theological Seminary
Dunger, George Albert	North American Baptist Seminary
Ewig, J. Richard	Department of Missions
Falls, Helen E.	New Orleans Baptist Theological Seminary
Dorris, Flesner	<i>no school listed</i>
Folkemer, Lawrence	Lutheran Theological Seminary
Forman, Charles W.	Yale Divinity School
Fuller, Dwight	<i>no school listed</i>
Gonzalez, Justo L.	Emory University, Candler School of Theology
Goodpasture, H. McKinnie	Union Theological Seminary
Gray, L. Jack	Southwestern Baptist Theological Seminary
Gurganus, George	Abilene Christian College
Guy, R. Calvin	Southwestern Baptist Theological Seminary
Hall, George F.	St. John's Lutheran Church
Hall, William D.	Brite Divinity School
Harr, Wilber C.	Evangelical Theological Seminary
Hassings, Per	Boston University School of Theology
Hein, Norvin	Yale University Divinity School
Hicks, W. Bryant	Southern Baptist Theological Seminary
Hockin, Katherine	The Ecumenical Institute of Canada
Hoekendikj, J. C.	Union Theological Seminary
Hogg, W. Richey	Perkins School of Theology
Hohlfeld, J. Maurice	Harford Seminary Foundation
Hold, J. B.	Perkins School of Theology
Horner, Norman A.	<i>no school listed</i>



Huff, Howard F.	The Graduate Seminary, Phillips University
Ingram, William T.	Memphis Theological Seminary
Jackson, Mrs. Elizabeth C.	Nyack Missionary College
Jurji, Edward J.	Princeton Theological Seminary
Kane, J. Herbert	Evangelical Free Church; Trinity Seminary
Ker, Bruce	Western Conservative Baptist Seminary
Kerr, William Nigel	Gordon Divinity School
Kitagawa, Joseph M.	University of Chicago, Divinity School
Kitchen, Lewis Clayton	<i>no school listed</i>
Kline, Frank J.	Department of Missions, School of Religion, Seattle Pacific College
Lacy, Creighton	Duke University
Lindberg, David L.	Lutheran School of Theology at Chicago
Lindsell, Harold	<i>no school listed</i>
McGavran, Donald A.	School of Missions & Institute of Church Growth, Fuller Theological Seminary
Mackinnon, Ian F.	Pine Hill Divinity School
Manley, M. O.	Department of Missions, Andrews University
Miller, Adam W.	School of Theology, Anderson College
Mueller, George A.	Maryknoll Seminary
Murk, James	<i>no school listed</i>
Nemer, Lawrence	Catholic Theological Union
Norton, H. Wilbert	Wheaton College
Olson, Cirgil A.	Bethel Theological Seminary
Oosterwal, Gottfried	Andrews University The Seventy-Day Adventist Theological Seminary
Palmer, Ralph T.	College of Missions (Indianapolis)

Pannabecker, Samuel Floyd	Mennonite Biblical Seminary
Parsons, Robert T.	Hartford Seminary Foundation
Paul, Irven	<i>no school listed</i>
Percy, Douglas C.	Ontario Bible College
Peters, G. W.	Dallas Theological Seminary
Pierce, Roderic H.	<i>no school listed</i>
Piet, John H.	Western Theological Seminary
Pitt, Malcolm	<i>no school listed</i>
Pyke, James H.	Wesley Theological Seminary
Quinn, Bernard	The Glenmary Home Missioners; Center for Applied Research in the Apostolate
Ranson, Charles W.	The Theological School, Drew University
Reber, Calvin H.	United Theological Seminary
Reynhout, Hubert	Barrington Bible College
Reza, Honorato	Nazarene Theological Seminary
Rinde, Thomas D.	<i>no school listed</i>
Schattschneider, David	Moravian Theological Seminary
Scherer, James A.	Lutheran School of Theology at Chicago
Schomer, Howard	National Council of Churches
Scott, Roland W.	Garrett Graduate School of Theology, Northwestern University Campus
Seaman, Roy A.	Central Baptist Seminary
Seamands, John T.	Asbury Theological Seminary
Seats, V. Lavell	Midwestern Baptist Theological Seminary
Shaul, Richard	Princeton Theological Seminary
Shepherd, Jack F.	<i>no school listed</i>
Smith, John W. V.	School of Theology, Anderson College & Theological Seminary
Smith, Joseph M.	<i>no school listed</i>
Smythe, Lewis S. C.	Lexington Theological Seminary

Syre, Richard R.	Lutheran School of Theology at Chicago
Taylor, W. S.	Union Theological College of British Columbia
Teeuwissen, Ray W.	Brussels Theological Seminary
Thomas, Ronald P.	Aurora College
Thompson, Cecil	<i>no school listed</i>
Van Sickle, H. G.	Illiff School of Theology
Walther, Daniel	Solusi College, Private Bay T-189
Walzer, William C.	Commission on Missionary Education, NCCC
Warner, T. M.	Fort Wayne Bible College
Wanger, Linden M.	Northern District of the Virginia Mennonite Conference
Weinlick, John R.	Moravian Theological Seminary
Wesche, Kenneth	Western Evangelical Seminary
Westberg, Sigurd F.	North Park Theological Seminary
Wilkie, J. D.	<i>no school listed</i>
Winter, Ralph D.	School of World Mission, Fuller Theological Seminary
Wolcott, Lenard T.	Scarritt College for Christian Workers
Wolf, Richard Charles	The Divinity School, Vanderbilt University
Wood, James E.	Baylor University
Works, Herbert	Northwest Christian College
Yates, Walter L.	Hood Theological Seminary, Livingston College

## Emeriti

Bates, M Searle	<i>no school listed</i>
Bear, James E.	<i>no school listed</i>
Brown, L. A.	Golden Gate Baptist Theological Seminary
Buker, Ryamond B.	<i>no school listed</i>



First Fruits  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Cook, J. William	Western Conservative Baptist Theological Seminary
Cessy, Earl H.	<i>no school listed</i>
Cumming, Bruce A.	Presbyterian School of Christian Education
Floyd, Arva	Candler School of Theology, Emory University
Hahn, Samuel	Lutheran Theological Southern Seminary
Harper, Marvin H.	Candler School of Theology, Emory University
Price, Frank W.	<i>no school listed</i>
Sears, Mrs. Minnie A.	Central Baptist Theological Seminary



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# 11th Biennial Meeting (1972)

---

## MEETING AGENDA

Theme: "Church Growth Movement"

June 12

3:00-5:30 p.m. Registration: Lobby of Library

5:30 Dinner

7:00 Greetings: Gerald Anderson, President of Scarritt College; James H. Pyke, President of APM

7:15 Report: Gerald Anderson, R. Pierce Beaver "American Society of Missiology"

Discussion

9:30 Evening Worship

June 13

7:15-8:00 a.m. Breakfast

8:30 Morning Devotions

8:45 Paper: Donald McGavran – "What is the Church Growth School of Thought"

Discussion

10:30 Paper: Arthur Glasser – "Church Growth Theology"

THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Discussion

12:00 Lunch

1:30 p.m. Paper: C. Peter Wagner – “Missiological Research in the Fuller Seminary School of Missions”

Discussion

3:15 Paper: Donald McGavran – “the Homogeneous Unit in Mission Theory”

Discussion

5:30 Dinner

7:00 Paper: E. Luther Copeland – “The Christian Mission in the Last Decades of the Twentieth Century”

Response: R. Pierce Beaver

9:30 Evening Worship

June 14

7:15-  
8:00 am Breakfast

8:30 Morning Worship

8:45 Report: Dr. Harold W. Turner – “Center for New Religious Movements Among Tribal People”

9:15 Business Meeting

Discussion: APM’s relationship to American Society of Missiology



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# MEETING MINUTES

## Monday Evening June 12, 1972 Report on the American Society of Missiology

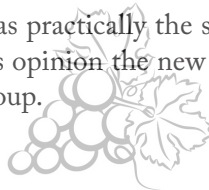
### Gerald Anderson

Summary of Gerald Anderson's remarks: I was one of those who urged the APM at its last meeting to broaden its scope and membership. A couple of months later, while talking with a group interested in such a broadened organization, I began to feel that if the APM broadened its scope, it would still not be able to attract all the people who might be interested. Especially since the Association of Evangelical Professors of Missions had started a few years ago, it seemed to be the wisest if a completely new organization was begun rather than, in effect, try to get two Associations already existing to merge.

As the momentum gained for founding a new organization, the question of when to have the first meeting became a problem. Since the APM was going to discuss the same question, it probably would have been better to wait until after their meeting. However, a number who were interested in the new organization were scheduled to attend Expo 72 in Dallas this week. Hence the meeting was set for last week-end to make it possible for those who wished to also attend the APM. Whether the founding of the ASM preempts the possibility of the APM to broaden its scope is a question. We haven't resolved the stickiness of the situation.

### Ralph Winter

Ralph Winter concurred with Gerald Anderson. He added that the rationale of the ASM was practically the same as the proposed expanded form of the APM. In his opinion the new society would be better able to gather a more diverse group.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## R. Pierce Beaver

R. Pierce Beaver: (Summary) I am probably the only Charter Member of the APM present. I have long felt the need for an association that included professors of diverse fields, an organization that would bring together scholars and experts with an interest in the mission of Christ's Church. The same conviction of the need for inter-disciplinary cooperation has been expressed on the European scene, even though in practice the old narrow view prevailed when invitations were sent out for the first meeting of the International Association for Miss. Studies. We in the field of missions need the light, guidance and help of men from many other fields, like anthropology, sociology, linguistics, etc. I am doubtful whether our APM could be enlarged in such a way as to draw these others in. It is too bad the way the timing of the meetings developed, but I am personally ready and willing to accept the situation. I think there are tremendous advantages in a new organization that right from the start is based on comprehensiveness. We have been through a period of polarization. It has been a great obstacle to our common concern and task. A new society offers the possibility of broader development including Conservative Evangelicals, Ecumenicals and Roman Catholics. Hopefully others will also be drawn in. Meeting each other can be a real antidote to polarization; mutual trust and respect will inevitably develop. The new society also offers the possibility of enlisting lay members (from industry, etc.) who can have effect on others. Perhaps it will also be more effective in producing a reading public for mission studies, something we all desire and need. I think therefore, there are good reasons for welcoming the new American Society of Missiology.

During a five minute break the results of the questionnaire sent out to all APM members were distributed.

## Discussion Summary

(This was a preliminary discussion in which various questions were raised, some were clarified, possible solutions were offered for others. This discussion continued during the Business Meeting on Wednesday morning.)





There would be a real problem if we had two national meetings since funds for travel are limited. Perhaps this could be resolved by piggy backing, having the APM meeting at the same place and time (before or after) as the ASM. The example of smaller group colloquiums during a larger meeting of other learned societies, was cited ... The sharing of a diversity of viewpoints, even about the meaning of missiology would be a great richness ... the thrust of the new Society is on study, its purpose will be to promote the study of missions, not to promote missions. We belong to other societies or organizations to promote missions ... There is no guarantee that the ASM will succeed, but it does seem that a new organization offers a better way to reduce polarization ... The new Society also offers an opportunity to draw closer to other societies: at the same time the effort to be more objective and “scholarly” will also reduce polarization: to be objective one has to be open to various viewpoints ... One member, who felt he probably spoke for others, said that he had taken offense at the way the new Society was founded since it did in some way preempt the APM’s own proposal. However, we can swallow this for the sake of breaking down polarizations. Hopefully this will be the effect.

## 2. Wednesday Morning, June 14, 1972: Business Meeting:

- a. The Secretary’s and Treasurer’s reports for the 1970-72 Biennium were received and approved as read.

The President, Dr. Pyke, reported he had audited the accounts and found them to be accurate and complete.

- b. It was moved and passed that names of those who had not paid dues for two biennia be removed from the membership list.
- c. The Secretary reported the following deaths during the past biennium. Wilber Harr and Thomas D. Rinde. Aruther Glasser led the group in a short prayer for the deceased.
- d. The Secretary read off a list of those who had applied for membership, including several whose schools were AATS members. The following were accepted into the Association:

Richard Babcock, Drew University, Madison, New Jersey  
Stanley Baxter, St. Paul's Church House, Eexhill-on-Sea  
Sussex: United Kingdom

Daryl W. Cartmel, Fort Wayne Bible College, 925 West  
Rudisill Blvd., Fort Wayne, Indiana

Walter Cason, Evangelical Seminary, 329 E. School St.,  
Naperville, Illinois

Hugo H. Culpepper, Southern Baptist Theological  
Seminary, 2025 Lexington Road, Louisville, Kentucky

Aruthur Glasser, School of World Mission, Fuller  
Theological Seminary, 135 N. Oakland Ave., Pasadena,  
California

Omar Hartzler, Scarritt College for Christian Workers,  
Nashville, Tennessee

Synesio Lyra, Covenant Theological Seminary, 12330  
Conway Road, St. Louis, Missouri

Robert Recker, Calvin Theological Seminary, 3233 Burton  
St., S.E., Grand Rapids, Michigan

Otto E. Stahlke, Concordia Theological Seminary, 400 e.  
Stanford, Springfield, Illinois

Russell Staples, Andrews University, Berrien Springs,  
Michigan

Peter C. Wagner, School of World Mission, Fuller  
Theological Seminary, 135 N. Oakland Ave., Pasadena,  
California

Donald Wodarz, St. John's Seminary, 127 Lake Street,  
Brighton, Massachusetts

- e. It was resolved and passed that the reference to AATS school membership as a qualification for membership be removed from the Constitution
- f. The Nominating Committee, Sigurd Westberg and R. Pierce Beaver, proposed the following slate of officers for the 1972-74 biennium; they were

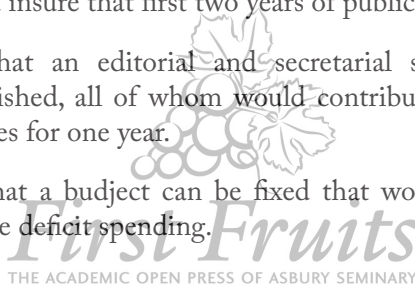
officially elected:

President	E. Luther Copeland
Vice-President	John Piet
Secretary-Treasurer	John T. Boberg

- g. On behalf of the members, the President expressed thanks to Gerald Anderson, President, and to the staff of Scarritt College for their fine hospitality.
- h. The same expression of thanks were extended to Leonard Wolcott, who had served both as worship leader and as local coordinator of the meeting to the Secretary of APM for all the work he had carried out in the past biennium; to all the readers of papers and leaders of discussions, each individually and collectively, for making the meeting so informative and so lively.
- i. The members noted an expression of thanks to James Pyke for his service as President and to the Executive Committee for preparing the excellent program.
- j. It was resolved and passed that the next meeting of the APM should be held next year in conjunction with the meeting of the American Society of Missiology, The Executive Committee was to work out the details of time and length of the meeting.
- k. The members voted to request the Continuation Committee of the American Society of Missiology to make known that the APM would hold its meeting at the same time (before or after) as the Inaugural Meeting of ASM and that the APM sessions are open to any teachers of mission
- l. The members voted that a \$25.00 contribution be made to the International Association for Mission Studies as an organizational membership.
- m. The members voted to contribute \$250.00 to the American Society of Missiology towards

underwriting the launching of a missiological journal.

3. Final Report from Continuation Committee of the American Society of Missiology.
  - a. Gerald Anderson had elected Chairman of the Committee; Donald Wodarz, Vice-Chairman; and Ralph Winter, Secretary/Treasurer.
  - b. A \$10.00 Charter Membership donation was requested of all those interested in launching the new society.
  - c. The Inaugural Meeting of the American Society of Missiology was set for June 8-10, 1973. The meeting will include not only the official launching of the Society but also papers on important topics. It was stressed that enough time for discussion (about 1<sup>1/2</sup> hours) should be reserved after each major address.
  - d. The ASM will begin publishing a newsletter immediately. It will be 4 pages in length and appear at least 3 times a year. The editors of the newsletter are: Roland Scott, Herbert Kane and John Boberg. Any items of interest are welcome.
  - e. The Committee was convinced that there was a need for publishing a scholarly journal of missiology in the United States. The question was when it could be started. The following conditions, to be met by October 1, were laid down for making feasible the publication already in January 1973:
    - (1) That there be a firm commitment of \$2500 in subsidy, over and above subscription income. This would insure that first two years of publication.
    - (2) That an editorial and secretarial staff be established, all of whom would contribute their services for one year.
    - (3) That a budget can be fixed that would not require deficit spending.



(4) That there be verified the absence of insuperable obstacles on the part of the World Council of Churches and the International Association for Mission Studies.

(5) That there be substantial materials, in hand or firmly committed, for two full issues of the journal.

- f. The plan is to have a broad Editorial Board whose wise counsel would inquire that the articles in the journal are balanced, fair and scholarly, inclusive of a plurality of viewpoints.

Respectfully submitted,  
John T. Boberg, S.V. D.  
Secretary



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## REGISTERED ATTENDANCE

### Members

- Anderson, Gerald, Scarritt College, Nashville, Tenn.
- Bass, Richard, Columbia Theological Seminary, Decatur, Ga.
- Boberg, John, Catholic Theological Union, Chicago, Ill.
- Coan, Joseph R. , Interdenominational Theological Center, Atlanta, Ga.
- Copeland, E. Luther, Southeastern Baptist Theol. Seminary, Raleigh, N.C.
- Dunger, George, North American Baptist Seminary, Sioux Falls, S.D.
- Goodpasture, H. M., Union Theological Seminary, Richmond, Va.
- Gurganus, George, Abilene Christian College, Abilene, Texas
- Guy, R. Calvin, Southwestern Baptist Theol. Seminary, Ft. Worth, Texas
- Hall, William D., Brite Divinity School, Fort Worth, Texas
- Hassing, Per, Boston Univ. School of Theology, Newtonville, Mass.
- Kane, J . Herbert, Trinity Seminary, Deerfield, Illinois
- Kline Frank J., Seattle Pacific College, Seattle, Washington
- Lindberg . David L., Lutheran School of Theology, Chicago, Illinois
- McGavran, Donald A., Fuller Theological Seminary, Pasadena, Calif.
- Nemer, Lawrence, Catholic Theological Union, Chicago, Illinois
- Peters, G. W., Dallas Theological Seminary, Dallas, Texas
- Piet, John H., Western Theological Seminary, Holland, Michigan
- Pyke, James H., Wesley Theological Seminary, Washington, D.C.
- Schattschneider D. , Moravian Theological Seminary, Bethlehem, Penn.

Scott Ronald W., Garrett Graduate School of Theology, Evanston, Ill.

Seamands, John T., Asbury Theological Seminary, Wilmore, Kentucky

Westburg, Sigurd F., North Park Theological Seminary, Chicago, Ill.

Winter, Dr. Ralph, Fuller Theological Seminary, Pasadena, Calif.

Wolcott, Leonard T., Scarritt College for Christian Workers, Nashville,  
Tenn.

## **Special Guests (Voted Into Membership June 14, 1972)**

Babcock, Richard, Drew University, Madison, New Jersey

Cartmel, Daryl W., Fort Wayne Bible College, Fort Wayne, Indiana

Carson, Walter, Evangelical Seminary, Naperville, Illinois

Culpepper, Hugo H., Southern Baptist Theological Seminary, Louisville,  
Ky.

Glasser, Aruthur, Fuller Theological Seminary, Pasadena, Calif.

Hartzler, Omar, Scarritt College, Nashville, Tenn.

Lyra, Synesio, Covenant Theological Seminary, St. Louis, Mo.

Recker, Robert, Calvin Theological Seminary, Grand Rapids, Mich.

Stahlke Otto E., Concordia Theological Seminary, Springfield, Ill.

Staples, Russell, Andrews University, Berrien Springs, Michigan

Wagner, Peter C., Fuller Theological Seminary, Pasadena, Calif.

Wodarz, Donald, St. Johns Seminary, Brighton, Mass.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## SECRETARY'S REPORT

During the past biennium I have arranged for the publication of the *Proceedings* of the Tenth Biennial Meeting, distributed same to all members, maintained the Membership List, corresponded with members and others, and worked with the President and Vice-President in planning the Eleventh Biennial Meeting.

Currently there are 127 members, of whom 12 are Professors Emeriti. Fifty-two members have paid dues for the 1970-72 biennium. Fifty-two new members have joined since the last meeting and four others have applied for membership.

In addition to copies of the 1970 *Proceedings* distributed to members, the following copies have been sold: 1 of the 1958 *Proceedings*, 2 of 1962, 2 of 1964, 3 of 1966, 3 of 1968, and 9 of 1970. Such copies are sold at \$3.00 each (postage included), or \$33.00 for the 11 copies sold plus \$2.00. The inventory (June 12, 1970) reveals the following *Proceedings* in stock 9 copies of 1958, 17 of 1962, 90 of 1966, 161 of 1968 and 94 of 1970.

The thanks of the Association are due to Mrs. Margie Nichols, secretary to the Coordinator of the Chicago Cluster of Theological Schools, who was most helpful both in publishing the 1970 *Proceedings* and in other secretarial work for the Association.

*Respectfully submitted,*  
*John T. Boberg, S.V.D. Secretary*  
*June 12, 1972*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



# TREASURER'S REPORT

## Income:

Balance forward from 10th Biennial Meeting 555.23

## Dues Received:

1970 - 72	128.00
Sales of <i>Proceedings</i>	83.00
Postage (Reimbursement)	3.70
Savings Bank Interest	29.22
Total Income	243.92

## Expenses:

Printing *Proceedings* of 10th Meeting 222.44

Postage and Supplies for 1970-72 biennium 29.88  
(reimbursement to Catholic Theological Union)

## Miscellaneous:

Long distance telephone 24.90

Total Expenses 277.22

Incomes 799.15

Expenses (277.22)



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Balance as of: 6-12-72

521.93

*Respectfully submitted,  
John T. Boberg, S.V. D. Treasurer  
June 12, 1972*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# QUESTIONNAIRE FOR JUNE 1972

(Results in Percentages are for 42 Returns out of 120 Sent Out)

1. The membership of the Association should be broadened to include PROFESSORS OF OTHER DISCIPLINES who are concerned with the study of missions.

Agree 85.7 Disagree 14.2

2. The membership of the Association should be broadened to include OTHER PROFESSIONAL PEOPLE (Mission Board members, administrators, publishing agents, etc.) who are concerned with the study of missions.

Agree 69.0 Disagree 23.3

3. The membership should be broadened to include ANYONE WHO IS INTERESTED IN THE STUDY OF MISSIONS (missionaries, students of missions, etc.).

Agree 54.7 Disagree 36.0

4. If the membership is broadened, the name of the Association should be changed.

Agree 85.7 Disagree 11.9

5. If the name of the Association is changed, I would prefer (list your choices numerically)

- 54.7 American Association for Mission Studies
- 47.6 North American Association for Mission Studies
- 35.7 Association of Professors of Mission Studies
- 21.4 American Missiological Society
- 19.0 American Missiological Association
- 41.4 American Society of Mission Studies

7.1 (other suggestions)

6. A Journal for Mission Studies, or of World Christianity should be published in North America.

Agree 71.4 Disagree 14.2

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

7. Such a journal should be sponsored by the Association.

Agree 60.4 Disagree 14.2

8. Such a journal can feasibly be sponsored by the Association as it presently exists . . . . . Agree 2.3 Disagree 53.3

the Association, only if other financial help can be found . . . . . Agree 64.2 Disagree 23.3  
the Association, only if it has a much boarder membership . . . . . Agree 69.0 Disagree 4.7

9. If such a journal is started by the Association, it should be called (list preferences numerically)

35.7 Journal of World Christianity 41.1 American Journal of World Christianity  
42.7 Journal of Mission Studies 66.6 American Journal of Mission Studies  
21.4 Journal of Missiology 33.3 American Journal of Missiology

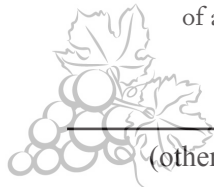
10. The Association should not attempt its own journal but seek ways to cooperate effectively with the proposed international Journal of Mission Studies and/or other mission journals that already exist. Agree 41.4 Disagree

(Some members have suggested that the biennial dues should be increased, especially in order to provide funds for speakers at the biennial meetings. Hence the following questions)

11. The dues of the Association should be increased from the present \$4.00. Agree 71.4 Disagree

12. If the dues are increased, they should be: (list choices numerically) 62.0 \$8.00  
50.0 \$10.00  
33.3 \$15.00  
2.3 (other suggestions)

13. The dues should be increased in order (check one or all) 59.2 to provide funds for speaked 54.7 to make the publication of a journal feasible



(other suggestions)

## Comments

### Questions 1 – 3

The membership of the Association should be broadened to include PROFESSORS OF OTHER DISCIPLINES who are concerned with the study of ‘third-world’ churches.’

The membership should be broadened to include ANYONE WHO IS INTERESTED IN THE STUDY OF ‘third-world’ churches (missionaries, students of missions , etc.).

The Association could establish an ‘Associate membership.’ The direction of the Association must remain in the hands of specialists whose field is being studied. A professional association with too broad a base becomes a ‘gathering.’

Do not want any ‘elitism’ but it is better to keep scholarly intent especially if professors of other disciplines are invited. Categories in 2 or 3 could perhaps be given an associate status as individuals committed to serious study, analysis, evaluation, etc. Basically I agree with the Anderson concept, but feel that strengthening across academic and third-world disciplines should come first.

### Question 3

“Perhaps a student class membership.”

“This should be considered, but I would not be prepared to agree/disagree now.”

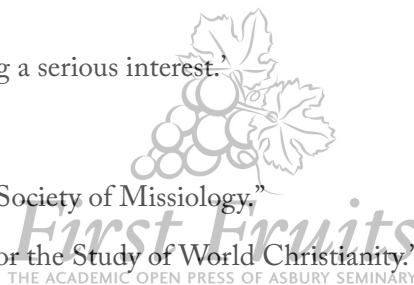
“As associate member.”

‘Yes. Assuming a serious interest.’

### Question 5

“2. American Society of Missiology,”

“Association for the Study of World Christianity.”



“1 . Association for Mission Studies.”

Question 6:

Why not make more use of *Practical Anthropology* and *Evangelical Missions Quarterly*? Starting a new journal and keeping it going is a very expensive operation. I'm not sure a new one in our field is advisable.

I question this unless there is a large increase in membership.’

“Perhaps would like a beginning with ‘occasional papers’.”

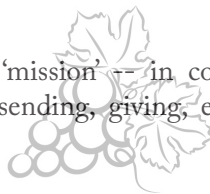
“The question of another journal is a little too involved for an off-the-cuff answer. In the past I have relied on the INTERNATIONAL REVIEW OF MISSIONS and to a certain extent CHURCH HISTORY. Anything done should be correlated with present journals. A ‘journal’ would be very useful if it were one in which members would be able to report on their current projects and activities; Brief statements might be made on issues of common interest by a number of members. One lead article might be useful and book reviews of members’ books and of other mission books less likely to be reviewed in other religious journals. On the other hand, a journal of the usual type carrying only 3 or 4 articles would not be a useful medium for exchange of ideas except for a limited few. It would be expensive to produce and hence a burden . . . . a kind of hearing tax for those who wish to be members of the Association.”

In view of the large number of journals in related fields which already exist, and of the number which are on the verge of collapse due to financial costs, and the consequent need to charge high subscriptions to subscribers who already subscribe to other journals in related fields, a careful analysis should be made of prospects in light of other journals such as *Ecumenical Studies*, *Ecumenical Review*, *International Review of Mission*, etc.

We should exert our influence to make sure the *International Review of Mission* survives as such.

Question 9:

“Including N.A. as a locus of ‘mission’ -- in context of international mutuality receiving as well as sending, giving, etc. The ‘six continent’ concept.”



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Question 10:

“Do both, if possible.”

“The new Association can do something which is unique and much needed, namely it can help overcome the extreme provincialism of much American Christianity through ‘comparative’ studies of American and ‘third-world’ churches.”

“This should be explored first. If not feasible then proceed as indicated above.”

“Possibly, though postage rates and the time involved create some problems.”

“I agree as a second choice if funding cannot be found for Association’s own journal.”

Question 11:

“If subscription to journal is included.”

“Increased membership will take care of this need.”

“Note: I would not be adverse to paying \$25 if we can have a worthwhile journal of missiology and significant sessions.”

Question 12

“But only if at least an annual publication is offered.”

\$4.00 for students.

Question 13

“But not to the extent that resources in wisdom within the Association be overlooked.”

I am not in favor of paying speakers for this kind of group and believe any journal should be financed some other way (foundations, schools, subscriptions); hence I am not in favor of increasing dues except for necessary operating expenses. In fact, I am *somewhat* dubious about the expansion of membership, not because I wish to be exclusive, but because my personal interest in the Association is *not* for a large scholarly or professional enterprise, but an informal, intimate gathering of persons who know one another and share *personally* (not peripherally or tangentially)

common interests. For example, the Society for Religion in Higher Education has (for me) lost all its attractiveness and value since it merged with the Danforth Fellows and became an *organization* of a couple of thousand instead of a fellowship of a couple of hundred.

“One of the values of a professional meeting are dialogue and exchange. It is noteworthy that interest and attendance at recent meetings have declined since the Association has taken to the practice of inviting outside speakers. Whatever the dues, and whatever provided for, outside speakers should not be invited unless they are essential as members of a panel discussion led by members.”

“Only if other funding cannot be found.”



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



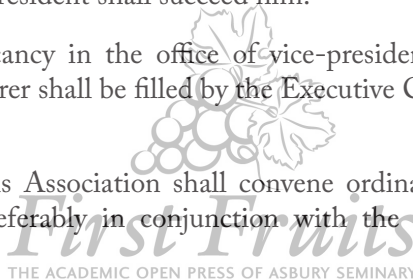


*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

## CONSTITUTION ADOPTED JUNE 15, 1954 REVISED JUNE 14, 1972

- I. Name The Association of Professors of Missions.
- II. Purpose: The object of this Association shall be to promote among its members fellowship, spiritual life and professional usefulness.
- III. Membership: Membership is open to all professors of missions and, by invitation of the Executive Committee, to other qualified persons.
- IV. Officers
  1. The officers of the Association shall be a president, a vice-president, and a secretary-treasurer.
  2. Those three officers, together with one person elected by each affiliated regional association, or appointed by this Association *ad interim*, shall form the Executive Committee.
  3. The officers of the Association shall serve through the succeeding biennial meeting or until their successors are installed.
  4. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice president shall succeed him.
  5. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the Executive Committee.
- V. Meetings: This Association shall convene ordinarily once every two years, preferably in conjunction with the meeting of the



American Association of Theological Schools, the place and time to be determined by the Executive Committee.

VI. Finances:

1. Dues for the succeeding biennium shall be set at each biennial meeting.
2. The secretary-treasurer's accounts shall be audited by the president at the biennial meeting.

VII. Amendments: This constitution may be amended at any biennial meeting by a two-thirds vote of the members present.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## MEMBERSHIP LIST

*First Fruits Editor's Note: The original proceedings had more detailed address information. Because this is an historical document, the person and the school have been printed, but not the address because the information is most likely no longer accurate.*

Anderson, Gerald	Scarritt College
Babcock, Richard	Drew University
Bachmann, E. Theodore	Board of Theological Education Lutheran Church in America
Barney, G. Linwood	Nyack Missionary College
Bass, Richard	Columbia Theological Seminary
Bathgate, John	Missionary Orientation Center
Baxter, Stanley	<i>no school listed</i>
Bendtz, Nils A.	Salem Evangelical Lutheran Church
Boberg, John	Catholic Theological Union
Bonk, Jon J.	Winnipeg Bible College
Carter, Charles W.	<i>no school listed</i>
Cartmel, Daryl W.	Ft. Wayne Bible College
Cason, Walter	Evangelical Seminary
Coan, J. R.	<i>no school listed</i>
Copeland, E. Luther	<i>no school listed</i>
Culpepper, Hugo H.	<i>no school listed</i>
Danker, William J.	Concordia Theological Seminary
Davis, Walter B.	Eastern Bapt. Theological Seminary
Dekker, Harold	Calvin Theological Seminary
DuBose, Francis M.	Golden Gate Baptist Seminary
Dunger, George A.	<i>no school listed</i>
Ewing, Richard J.	Dept. of Missions
Falls, Helen E.	<i>no school listed</i>
Flesner, Dorris	<i>no school listed</i>
Folkemer, Lawrence D.	Lutheran Theological Seminary

Forman, Charles W.	Yale Divinity School
Fuller, Dwight	<i>no school listed</i>
Glasser, Arthur	<i>no school listed</i>
Gonzalez, Justo L.	Emory University
Goodpasture, H. McKennie	Union Theological Seminary
Gurganus, George	Abilene Christian College
Guy R. Calvin	Southern Bapt. Theological Seminary
Hall, William D.	Brite Divinity School
Hartzler, Omar	Scarritt College
Hassing, Per	Boston University
Hicks, Bryant W.	Southern Bapt. Theological Seminary
Hockin, Katerine	Ecumenical Institute of Canada
Hogg, W. Richey	Perkins School of Theology
Horner, Norman A.	<i>no school listed</i>
Huff, Howard F.	The Graduate Seminary
Ingram, William T.	Memphis Theological Seminary
Jackson, Herbert C.	Michigan State University
Kane, J. Hebert	Evangelical Free Church Trinity Seminary
Ker, Bruce	<i>no school listed</i>
Kitchen, Lewis C.	<i>no school listed</i>
Kline, Frank J.	Seattle Pacific College
Lacy, Creighton	Duke University
Lindberg, David L.	Lutheran School of Theology
Lyra, Synesio	Covenant Theological Seminary
McGavran, Donald A.	Fuller Theological Seminary
Nemer, Lawrence	Catholic Theological Union
Olson, Virgil A.	Bethel Theological Seminary
Oosterwal, Gottfried	Andrews University
Palmer, Ralph T.	United Christian Miss.
Peters, G. W.	Dallas Theological Seminary
Pierce, Roderic	<i>no school listed</i>

Piet, John H.	Western Theological Seminary
Pyke, James H.	Wesley Theological Seminary
Quinn, Bernard	<i>no school listed</i>
Reber, Calvin H.	United Theological Seminary
Recker, Robert R.	Calvin Theological Seminary
Reza, Honorato	Nazarene Theological Seminary
Schattschneider, David	Moravian Theological Seminary
Pitt, Malcolm	<i>no school listed</i>
Scherer, James A.	Lutheran School of Theology
Scott, Roland W.	Garrett School of Theology
Seamands, John T.	Asbury Theological Seminary
Shepherd, Jack M.	<i>no school listed</i>
Stahlke, Otto E.	<i>no school listed</i>
Staples, Russell	Andrews University
Taylor, W. S.	Union Theolol. College B.C.
Teeuwissen, Ray W.	<i>no school listed</i>
Van Sickle, H. G.	Iilff School of Theology
Wagner, C. Peter	Fuller Theological Seminary
Walzer, William C.	<i>no school listed</i>
Warner, T. M.	Northern Dist of the Virginia Mennonite Conf.
Wesche, Kenneth	<i>no school listed</i>
Westberg, Sigurd F.	North Park Theol. Sem.
Winter, Ralph D.	Fuller Theological Seminary
Wodarz, Donald	St. John's Seminary
Wolcott, Leonard T.	Scarritt College
Works, Herbert	Northwest Christian College



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# EMERITI

*First Fruits Editor's Note: The original proceedings had more detailed address information. Because this is an historical document, the person and the school have been printed, but not the address because the information is most likely no longer accurate.*

Bates, M. Searle	<i>no school listed</i>
Bear, James E.	<i>no school listed</i>
Beaver, R. Pierce	<i>no school listed</i>
Brown, L.A.	Golden Gate Baptist Seminary
Buker, Raymond B.	<i>no school listed</i>
Cressy, Earl H.	<i>no school listed</i>
Cumming, Bruce A.	Presbyterian Sch. of Christian Ed.
Floyd, Arva	Candler School of Theology
Hahn, Samuel	Lutheran Theological Seminary
Harper, Marvin H.	Candler School of Theology
Irven, Paul	<i>no school listed</i>
Price, Frank W.	<i>no school listed</i>
Pannabecker, Samuel F.	Mennonite Biblical Seminary



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# Twelfth Interim Meeting (1973)

---

## MEETING MINUTES

JUNE 10, 1973

1. The Secretary/Treasurer's reports were approved and received with appreciation.
2. The papers presented at the meeting were to be made available to all the members. The Secretary was asked to investigate the possibility of having them published in *MISSIOLOGY: An International Review*.
3. The next meeting of the Association was to be held on June 9-10 at Wheaton College, Wheaton, Illinois.
4. It was agreed that we would pay dues of \$25.00 to the International Association for Mission Studies.
5. At the motion of Ralph Winter, it was resolved:
  - a. That our Association go on record as approving a Second Edinburgh Conference to be convened in 1980.
  - b. That our Association refer the question to the Executive Committee of APM who, together with those members of the APM who are on the Executive Committee of the American Society of Missiology, were to Investigate and report at the next meeting the feasibility of such a Conference.

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



6. The following received a vote of acceptance as new members of the Association

Bert Affleck, McMurry College, Abilene, Texas 79605

Lee I. Bruckner, 109 Hayes Lane, Cayce, South Carolina 29033

James Gamble, Southwestern College, 4700 Northwest 10<sup>th</sup> Street, Oklahoma City, Oklahoma 73127

Paul Knitter, Catholic Theological Union, 5401 South Cornell, Chicago, Illinois 60615

Paul V. Martinson, Luther Theological Seminary, 2303 Daswell, St. Paul Minnesota 55108

Robert L. Ramsmeier, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514

Tetsunao Yamamori, Milligan College, Milligan College, Tennessee 37682



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# TREASURER'S REPORT

Income:

Balance forward from 11th Biennial Meeting 521.93

Dues Received:

1972 - 74	280.00
1970-72	52.00
1968-70	20.00
Sales of Proceedings	111.00
Savings Bank Interest	20.08
Total Income	485.08

Expenses:

Travel: R. Pierce Beaver ('72 meeting)	70.00
Printing: <i>Proceedings</i> of 11th meeting	250.00
Postage & Supplies for 1972-73 (reimbursement to Catholic Theological Union)	38.83
Donation: American Society of Missiology	250.00
Dues: International Association of Mission Studies	25.00
Checked returned	4.00
Banking Error	1.00



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Check Exchange (Midwest Fellowship)	2.00
Total Expenses	640.83
Incomes	1007.01
Expenses	(640.83)
Balance as of: 6/1/73	366.18

*Respectfully submitted,  
John T. Boberg, S.V.D. Treasurer  
June 10, 1973*



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# Twelfth Biennial Meeting (1974)

---

## MEETING MINUTES

**JUNE 10, 1974**

1. The Secretary/Treasurer's reports were received and approved. Regrets of not being able to attend the meeting had been sent by: Helen E. Palls, W. Richey Hogg, James H. Pyke, Calvin H. Reber, Jr., H. Gordon Van Sickle, William C. Walzer.

2. The following received a vote of acceptance as new members of the Association:

Regina Bears, Central Baptist Seminary, Toronto, Ontario

Carel Boshoff, University of Pretoria, Pretoria 0001,  
South Africa

James Buswell, Trinity College, Bannockburn, Deerfield,  
Illinois 60015

Richard de Ridder, Calvin Seminary, Grand Rapids,  
Michigan

Winston Elliott, Lee College, Cleveland, Tennessee  
37311

Robert Pulop, Central Baptist Theological Seminary, 31st  
& Minnesota Avenue, Kansas City, Kansas 66102

*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

Peter Hamm, Apt. 804, 1964 Main St. West, Hamilton,  
Ontario L8S1J5

Louis Luzbetak, Divine Word College, Epworth, Iowa  
52045

Herman Tegenfeldt, Bethel Theological Seminary, 3949  
Bethel Drive, St. Paul, Minnesota 55112

3. It was resolved that the Association would continue to pay \$25.00 as annual dues for 1975 and 1976 to the International Association for Mission Studies.

4. The following two changes in the Constitution of the Association were approved by unanimous vote:

IV. 2. Those three officers shall form the Executive Committee.

(Former wording: Those three officers, together with one person elected by each affiliated regional association, or appointed by this Association *ad interim*, shall form the Executive Committee.)

V. MEETINGS: This Association shall convene annually, preferably in conjunction with the meeting of the American Society of Missiology. The time and place are to be determined by the Executive Committee. Other meetings may be called by the Executive Committee by notifying the members in writing at least thirty days in advance.

(Former wording: MEETINGS: This Association shall convene ordinarily once every two years, preferably in conjunction with the meeting of the American Association of Theological Schools, the place and time to be determined by the Executive Committee.)

5. The Secretary was authorized to make other editorial changes in the Constitution to bring the wording in accord with the two changes voted by the members.

6. Several suggestions were made concerning the programs of future meetings: that information concerning new publications in our field be provided and/or exchanged; that reports be given on other important and

relevant meetings which members have attended; that case studies be part of the agenda.

7. It was resolved that up to \$100.00 be spent for promoting the sale of the *Proceedings* of the Association.

8. It was resolved that the *Proceedings*, including the talks of the 1973 and 1974 meetings, be published and that the manner of publication be left to the discretion of the Secretary/Treasurer.

9. The following officers were elected for a two-year term:

John Piet, President

Prank Kline, Vice-President

John Boberg, SVD, Secretary/Treasurer

10. The following resolution was approved by the members present: It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis, including adequate representation from all countries.

11. A vote of thanks was given to Will Norton and Wheaton College for graciously hosting the 1974 meeting, to Charles Forman for his excellent paper and for leading the discussion, to the Executive Committee for their work of the past two years, especially for planning the programs of the 1973 and 1974 meetings.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

# TREASURER'S REPORT

## Income:

Balance forward from 12th Interim Meeting	366.18
Dues Received:	
1972 - 74	45.00
1970-72	12.00
Sales of Proceedings	3.00
Savings Bank Interest	17.26
Total Income	443.44

## Expenses:

Postage And Supplies	9.20
Telephone	3.65
Dues: IAMS (1973 & 1974)	50.00
Xeroxing (Concordia)	9.25
Total Expenses	72.10
Income	443.44
Expenses	(72.10)
Balance as of: 6/6/74	371.34



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

*Respectfully submitted,  
John T. Boberg, S.V.D. Treasurer  
June 9, 1974*

# CONSTITUTION ADOPTED JUNE 15, 1954 REVISED JUNE 10, 1974

- I. Name: The Association of Professors of Missions.
- II. Purpose: The object of this Association shall be to promote among its members fellowship, spiritual life and professional usefulness.
- III. Membership: Membership is open to all professors of missions and, by invitation of the Executive Committee, to other qualified persons.
- IV. Officers:
1. The officers of the Association shall be a president, a vice-president, and a secretary-treasurer.
  2. Those three officers shall form the Executive Committee. The officers of the Association shall be elected for a two-year term and they shall serve through the meeting of the second year or until their successors are installed.
  3. The officers of the Association shall be elected for a two-year term and they shall serve through the meeting of the second year or until their successors are installed.
  4. In the event that the president, through resignation or any other cause, is unable to complete his term of office, the vice-president shall succeed him.
  5. A vacancy in the office of vice-president or secretary-treasurer shall be filled by the Executive Committee.
- V. Meetings: This Association shall convene annually, preferably in conjunction with the meeting of the American Society of Missiology. The time and place are to be determined by the Executive Committee. Other meetings may be called by the Executive Committee by notifying the members in writing at least thirty days in advance.



VI. Finances:

1. Dues shall be paid on a two-year basis. The amount of the dues may be set at any legitimate meeting of the Association. Unless such action is taken the sum shall be the same as the previous two-year period.
2. The secretary-treasurer's accounts shall be audited by the president at the annual meeting.

VII. Amedments: This constitution may be amended at any legitimate meeting by a two-thirds vote of the members present.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## MEMBERSHIP LIST

*First Fruits Editor's Note: The original proceedings had more detailed address information. Because this is an historical document, the person and the school have been printed, but not the address because the information is most likely no longer accurate.*

Affleck, Bert	McMurry College
Anderson, Gerald	<i>no school listed</i>
Babcock, Richard	Drew University
Bachmann, E. Theodore	Lutheran Church in America Board of Theological Education
Barney, G. Linwood	Jaffray School of Missions
Bass, Richard	Columbia Theological Seminary
Bathgate, John	Missionary Orientation Center
Baxter, Stanley	<i>no school listed</i>
Bears, Regina	Central Baptist Seminary
Beaver, Pierce	<i>no school listed</i>
Bendtz, Nils Arne	Salem Evangelical Lutheran Church
Boberg, John	Catholic Theological Union
Bonk, Jon J.	Winnipeg Bible College
Boshoff, Carel	University of Pretoria
Bruckner, Lee I.	<i>no school listed</i>
Buswell, James	Trinity College
Carter, Charles W.	<i>no school listed</i>
Cartmel, Daryl W.	Fort Wayne Bible College
Cason, Walter	Evangelical Seminary
Coan, J. R.	Interdenominational Theological Center
Conn, Harvie	Westminster Seminary
Copeland, E. Luther	<i>no school listed</i>
Culpepper, Hugo H.	Southern Baptist Theological Seminary
Danker, William J.	Concordia Theological Seminary
Davis, Walter Bruce	Eastern Baptist Theological Seminary

Dekker, Harold	Calvin Theological Seminary
De Ridder, Richard	Calvin Seminary
DuBose, Francis M.	Missions & Evangelism Urban Institute Golden Gate Baptist Theological Seminary
Dunger, George Albert	North American Baptist Seminary
Elliott, Winston	Lee College
Ewing, J. Richard	Department of Missions Puget Sound College of the Bible
Falls, Helen E.	New Orleans Baptist Theological Seminary
Flesner, Dorris	<i>no school listed</i>
Folkemer, Lawrence D.	Lutheran Theological Seminary
Forman, Charles W.	Yale Divinity School
Fuller, Dwight	<i>no school listed</i>
Fulop, Robert	Central Baptist Theological Seminary
Gamble, James	Southwestern College
Glasser, Arthur	School of World Mission Fuller Theological Seminary
Gonzalez, Justo L.	Emory University
Goodpasture, H. McKennie	Union Theological Seminary
Gurganus, George	Abilene Christian College
Guy, R. Calvin	Southwestern Baptist Theological Seminary
Hall, William D.	Brite Divinity School
Hamm, Peter	<i>no school listed</i>
Hartzler, Omar	Scarritt College for Christian Workers
Hassing, Per	Boston University School
Hicks, W. Bryant	Southern Baptist Theological Seminary
Hintze, Otto C.	Concordia Theological Seminary
Hockin, Katerine	<i>no school listed</i>
Hogg, W. Richey	Perkins School of Theology Southern Methodist University
Horner, Norman A.	<i>no school listed</i>

Huff, Howard F.	The Graduate Seminary Phillips University
Ingram, William T.	Memphis Theological Seminary
Jackson, Herbert C.	Department of Religion Michigan State University
Kane, J. Herbert	Evangelical Free Church Michigan State University
Ker, Bruce	Western Conservative Baptist Seminary
Kitchen, Lewis Clayton	<i>no school listed</i>
Kline, Frank J.	Seattle Pacific College
Knitter, Paul	Catholic Theological Union
Lacy, Creighton	Duke University
Lindberg, David L.	Lutheran School of Theology at Chicago
Lyra, Synesio	Covenant Theological Seminary
Luzbetak, Louis	Divine Word College
McGavran, Donald A.	Fuller Theological Seminary
Martinson, Paul V.	Luther Theological Seminary
Nemer, Lawrence	Catholic Theological Union
Norton, H. Wilbert	Wheaton College
Olson, Virgil A.	Bethel Theological Seminary
Oosterwal, Gottfried	Prof. of Missions Andrews University The Seventh - Day Adventist Theological Seminary
Palmer, Ralph T.	College of Missions
Peters, G. W.	Dallas Theological Seminary
Pierce, Roderic H.	Bexley Hall Divinity School
Piet, John H.	Western Theological Seminary
Pyke, James H.	Wesley Theological Seminary
Quinn, Bernard	<i>no school listed</i>
Ramsmeyer, Robert L.	Associated Mennonite Biblical Seminaries
Reber, Calvin H.	United Theological Seminary

Recker, Robert R.	Calvin Theological Seminary
Reza, Honorato	Nazarene Theological Seminary
Schattschnwider, David	Moravian Theological Seminary
Scherer, James A.	Lutheran School of Theology at Chicago
Seamands, John T.	Asbury Theological Seminary
Shepherd, Jack F.	<i>no school listed</i>
Smith, Joseph M.	<i>no school listed</i>
Stahlke, Otto E.	<i>no school listed</i>
Staples, Russell	Andrews University
Taylor, W. S.	Union Theological College of British Columbia
Tegenfeldt, Herman	Bethel Theological Seminary
Teeuwissen, Ray W.	<i>no school listed</i>
Van Sickle, H. G.	Illiff School of Theology
Wagner, C. Peter	Fuller Theological Seminary
Walzer, William C.	Commission on Missionary
Warner, T. M.	Ft. Wayne Bible College
Wenger, Linden M.	Northern District of the Virginia Mennonite Conference
Wesche, Kenneth	Western Evangelical Seminary
Westberg, Sigurd F.	North Park Theological Seminary
Winter, Ralph D.	Fuller Theological Seminary
Wodarz, Donald	St. John's Seminary
Wolcott, Leonard T.	Scarritt College for Christian Workers
Works, Herbert	Northwest Christian College
Yamamori, Testsunao	Milligan College



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

## EMERITI

*First Fruits Editor's Note: The original proceedings had more detailed address information. Because this is an historical document, the person and the school have been printed, but not the address because the information is most likely no longer accurate.*

Bates, M. Searle	<i>no school listed</i>
Bear, James E.	<i>no school listed</i>
Brown, L.A.	Golden Gate Baptist Seminary
Buker, Raymond B.	<i>no school listed</i>
Cressy, Earl H.	<i>no school listed</i>
Cumming, Bruce A.	Presbyterian Sch. of Christian Education
Floyd, Arva	Candler School of Theology Emory University
Hahn, Samuel	Lutheran Theological Seminary
Harper, Marvin H.	Candler School of Theology
Irven, Paul	<i>no school listed</i>
Price, Frank W.	<i>no school listed</i>
Pannabecker, Samuel F.	Mennonite Biblical Seminary



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



*First Fruits*  
THE ACADEMIC OPEN PRESS OF ASBURY SEMINARY

THIS PUBLICATION IS NOT TO BE USED FOR COMMERCIAL PURPOSES.  
FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.



The Association of Professors of Mission (APM) was formed in 1952 at Louisville, Kentucky and was developed as an organization to focus on the needs of people involved in the classroom teaching of mission studies. However, the organization also challenged members to be professionally involved in scholarly research and share this research through regular meetings. In the 1960's Roman Catholic scholars and scholars from conservative Evangelical schools joined the Conciliar Protestants who initially founded the organization.

With the discussion to broaden membership to include other scholars from areas like anthropology, sociology, and linguistics who were actively engaged in mission beyond the teaching profession, the decision was made to found the American Society of Missiology (ASM) in 1972. Since the importance of working with mission educators was still vital, the APM continued as a separate organization, but always met in conjunction with the ASM at their annual meetings.

The APM continues as a professional society of those interested in the teaching of mission from as wide an ecumenical spectrum as possible. As an organization it works to help and support those who teach mission, especially those who often lack a professional network to help mentor and guide them in this task. Through its influence, the APM has also helped establish the prominence and scholarly importance of the academic discipline of missiology throughout theological education.

