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World Mission

Contents

Editorial

Paul E. Pierson • page 2

Sunrise or Sunset in Mission Today

Donald A. McGavran • page 3

Missiology and Fuller Theological Seminary

Arthur F. Glasser • page 6

The Apostle Paul as a Praxis Theologian

Dean S. Gilliland • page 9

Many Cultures, One Gospel

Paul G. Hiebert • page 11

The Place of the Receptor in Communications

Charles H. Kraft • page 13

Alumni News

page 16

On the Wings of Fuller

Charles T. Bennett • page 20

What is the School of World Mission?

Paul Pierson

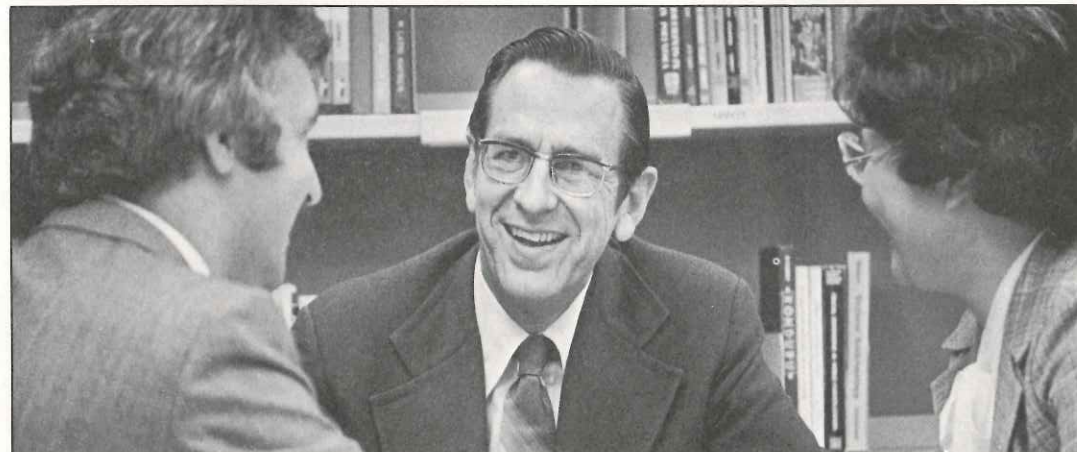
Recently I asked four of our School of World Mission students—from Burma, Sri Lanka, Hong Kong, and Uganda—to attend a mission fair with me. When I interviewed them, I discovered that the four had worked in a total of nine separate countries and had communicated the gospel in no less than seventeen different languages!

This experience reminded me of the suggestion that I entitle this editorial: "What Have I Gotten Myself Into?" Actually after fifteen months as dean, I can answer that question rather easily. I have landed in the middle of the most diverse, yet unified, stimulating and strategic group of people anyone could imagine! *Diverse*, because the 250 students who study here each year come from over 60 countries and almost as many denominational traditions. *Unified*, because all are committed to world evangelization. *Stimulating*, because of the questions which these experienced students (averaging at least 10 years of ministry) bring to their studies. *Strategic*, because our 2000 alumni currently occupy key positions in planting churches, formulating mission strategy, and training leadership in 95 countries.

Several convictions underlie the work of the School of World Mission. Basic to all of them is the belief that the God of the Bible, from the very beginning of redemptive history, set forth his purpose that *all* the families of the earth should be blessed through his people (Genesis 12:3); that embedded in the Messianic mission centuries before the birth of Christ was the goal that he would take God's salvation to the ends of the earth (Isaiah 49:6). The Great Commission found in Matthew 28 and repeated in other forms in the other Gospels and Acts is to make disciples of all the *ethne*, every people group on earth. Clearly, missionary outreach was never an afterthought in the mind of God. To tear it out of the fabric of redemptive history would be to destroy the Good News.

We understand that while the mission of the church involves many things, its principal focus must always remain the task of proclaiming the gospel in such a way that men and women can believe and commit themselves to following Christ, forming worshipping, nurturing, serving, and witnessing churches within their own cultures. Because God loves humankind and comes to them as they are, we look positively on every human culture, believing that men and women need to hear the Good News relevantly and winsomely presented, and to which they can respond without being uprooted from their own cultures.

— to page 22



Paul E. Pierson is dean and associate professor of the history of missions and Latin-American studies at the Fuller School of World Mission. An ordained minister of the United Presbyterian Church, USA, he served as missionary pastor and educator in Brazil and Portugal from 1956 to 1973, followed by a time as the senior pastor of the First Presbyterian Church of Fresno, California, prior to coming to Fuller in 1980.

Dr. Pierson's professional associations include being present chairman of the Mission Task Force of Presbyterians United for Biblical Concerns, on the executive board of World Impact, Inc., the board of directors of Evangelical Christian Education Ministries, and the advisory council of Presbyterians United for Mission Advance. His publications include *A Younger Church in Search of Maturity: Presbyterianism in Brazil (1910-1959)*.

A seminary community asks, "Is it sunrise or sunset in missions today?" In this message I am not asking how specially devout Christians look at missions; but rather how does this thoroughly biblical seminary community estimate contemporary world evangelization. Do the great days of Christian mission lie behind us or ahead of us? What is God's timetable for world evangelization? Then too, what are the facts? Have churches in Asia, Africa and Latin America (yes, and in North America, too) grown about as much as they can? Or have they just started growing? Have the peoples — classes, minorities, castes and tribes — which Christ commanded us to disciple, all been disciplined? Is the task about finished, or is it largely undone? How do you estimate the situation? What do you think Christians ought to do?

What we should do depends both on God's command and on the situation facing us. Consequently it is of the greatest importance to estimate aright, today, the situation facing all churches in the United States and around the world. Let me give you an example.

Between 650 A.D. and 1000 A.D. — that is, for about 350 years — Islam was wiping out Christianity in the lands of its origin. Those were dark days.

Palestine fell early. Then Syria and Egypt went. North Africa and Mesopotamia followed. Then Spain in the West and Persia in the East became Moslem nations. Christian stronghold after Christian stronghold capitulated. Jerusalem, Alexandria, Carthage, Damascus became great centers of Islamic lore.

Pessimists could very well believe that they were viewing the sunset of the Christian mission to the world. Pessimists in Christendom (that is, in South Europe) advocated "putting our own house in order" and "strengthening and renewing our churches." Pessimists argued strongly against carrying on mission abroad. "What use," they explained, "to carry on mission in the foreign pagan lands north of us — in England, Scotland, the Low Countries, Germany, Denmark, Sweden, and Norway? The warlike natives there hear about Islam defeating us at every turn down here and are not likely to become Christians." Pessimists sincerely thought that Christians ought to strengthen the Church, make existing Christians better Christians, and not fritter away precious resources seeking to convert the northern barbarians. Pessimists believed they stood in the sunset of mission.

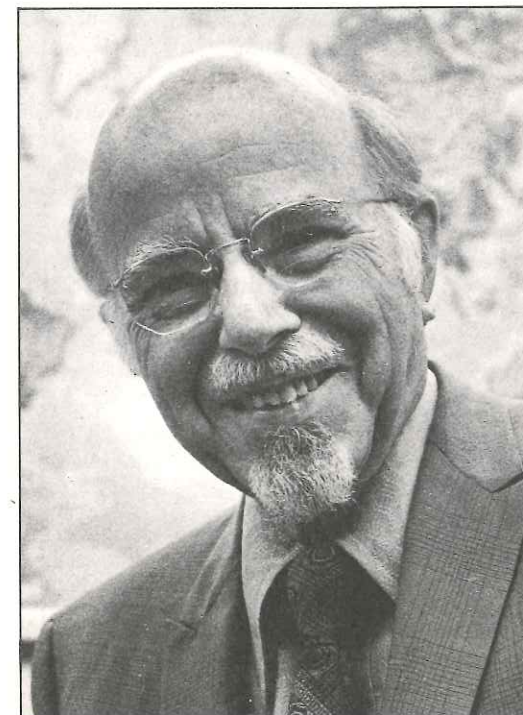
In just those 350 years, however, the leaders of the church, the seminary professors and the principal pastors, estimated the situation quite differently. They knew they were led by One who, on his robe and on his thigh, had inscribed KING OF KINGS AND LORD OF LORDS. With him there could be no ultimate defeat. They saw themselves in the sunrise of the Christian mission.

Consequently they continued Christianizing at home and abroad. They pressed on with missionary expansion in England, Germany, Sweden, Norway and Iceland. Their monasteries (the theological seminaries of those days) sent out missionaries by the hundred. The 350 years became years not of retreat and defeat, but of glorious advance. They won the north to Christian faith with incalculable beneficent consequences for the whole subsequent history of mankind. The rise of modern science and the abolition of human slavery would have been impossible without the Christianization of North Europe.

That is the illustration. Now today what is the correct estimate of mission, of world evangelization? Our answer will determine what we think we *ought* to do. It will determine goals and programs in our congregations also.

If we would understand what is happening today we must go back 25 years to the estimate which was being made in the early fifties and which found classical expression at the great Willingen Conference of the International Missionary Council in 1953. Look briefly at the story. It illustrates what we must do today.

Mission came out of World War II quite optimistic. In 1946, mission leaders thought they would pick up where they had left off



McGAVRAN

Sunrise or Sunset in Mission Today?

DONALD A. McGAVRAN

The following contribution is based upon an address given to the students and faculty of the School of World Mission on September 21, 1981.

Donald A. McGavran is the founding dean and senior professor of mission, church growth and South Asian studies for Fuller Theological Seminary's School of World Mission.

A missionary to India for 32 years, Dr. McGavran has served as a lecturer and researcher in mission and church growth for seminaries throughout the United States, Puerto Rico, Jamaica, Zaire, Thailand, and the Philippines. His work resulted in the development of practical new theories in this field, so that he has been called the "Father of the Church Growth Movement."

An ordained minister of the Christian Church/Disciples of Christ, Dr. McGavran has authored many articles and books, including *The Bridges of God*, *How Churches Grow*, *Understanding Church Growth*, *How to Grow a Church*, and *Ethnic Realities and the Church: Lessons from India*.

... We have to be ready to see the days of mission, as we have known them, as already having come to an end.

in 1939. But then, starting in 1946, 700 million people became self-governing. European nations lost their empires. The Philippines, India, Indonesia, and Burma became sovereign nations and started denying visas. The privileged status of all Europeans and Americans, including missionaries, evaporated overnight. Persecution became a possibility and in many cases an actuality. Mission stations were looted here and there. Hospitals and social service stations in a few cases were destroyed. Some churches were burned.

Then in 1948 the Communists conquered China, and then North Korea and North Vietnam. It looked as if *all* Asia and Africa would go communist and the churches be liquidated or driven underground. After all this, in 1953 the responsible leaders of Christian mission gathered at Willingen in Germany. They met to consider the future, to estimate the situation facing them, and to set the guide lines for the succeeding decades.

Dr. Max Warren, an Anglican from London, made the keynote speech. He was a great executive of a great missionary society, a man of massive intellect. I have been told on reliable authority that he was asked whether he would accept appointment as Archbishop of Canterbury, and replied he would rather remain general secretary of the Church Missionary Society. In his address he was voicing an opinion held by many at that time. He said:

"In 1946 the future of missions looked bright, but the last seven years has taught us something different... Here at Willingen clouds and thick darkness surround the city and we know with complete certainty that the most testing days of the Christian mission lie just ahead... We have to be ready to see the days of mission, as we have known them, as already having come to an end."

The editor of the Willingen Conference Report published it under the title *Missions Under the Cross*. Granted that there were other meanings to the phrase "Missions Under the Cross," a main meaning was "mission in a time of retreat" — mission when we are not called to success, but to endure the cross, like our Master, mission during decades when we shall frequently hear bad news, when we shall see the work of a lifetime go down the drain.

I hope that this Seminary community will remain free of this defeatist policy. Yet we live in the modern world and its convictions do form the intellectual climate in which we live.

A most important task for you is to think your way through your own estimate of the situation facing you today. How greatly have you been influenced by today's vast pessimism? Are you making sure that you and your congregations and your students are not cowed by that new dirty word 'triumphalism'? Are you keeping focused on the lost billions and on the joy of finding lost sons and daughters and bringing them home?

What is *your* estimate of the situation facing Christian mission? Your estimate, even when not put into words, is of enormous importance to you, to your congregations and denominations, to your young people, to the thousands of new congregations to be established by you in the eighties.

Was Dr. Warren right? Was Willingen right? Does the Christian enterprise face decades of defeat and retreat? And do we know this with "complete certainty?"

Let me answer these questions plainly. Willingen was badly mistaken. The events of history simply went the other way. Willingen misread the future. It was easy to do. You and I, in the same position, would have misread it. In spite of the dire forecasts, and the brilliance with which they have been repeatedly expounded, *God has willed otherwise*.

The 28 years since Willingen have been years of glorious advance in church and mission. World evangelization and multiplication of churches have prospered as never before. Let us look at six of the victories.

Hundreds of younger denominations have become fully independent. Twenty-eight years ago missions still dominated the younger churches. Not today. Today younger churches are firmly in the saddle. They manage their own affairs. Their leaders dominate world gatherings. They appoint all their own pastors and executive officers and seminary professors. They own all the property. The day of the younger churches has arrived.

Hundreds of new missionary societies have been founded by the younger churches. Asian missionaries, African missionaries, Latin-American missionaries by the hundreds are being sent abroad. We must not think that these render the sending

of missionaries by American and European missionary societies unnecessary. No. All churches in every land must continue to send missionaries, indeed to greatly increase their number; but the four or five thousand missionaries being sent out by the Younger churches are a bright new star in the sky.

The year 1981 sees more missionaries than ever actually at work. At least thirty-six thousand Protestant missionaries go out from North America alone. The Roman Catholic missionaries add another fifteen thousand.

Missions are *more effective* than they have ever been. The Lord sends us out to disciple the peoples of earth, and we can measure effectiveness in that undertaking. Missions are refusing to grope forward in the dark. Numbers are not everything, of course, but *are* important. Ways of communicating the message more effectively are being worked out. More suite being planted than at any previous time in history. There is more recapturing of the mind of Christ and more social advance than in any previous 28 years in history.

As we estimate the situation facing us, we need to *see it whole*. On balance, how is the game going? A year or so ago, I watched the Minnesota Vikings whip the St. Louis Cardinals 41 to 13. I could regale you for minutes with the winning team's fumbles, errors, penalties and incomplete passes. Their backfield men were often tackled behind the line of scrimmage and thrown for a loss, but the *score* was Vikings 41... Cardinals 13. *What is the score in mission today?*

Look at Africa as a whole. Granted that in some places there is defeat, *but as a whole, what is there?* In 1954, World Christian Handbook figures showed that there were 30 million Christians. In 1981 there are at least 100 million. Christians in Africa south of the Sahara have increased by 70 million in 28 years! Nothing like it has ever been seen anywhere in the world.

David Barrett — using sophisticated technology — estimates that by the year 2000, there will be 357 million Christians in Africa. The best years lie ahead in Africa — *provided* Christians continue faithfully to carry out the Great Commission.

Look at Latin America as a whole. Granted that some denominations and missions get little growth. Pentecostals in some places get little growth; Baptists in places get little growth; Presbyterians in places... little growth. But in the overall balance, what is the score?

The School of World Mission studied the whole continent intensively during 1965-1969 — and published the results in a landmark book, *Latin American Church Growth*. It showed rising curves of growth in many missions. It proved that the greatest growth had occurred in the last 20 years. Cumulative increasing responsiveness marks Latin America today. The Assemblies of God in Brazil, for instance, grew from one and a half million in 1968 to three million in 1980.

Bishop Stephen Neill, who gave the annual Church Growth Lecture at Fuller in 1979, has written:

"The growth of the Evangelical Churches in Latin America the last fifty years has been startling; there is no sign that their vigor is declining... Evangelical Christianity will be one of the dominating influences of Latin America... Protestantism is the powerful and transforming spiritual influence in Latin America today." (p. 567, *History of Christian Missions*.)

In Latin America the best years lie ahead, *providing we reap*.

Or look at the United States. To be sure, some denominations here are stationary or declining. Between 1965 and 1975 the three big Lutheran denominations declined about 6 percent apiece. The three great United Churches declined about eleven percent apiece. The Episcopalians declined 19 percent and the Disciples of Christ declined thirty-four percent. But they did not have to. They chose to. This is clear from the fact that in those same years, the Southern Baptists grew from 11 million to 13 million, and the General Conference Baptists grew from 100,000 to 120,000. The Christian and Missionary Alliance in 1977 resolved to double its church membership in the United States — and is ahead of the timetable. This is particularly interesting because the C & MA is a great missionary church. In it, it takes only 150 Christians to send out one missionary. Yet, while they hold that high standard of sending missionaries overseas, they double here in the United States. If I had time I could take you to growing sections of almost every country: South Korea, Indonesia, Iran, Ivory Coast, Brazil, and on and on. Let me sum it all up by saying that *there are more winnable people in the world today than there have ever been before*.

— to page 22

Missions are more effective than they have ever been. More new churches are being planted than at any previous time in history.

Missiology and Fuller Theological Seminary

ARTHUR F. GLASSER

Arthur Glasser is dean emeritus and senior professor of theology, mission and East Asian studies for the Fuller Theological Seminary School of World Mission.

Dr. Glasser served as a missionary to China from 1946 to 1951 with the Overseas Missionary Fellowship, and later became home director of that organization. He has been a lecturer in missions at Westminster Theological Seminary, and is the author of numerous articles, books and book chapters, including *And Some Believed* and *Missions in Crisis* (with Eric S. Fife). Dr. Glasser is presently vice president of the American Society of Missiology, and is a member of several professional organizations including the Association of Professors of Mission, the International Association of Mission Studies, and the Mission Aviation Fellowship. He is an ordained minister of the Reformed Presbyterian Church (Evangelical Synod).

"Missiology should move to a place of unchallenged centrality (in the seminary curriculum). It should be presented as the key to Church History, the seed plot of Christian Ecumenics, and the growing edge of Christianity's most vigorous and vital impact upon the world of today and tomorrow—making far more urgent command upon our attention and our devotion than homiletics, pastoral theology, religious education, church administration, or any other of the traditional instruments of perpetuating our familiar parish activities."

In 1948, when Henry Pitt Van Dusen made this stirring appeal, calling for radical reorientation of the typical Protestant curriculum, he was challenging traditional theological education which largely presupposed a static rather than a dynamic, cross-cultural congregation-multiplying missionary church. More, he was speaking to the Zeitgeist of his day. Enthusiasm for the World Council of Churches just formed in Amsterdam was running high. Also, the euphoria generated by the International Missionary Council at Whitby a year before (1947) was very much in the thinking of church and mission leaders all over the world. It was widely agreed in those days that the end of World War II meant that most testing days of the Christian mission lay behind. Whitby's slogans pointed to a bright future: "Partnership in Obedience" and "Expectant Evangelism." All were eager to buy up the great opportunities of the post-war world and all were convinced that success could be achieved—if only the seminaries made massive changes in their curricula to produce men and women adequately trained for the dawning new day of mission. One finds in the writings of

that period something reminiscent of an earlier post-war situation (in 1867) when the Presbyterian Church (USA) affirmed that "the whole Church is a missionary society whose main work is to spread the knowledge of salvation."

We all know how the Zeitgeist changed rapidly and drastically in the years that followed: the Communist takeover of China, the Korean War, the replacement of Barthian "biblical theology" by the increasingly secular orientation of the Bultmann and post-Bultmann schools, and aggravated by the God-is-dead and "situation ethics" novelties. Moreover, the dismantling of colonial empires, the emergence of scores of new countries, the American debacle in Vietnam, the protest movements of the '60s—all these in one way or other exercised a baleful influence on the missionary concerns of "mainline" churches in the West. Within a few years the optimism of Whitby evaporated.

In contrast, all these dark signs only served to reinforce the built-in pessimism regarding man that nonconciliar evangelicals had constantly nourished. It heightened their conviction that apart from Jesus Christ—known, loved and served—the worldwide situation was hopeless. In the '50s they greatly multiplied their mission agencies and sent a growing stream of missionaries to all parts of the "free" world.

When it became apparent to many missiologists what this changing scene meant—that mission studies in the older training schools would have an uphill fight to defend missiology as a scholarly discipline—the School of World Mission led in the formation of the American Society of

Missiology (ASM). Its leaders had the insight to recognize the validity and essentiality of the perspectives of all segments of the Christian movement. They were agreed that the study of missiology would lack balance and be impoverished if any one perspective were denied a fair and full hearing. Hence, for ASM's organizational structure it was decided that it be a community of scholars drawn from conciliar Protestants, Roman Catholics, the orthodox and nonconciliar evangelicals. Today, after years of mutual openness and free interaction, the society has achieved a measure of stability for which all are grateful. It faces the future with confidence.

Actually, missiology is a new discipline with a long history. At no period in her history has the Church either forgotten her missionary task or failed to engage in serious reflection on the basic questions which it raised. In one way or other Christians in every generation have debated these 5 issues:

Apostolic Practice: How is the apostolicity of the Church to be expressed if it is conceived as embracing the evangelistic practice of the Apostles as well as their "received" teaching? What is the Church's collective responsibility touching the sending forth of laborers to "bring about the obedience of faith . . . among all the nations" (Rom. 1:5)?

Bishops and Abbots: What is the relation between the Church's structured congregations, ruled by her bishops, and those abbot-directed mission structures within her life, whether voluntary or authorized, whereby the gospel is shared with non-Christians and new congregations are planted?

The Gospel and the Religions: What is the relation between the good news about Jesus Christ and other religious systems which do not acknowledge his Lordship? Is there validity to the religious experience of their devotees or do these religions represent unrelieved Godforsakenness and human rebellion?

Salvation and non-Christians: What is the eternal destiny of those who through no fault of their own have died without ever hearing the Gospel? What is the relation between Christ's redemptive work and those who while ignorant of it have perceived the divine through nature, conscience and history and have cried out: "God, be merciful to me a sinner?"

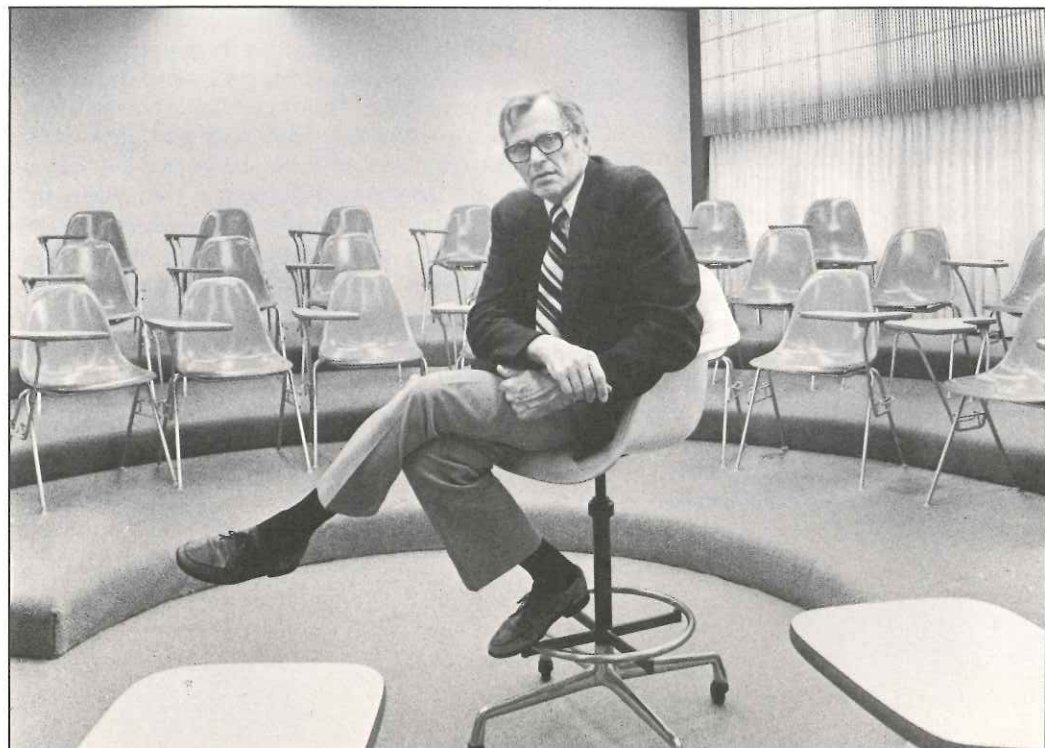
Christianity and Culture: If God is the God of the nations and is at work in all the epochs of human history, what is the

validity of each separate culture? Should its elements be "possessed" or "accommodated" or "replaced" when the Christian movement enters and local congregations are being structured?

These issues have been discussed for almost 2000 years, because the Church has always been aware of its duty to be missionary—for one can hardly have a living congregation that is not to some extent missionary—even if only along kinship lines and within racial boundaries. Although formal reflection on these issues in Catholic circles in the 16th century and among Protestants in the 17th century occurred, it was not until the 19th century that missiology began to achieve an inner coherence. This came about because of mounting pressure within theological training centers to accord mission a separate and proper place within dogmatic systems, whether Catholic, Lutheran, Reformed or Orthodox. Even so, progress was largely minimal until Gustav Warneck (1834-1910) came along and through his labors achieved recognition as the founder of the Protestant science of missions. His missiological reflection largely focussed on establishing the reality of the conversion patterns of diverse churches and the inevitability of cultural change accompanying the evangelization of each separate people.

In recent decades literature on mission theory has greatly increased with popular polarizations of competing philosophies of mission dominating the scene. Conservative evangelicals are still chided for a mission theology that ignores the Kingdom of God and focusses almost entirely on eternal life. Catholics have been charged with triumphalism, allegedly because all they had to advocate was a theology with a single focus: the expansion of the Church. In one past decade, large sections of this church have been a dominant force in the struggle for social justice in the Third World. Conciliar Protestants are accused of being so captured by the immediate social and human issues that they take unwarranted liberty with the Bible to bend its texts until evangelism is reconceptualized to mean politics, the Church's obligation to evangelize "unreached peoples" is dismissed as irrelevant, and religious encounter is confined to the sort of friendly conversation that eschews all thoughts of conversion and church planting.

. . . the whole Church is a missionary society whose main work is to spread the knowledge of salvation.



GLASSER

The missiological process starts with an actual field situation in which problems, successes and failures are clearly known, and ends with the application of missiological perspectives to this same field situation.

At Fuller Theological Seminary, the School of World Mission has been challenged along with the American Society of Missiology to reduce this cacaphony of discordant diversity and develop a coherent basis for a valid scholarly discipline. It was firmly believed that if we were to seek to listen seriously to all major traditions, we would be enabled to produce the sort of balanced evangelical missiology that would greatly enrich the missionary obedience of the worldwide Christian movement.

But has it been possible from the School of World Mission to transform missiology into a scholarly discipline? Actually, in our day graduate training and research, particularly in the social sciences, is generating a wide range of new disciplines and is spawning an ever-increasing number of research institutes. Regarding this, John P. Miller, the dean of the Graduate School of Yale University, has written:

The social sciences had their origins in history and moral philosophy. But one after another, each of the social sciences was differentiated from the parent disciplines and recognized as a separate field of study. The leaders in each new discipline have sought to define a distinctive field of study, to formulate its concepts with increasing precision, to articulate a body of theory, and to develop or borrow meaningful methods for analyzing the phenomena distinctive of the discipline and for testing its theories (1965:172).

In his article Miller uses "science," "discipline" and "separate field of study" interchangeably. These three terms have a familiar ring. I've heard School of World Mission students define missiology as "the field of study which researches, records and applies data relating to the biblical origins and history of the expansion of the Christian movement to anthropological principles and techniques for its further advancement."

What is the underlying dynamic of the missiological process? It starts with an actual field situation confronting a church or mission, in which its problems, successes and failures are clearly known: it ends with the application of missiological perspectives to this same field situation.

The three major disciplines whose input is essential to the missiological process are theology (mainly biblical), anthropology (mainly social, applied and theoretical but including primitive religion, linguistics, cultural dynamics and cultural change), and history. We seek to add psychology, sociology, communication theory, etc. All

these disciplines interact within the specific structures and problems of the given field situation and "with the gospel motivation as the driving force of that interaction." So then, basic components that later become "missiology" are neither theology nor history, neither anthropology nor psychology, nor the sum total of these fields of study. Hence ethnotheology, ethnohistory and ethnopsychology emerge. Missiology then comes into its own, enriched and influenced by such ingredients as ecumenics, non-Christian religion, and even economics.

Well and good. But this is not all. Indeed, the type of missiology that emerges can be so shaped by a set of narrowly conceived presuppositions that the direction it gives a church or mission in the performance of its missionary task can be warped in the extreme. Recent decades of mission debate bear eloquent witness to the possibilities of distortion and even radical reconceptualization.

It is at this point that the School of World Mission deliberately seeks to stabilize this emerging discipline. It recognizes that a distinctive, steadying input comes from the three segments of the ASM constituency. The evangelicals stress the Christological center: the gospel has at its heart the affirmation that Jesus Christ alone is Lord and that he offers to invade the lives of all who come to him in repentance and faith. Their overriding concern is the evangelistic mandate in specific application to a specific missionary situation. They accent the priority of multiplying structured expressions of the Christian community in which worship can be performed and a supporting *koinonia* deepened and extended. And they encourage the multiplication of voluntary associations (mission structures) to carry out the great variety of tasks God has given to his people.

In addition, conciliar Protestants call all Christians everywhere to take those priority steps that will demonstrate their authenticity before the world as "salt and light." Their focus is inevitably ecclesiological. They contend that the development of individual and inward faith must be accompanied by a corporate and outward obedience to the cultural mandate broadly detailed in Holy Scripture. The world is to be served, not avoided. Social justice is to be furthered and the issues of war, racism, poverty and economic imbalance must become the active, participatory concern of those who profess to follow Jesus Christ. It

— to page 23

Those who study mission theology best are those who are in mission. A theology which is born in mission and produced by mission may not always fit into the system; but it will be experience-oriented, concrete and contextually relevant. This was Paul's theology. It was irresistible because it was fresh. The old molds were broken. The theology which Paul carried across the Roman world developed from life-changing events. Nothing *said* about saving faith was as important as *experiencing* saving faith.

Paul could not work in a vacuum. He did not theologize about sin, salvation, the Church or the end time unless these or any other issues arose from the living situation. Theology was a process, formed through the resolution of controversy, the answering of detractors, even the scolding of defectors, while reassuring the weak and admonishing the strong. Practically all we know about what Paul taught has to be reconstructed from what he wrote in his epistles. His letters are very close in time to the original gospel of Jesus and the explosive effects of Pentecost. The content, therefore, is never abstract and the inter-relatedness between Paul's life and what he wrote runs unmistakably through everything.

The unity of what Paul taught is, therefore, not self-evident. Systematizing and forcing his dynamic style into abstract and pedantic categories is a distortion of the person and work of Paul. The missionary, obviously, is not going to find himself or herself operating in Paul's world. Yet the reasons why Paul was a practical rather than a systematic theologian are as valid for the modern missionary as they were for Paul.

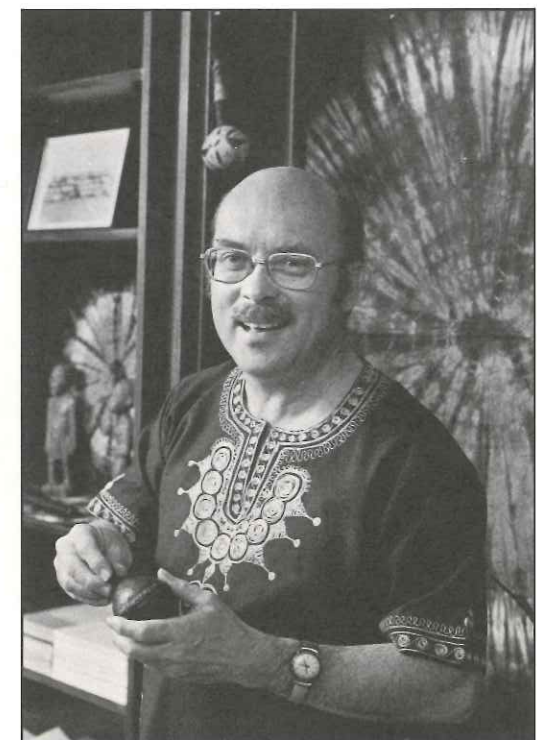
First, Paul's theology was a theology of practice because of the *nature of his ministry*. Consumed with his call, he was always the mobile evangelist. He described himself as a "foundation builder" (I Cor. 3:10) and as a "seed planter" (I Cor. 9:11). He never stayed in one place long enough to erect or administer an institute of learning. Paul ministered from a totally different paradigm than do most missionaries today. His method was to preach, pressing the claims of Christ at every point, then moving on. The Philippian jailer, for example, was baptized on his bare confession of Jesus. His instruction could not have lasted more than an hour or two in an emotion-packed night at the jailer's house. How much of the doctrine could this simple man and his family have taken in under the circum-

stances? Paul recognized a spiritual change which had taken place, saw the signs of repentance and heard a profession of faith. That was enough.

It was not that Paul deliberately ignored the need for sustained instruction. His letters show the patience he had in repeating and explaining in detail the fundamentals. The fact is that Paul's ministry was marked by mobility. He moved on to Thessalonica from Philippi, and then on to Berea and Athens, so that the pace of his work precluded any extended periods of indoctrination or theologizing as we know it today.

A second reason for Paul's theology of practice is the fact that he was the first to *communicate Christian truth in a non-Jewish context*. The format of Paul's ministry was different from anything the Jews had known. It demanded that old concepts be modified for Gentile ears, or in some cases be set aside. To communicate Christian truth so that it is understood means that the audience must be taken into account. The terminology, the symbols, the references to history and culture must all correspond to the hearer's frame of reference. Paul had to search for the kind of language and symbols which would break the hold of Aramaic Judaism on the gospel.

The Jerusalem Council (Acts 15) was the most important event for opening the door of the gospel to the Gentile world. The fact that circumcision was set aside was a breakthrough which had no precedent in Judaism. The Jerusalem apostles had come to see that the cross-cultural impact of the gospel required new approaches, new forms and a careful restatement of what the *essential* gospel is. The approaches which Paul used as he addressed his ministry to



GILLILAND

The Apostle Paul as a Praxis Theologian

DEAN S. GILLILAND

Dean S. Gilliland is director of the Cross-Cultural Studies Program and assistant professor of contextualized theology and African studies for Fuller Theological Seminary's School of World Mission. Ordained as a minister of the United Methodist Church, he served for 21 years as a missionary pastor and educator in Nigeria, and has been the missionary in residence for the United Methodist Church Board of Global Ministries.

Dr. Gilliland is the holder of a Th.M. degree from Princeton Theological Seminary, and a Ph.D. in the history of religions from the Hartford Seminary Foundation. He is a member of the African Studies Association, the West African Association of Theology, the Association of Professors of Mission, and is a board member of the Samuel Zwemer Institute. His writing includes *The Principles and Practice of Paul in the Nurture of the Mission Church*, and *African Traditional Religion in Transition: The Influence of Islam on African Traditional Religion*.

The churches of the Apostle Paul were authentic because they were allowed, even encouraged, to adopt local forms, adapting them as necessary, and use them for God's glory . . .

Jewish, Roman and Greek audiences constitute a hermeneutical question of highest importance. The careful way he made use of various concepts and expressions shows him to be a practical communicator of truth. He did not export the clichés of his own background, or force the ideas and views of his own training on those who had a totally different perspective. This God, who has never left himself without a witness (Acts 14:17), can be understood and expressed in new and dynamic ways depending on the situation. It is the task of the messenger to find and use these insights.

A third reason why Paul's theology may be called a theology of practice arises out of his conviction that *authentic churches should develop in each place*. This meant that the covenant community which came into being through saving faith should understand and express the gospel in ways appropriate to that particular place. Paul did not plant copies of the Jerusalem church, or even the Antioch church as he traveled. Unity among the churches had nothing to do with whether the churches he established conformed to the sending church or mission. Unity, rather, centered on Christ, while each local church was free to develop its own life and witness. The churches of Paul were authentic because they were allowed, even encouraged, to adopt local forms, adapting them as necessary, and use them for God's glory and the upbuilding of the fellowship in each place.

Roland Allen wrote over sixty years ago on the indigenous character of Paul's churches and the freedom which he gave to the Holy Spirit to develop leadership and witness. Writing about Corinthian worship Allen makes it clear that Paul had no problem when it came to allowing local forms to shape the life and practice of the church. His description is memorable.

The Jewish Christian in Corinth must have thought the church there given over to unbridled license. Uncircumcised Christians attended the feasts of their pagan friends in heathen temples. Every letter of the ceremonial law was apparently broken every day without rebuke. Even in the meetings of the church, preachings and prayers were built on a strange system of thought which could hardly be called Christian, and there was a most undignified freedom of conduct. (*Missionary Methods*, p. 129)

It does not mean that Christianity was watered down or the gospel compromised. Paul saw that if people are to be changed by God's grace, if they are to embrace the

Good News as something special for them, then the messenger must allow the gospel to become incarnate in each place. What this required from Paul was a sensitivity to the culture in every locale within the Provinces, and a willingness to allow the church to *be* the church in the particular situation.

A fourth reason why Paul's theology is a theology of practice is found in his reliance on the Holy Spirit. This was for Paul a fundamental conviction. He refused to lay down rules which might contradict the voice of the Spirit to the churches or lead young Christians astray through the following of prescribed ideas. The reliance of Paul on the Holy Spirit and the authentic ways in which he taught this same reliance to the converts of Asia and Europe was the first principle of his ministry. We began by saying that theologians tend to portray Paul as one who taught a rigid system. This is an impossible way to deal with Paul and the reason lies just at this point. The Spirit will not be contained in creeds or formulas, however precious these may be to the missionary. This is the Spirit which has energized the Church to enlarge its borders through ceaseless evangelism (Acts 1:8), the Spirit which graces the Church in each place with the gifts to sustain and multiply its own life (I Cor. 12:4-11) and the Spirit which teaches and empowers each believer and the entire covenant community (I Cor. 2:12). This is the witnessing Spirit, the Spirit of liberty.

Harry Boer speaks about the "whole Spirit for the whole Church" in his book, *Pentecost and Missions*.

If we transmit to others the life of the Spirit we must not hinder them in fully expressing the freedom and joy of life. If we are eager to see them gather knowledge in the Spirit, we should also be eager to see them express the knowledge they have gathered. If we exert ourselves to give the Spirit of holiness and of life, we should be eager to give them the Spirit of liberty through which that life comes to expression.

This is the Spirit of the churches which Paul founded. It meant he would spend himself without reserve to defend the faith against all who would dilute the truth with "another gospel," but he would not order the thinking and the acting of new Christians who have been liberated. This flexibility of Paul was no accident or compromise. He gave the right to his churches to think for themselves.

— to page 23

What do you do when a new convert in Africa wants you to baptize him and his three wives? Or what do you say when an Indian asks whether as a Christian he should feed his ancestors?

The success of Christian missions has raised the difficult questions of how do we relate to cultural diversity, and what is the relationship of human cultures to the gospel. So long as the church had no sense of mission the questions did not arise. There was little awareness of other cultures, and those that were known could be dismissed as "primitive" or "uncivilized." But when churches sprang up around the world these questions could no longer be ignored.

Problems related to a Christian response to cultural diversity were a major preoccupation of the modern missionary movement in its first century and a half. More recently, the focus has turned to the theological diversity that has emerged out of different cultural contexts. How should the church in the west respond to African theology, Indian theology or Latin-American liberation theology? What is the relationship between the gospel, theology and culture?¹

THE COLONIAL ERA: GOSPEL AND CULTURE

The modern mission movement came into full strength during the era of western

colonialism. Although missionaries often differentiated themselves from the colonial governments in the lands where they served, for the most part they carried with them the notion of the cultural superiority of the west. As Juhnke notes (1979:10-11),² "They had no doubts about the essential goodness of the culture and the . . . communities from which they had come . . . They were too confident of the wholesomeness and goodness of their own culture to see the pagan flaws in their own social and political structures." The gospel was often equated with western Christianity and culture. Consequently mission involved not only the introduction of the Bible but also of western concepts of education, medicine, food, clothing and structures of church organization.

But the colonial era of missions carried within it the seeds of its own destruction. Because of its worldwide scope, the question of cultural diversity could no longer be ignored and missionaries here and there began to call into question the colonial equation of Gospel and culture. Moreover, because of their success, missions gave rise to churches that produced leaders who further challenged the cultural domination of the West. It became increasingly clear that the gospel could no longer be equated with any one culture. It is God's supracultural revelation that can be expressed in different cultures in different ways. (continued)



HIEBERT

Many Cultures, One Gospel

PAUL G. HIEBERT

Prior to joining the faculty of Fuller Theological Seminary in 1977, Paul G. Hiebert served as a missionary to India and as an instructor of anthropology at Kansas State University and the University of Washington. His present position with Fuller's School of World Mission is professor of anthropology and South Asian studies.

Dr. Hiebert's professional associations include being a fellow of the American Anthropological Association, and a member of the Association of Asian Studies, the Society for South Indian Studies, the Association of Professors of Mission, and research director of the Mennonite Brethren Board of Missions and Services. He is an ordained minister with the Mennonite Brethren, and the author of many articles and books, including *Cultural Anthropology and Konduru: Structure and Integration in a South Indian Village*.

Christianity was to be brought not as a potted plant dependent on foreign soil and care, but as a seed planted in the soil of each culture . . .

THE NATIONALIST ERA: THE GOSPEL IN CULTURES

The collapse of colonialism was paralleled in Christianity by the emergence of autonomous churches organized along the lines of the newly emerging nation states. The recognition of—even glorification in—cultural diversity led to a stress first on the need to indigenize the church within the local social structures, and later to contextualize the gospel message within the thought forms of the people. Christianity was to be brought not as a potted plant dependent on foreign soil and care, but as a seed planted in the soil of each culture and allowed to grow native to the land.

The nationalist era provided an important corrective to missions. It made missionaries sensitive to cultural diversity, and to the need to accept and understand cultures from within. It also made them aware that the gospel must be expressed in ways people understand and must answer questions they ask, and that the church can take a great many different forms and still remain the church.

The nationalist era has also seen a growing fellowship between churches in different lands, an increasing partnership in building the church and an emerging of mission efforts in younger churches. It now appears that the most rapid growth in missions today is taking place not in the West, but in churches in the so-called "third world."

But nationalism (or its earlier form—tribalism) is not the final answer to the relationship of the gospel to culture. Our goal is not the Balkanization of the church, but its unity amidst diversity. As E.S. Jones points out (1957),³ third world churches have moved from dependency to independency, but now they and the churches of the West must move into meaningful interdependency that recognizes the integrity and worth of each, yet builds them into the one body of Christ.

There is, however, an even greater danger latent in our attempts to contextualize the gospel in different cultures, namely the danger of losing the gospel itself. In trying to make the gospel understood within a culture, we may lose sight of the fact that it must never become so a part of the culture that it loses its prophetic voice judging both the people and their culture. When the gospel ceases to call

people to repentance and change, it ceases to be the gospel. At that point Christianity is in danger of syncretism, or of becoming a civil religion that reinforces the cultural status quo.

THE POST-NATIONALIST ERA: THE GOSPEL TO CULTURES

In a post-colonial and increasingly post-nationalist era the church is beginning to discover an incarnational view of the relationship of gospel to human cultures. Just as Christ became fully human without losing his fully divine nature, so the gospel must become contextualized in every culture but without loss of its divine message.

An incarnational view of the gospel and culture recognizes three things. First it recognizes that the gospel is distinct from human cultures and cannot be equated with any one of them. Second, it recognizes that the gospel must always be expressed in cultural forms if it is to be understood by humans. There is no way for humans to think or communicate apart from languages and cultures, calling us individually and corporately to reconciliation with God and obedience to his rule. ■

FOOTNOTES

1. Richard Niebuhr has outlined a number of positions that have been taken on the relationship between gospel and culture in *Christ and Culture* (N.Y.: Harper and Row, 1951). More recently John Stott and Richard Coote have edited the papers presented by the Lausanne Continuation Committee in a book titled *Down to Earth: Studies in Christianity and Culture* (Grand Rapids: Eerdmans, 1980).

2. Juhnke, James C. *A People of Mission* (Newton, Kns.: Faith and Life Press, 1979).

3. Jones, E.S. *Christian Maturity* (Nashville: Abingdon, 1957).

The more we learn about the communication process, the more we become aware of just how crucial the receiver of the communication is to that process. Whether we are attempting to deeply influence people or simply conveying information, the receiver of the communication has the final say over what the results will be. It thus behooves us to learn as much as we can about what is going on at the receiver's (receptor's) end when we attempt to communicate.

Receptors¹ are active, even when they seem to be "just sitting there." They interact actively in a transactional process in which the results are negotiated. There is nothing compelling receptors to interpret messages in the way intended by the communicator, though mutual trust and good will help a lot. Building that trust and good will (or at least not squandering it) becomes, therefore, an important part of any effective communicational interaction. And such building is more likely if we understand and take full account of who and where our receptors are. The following ten characteristics of receptors are presented to assist Christian communicators in getting across what they actually intend.²

1. The first characteristic is the fact that receptors have felt needs. Apparently no human beings are completely satisfied with what and who they are. (And no cultural system or life-style appears to provide answers for all of life's questions.) Everyone has dissatisfactions and unanswered questions. Those at the conscious level are called "felt" or perceived needs. People seem to have a fairly strong drive to deal with and resolve needs of which they are conscious as long as they are not too deep-seated. Deep level needs are, however, ordinarily judged to be too difficult to deal with and, therefore, ignored.

Effective communicators look for and seek to deal with those needs that each given receptor both feels and is willing to discuss. Topics chosen for discussion or sermonizing in the early stages of a relationship should, therefore, be chosen with this recognition in mind. When a communicator proves effective in dealing with these needs, then, a receptor will ordinarily give permission for a deeper probe. At such a time needs felt at deeper levels can be uncovered and dealt with. This recognition and most of those that follow are evident in Jesus' ministry when that ministry is analyzed from a communicational perspective.

Felt needs are very personal, even those at the surface level. They are, furthermore, a matter of transaction and negotiation between receptor and communicator. That is, a given

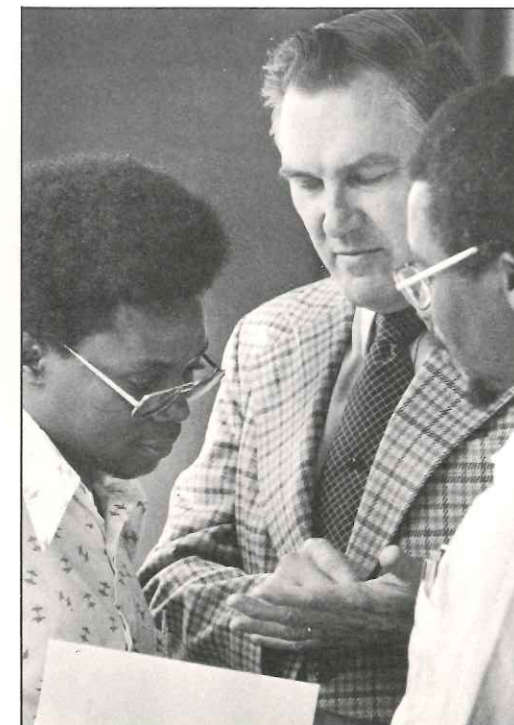
receptor will only allow a given communicator to deal directly with those needs deemed by the receptor as appropriate to their relationship. It is for this reason that public and mass communication techniques are such inadequate vehicles for either uncovering or dealing with felt needs — unless the receptors are desperate.

Felt needs are, however, the touchstones from which life-change can be recommended and accomplished. And the Christian message is designed to change life. It is of paramount importance, then, for Christian communicators to recognize the importance of felt needs and to employ those communicational techniques that will result in stimulating receptors to effectively deal with them.

2. Receptors are parts of reference groups. Receptors, like all other human beings, are not alone. Anyone considering a change of behavior will ask, "What will people think?" And the people that the receptor is concerned about are those often termed "significant others," who make up the person's "reference group." These are the people considered by that person to be most important and, therefore, most necessary to please.

All of us have reference groups consisting of relatives, friends, business associates, members of our social class, neighbors, church associates, etc. These may often be quite distant from us geographically and may even be a figment of our imagination. But they exist in our perceived reality and are strongly considered when we contemplate making a decision for change.

We are influenced by more than one reference group, sometimes in different directions and often at different times.



KRAFT

The Place of the Receptor in Communication

CHARLES H. KRAFT

After serving as a missionary to Nigeria from 1957 to 1960, Charles Kraft received his Ph.D. degree from the Hartford Seminary Foundation and, in 1963, became assistant professor of African languages and an associate of the African Studies Center of Michigan State University. In 1968 he moved to California to become lecturer in linguistics and African languages at the University of California at Los Angeles, and in 1969 he accepted a position with the School of World Mission of Fuller Theological Seminary, where he is now professor of anthropology and African studies.

Coordinator of the Hausa (Nigeria) Bible Translation Project for Living Bible International, Dr. Kraft is the author of *A Study of Hausa Syntax* (3 volumes), *Introductory Hausa*, *Communicating Christ Cross-Culturally*, *Christianity in Culture*, and many other books and articles. He is an ordained minister for The Church of the Brethren, and a member of the African Studies Association and the American Anthropological Association.

A communicator must, therefore, do his or her utmost to insure that everything presented in a message will be interpreted by the receptors in a way that enhances the intended meaning.

Any change that we contemplate or carry out is, therefore, contemplated and/or carried out in relation to these groups. We may well turn away from a change in anticipation of a negative reaction by any of our reference groups. Or we may make the change and later have to decide whether to go back on the change or to leave the group.

Groups ordinarily allow their members considerable leeway in areas that the group considers trivial. Changes made in values, allegiances, beliefs and the like, considered by the group to be crucial to their well being, however, are a far different matter. Change in such areas will not ordinarily be allowed by the group unless the appeal is made to the opinion leaders of the group. They, then, may either lead the group to make the change or give permission to certain of the membership to make it. Wise communicators take such group phenomena into account and appeal to individuals and their groups accordingly.

3. *Receptors are already committed* both to their groups and to certain values and beliefs. When a Christian communicator appeals for initial or deeper commitment to Christ, he or she is inviting the receptor to move from one commitment to another commitment. It is likely, furthermore, that the communicator is requesting change in the ultimate commitment of the receptor. A person may, for example, simultaneously be committed to self, family, occupation, one or more friends, God, one or more organizations, a hobby and a host of other material and nonmaterial things that he or she values. The question for Christians is, of course, "which commitment is the greatest?" A wise communicator must take seriously such commitments and seek to present a message in such a way that the receptor is attracted to the option of exchanging his or her present primary commitment for the one recommended by the communicator.

4. *Receptors are constantly interpreting.* All communication is bathed in the interpretations of the participants. Thus even such nonverbal things as the time and place of the interaction, the communicator's life, gestures, tone of voice, use of space, etc. and even the past experiences of the receptor all play very important parts in the way the receptor interprets the messages

sent. For this reason, a given verbal message presented informally to an individual at home will be quite different from the "same" message presented formally in church from behind a pulpit.

Interpretation is clearly one of the most important activities engaged in by receptors. A communicator must, therefore, do his or her utmost to insure that everything presented in a message will be interpreted by the receptors in a way that enhances the intended meaning. Not infrequently factors of formality, impersonalness, insincerity, inappropriateness, and the like creep into the way a message is presented resulting in the discounting of the message by the interpreter/receptor. Effective communicators learn to control such factors.

5. The most important activity that receptors engage in is that of *constructing the meanings of the messages they receive.* Meanings do not lie in words or other symbols that we use but, rather, in the people that use them. Meaning is not transmitted from person to person but constructed by people on the basis of their interpretations of the words and other communicational symbols used. It is the people who interpret the words and symbols according to community agreements rather than the words and symbols themselves that determine what their meaning will be.

The attachment of meanings to the symbols employed in communication is a creative kind of activity that receptors perform in keeping with whatever motivations they deem to be appropriate. No matter what the message, the receptor is likely to interpret it in accordance with the way in which he or she relates to the communicator. Such relational characteristics as friendliness/unfriendliness, personalness/impersonalness, informality/formality, intergenerational or interclass affection/antipathy or any of a host of other factors become important building-blocks from which receptors construct meanings.

6. *Receptors give or withhold permission to enter what might be termed their "communicational space."* Since communication is a transaction it proceeds at the permission of the transactors. Receptors may give or withhold permission totally or they may agree to listen to the communicator on certain subjects but not on others. Or the receptor may take a "wait and see" attitude until the communicator has finished before deciding if or what to accept.

It is as if people have a certain "range of tolerance" for people and messages that

they encounter. Any message that is to be permitted to enter a receptor's mind must fit through the opening provided by that range. Such factors as the credibility of the communicator, the maturity of the receptor, the potential threat of the message, the acceptability of the language use, the place and time of the interaction and even the mood of the receptor greatly affect the receptor's tolerance for a message. "I have much more to tell you, but now it would be too much for you to bear" (John 16:12), Jesus told the disciples. Apparently either maturity or circumstances (or both) affected their range of tolerance at that point and Jesus was wise enough not to push matters beyond his hearers' limits. The first priority of any communicator is to win and retain permission to enter the receptor's "communicational space."

7. *Receptors are constantly evaluating everything that goes on.* As with interpretation, the receptors' evaluation extends to every aspect of the communicational interaction, whether personal, situational, grammatical, whether internal or external to themselves. A receptor asks such questions as, "Is this communicator worth listening to?" "Is this message of value to me?" "Is there congruence between the communicator, message, setting, language, etc.?" "Does the communicator know what he or she is talking about?" "If I accept this message, what will it cost me?" The answers to such questions, even more than the content of the message, form the basis for the receptor's response.

8. *Receptors attempt to maintain their equilibrium.* Many receptors find receiving certain kinds of communication so threatening that they develop elaborate strategies to minimize the risk. For many, almost any change, especially in religious areas, is perceived as a threat to their equilibrium. Thus they will reject almost any kind of communication that seems to require change. They will act as if they have all the facts necessary on that subject and either "tune out" when the subject is raised, or provide themselves with a store of counter-arguments, each prefaced with "yes, but. . ." Others will simply ignore or forget anything that, if taken seriously, would require change and, therefore, threaten their equilibrium. Such receptors feel compelled to somehow stem the flow of what they consider to be equilibrium-disturbing messages.

The matter of equilibrium is closely related both to felt needs and to the relation-

ship of the receptor to his or her reference group. For it is the felt needs that often seem to demand change while it is the person's relationship with his or her reference group that provides the major symbols of equilibrium. The primary question that arises is, "what will accepting the recommended change cost personally, socially, economically, etc.?" For most people the desire to maintain a known, though perhaps flawed, equilibrium seems usually to outweigh the desire to move toward an unknown, though perhaps attractive change. Ordinarily only the most desperate and the most psychologically secure are likely to seriously consider a message that appeals for radical change.

9. *Receptors produce feedback.* We use the term "feedback" to label the messages sent by receptors to communicators. Feedback is the reversal of the flow of messages so that the receptor becomes the communicator. It can serve all the purposes that any communication serves, though it is often limited to the use of nonverbal techniques. Via feedback, receptors often encourage the communicator or ask for some kind of adjustment in the presentation.

Feedback, like all communication, is subject to the rule that says the meaning is the creation of the receptor (in this case, the communicator). Communicators may or may not, however, even give permission for certain kinds of feedback to enter their perception. For they too are attempting to maintain their equilibrium. And radical suggestions for change are especially unwelcome when a communicator is working from a prepared text. Wise communicators, however, are constantly on the lookout for even disturbing kinds of feedback and always ready to make adjustments in order to keep their presentations from simply becoming performances.

10. Lastly, *receptors decide what to do with the messages they receive.* They decide such things as whether to accept or reject, remember or forget, pay attention or ignore, treat now or deal with later. Often, however, conscious decisions such as that to remember the message are interfered with by the presentation of a "glut" of other messages so that the result is that the receptor forgets.

If the response is to accept the message, such acceptance may be partial, total or

— to page 23

The first priority of any communicator is to win and retain permission to enter the receptor's "communicational space."

Fuller Receives Award for Alumni Giving

The significant increase in alumni giving over the past few years has truly been exciting. This past fiscal year, Fuller's alums supported their alma mater with \$69,418, more than doubling that which was received just two years ago.

In recognition of this outstanding achievement, Fuller Theological Seminary received a first place award for improvement in alumni giving from the Council for Advancement and Support of Education and the United States Steel Foundation. This award, which also included a \$1,000 check, singled out Fuller from all other professional and specialized schools throughout the nation for the tremendous growth of alumni giving.

We are proud and greatly appreciative for the support our alums have given to us. We are also eager to see how God will continue to use them in furthering His work through the ministry of Fuller. Thank you for your commitment and support.

Reflections on Alumni Day 1981

If you happened to miss Alumni Day on May 15, you missed a tremendous opportunity to renew friendships and have fellowship with alums from across the country. Over 200 alums and guests gathered together to participate in a full day of activity.

The day began in the early morning mist, near the Rose Bowl, where over 75 alums, students, and faculty participated in the first annual 5K/10K Run. Other events for the day included an alumni convocation and communion service, class reunion luncheons for everyone, and seminars relating to the day's

theme, "Stress and the Ministry." The day concluded with an alumni recognition banquet featuring the music group Brush Arbor and an inspiring message by Dr. Lewis Smedes.

Alumni Day 1982 is already being planned with the date set for *Friday, May 7, 1982*. Mark your calendars now and watch for additional information to come. You won't want to miss it!

Alumni Cabinet News

Having magnificently fulfilled her term of office on the Alumni Cabinet, Eileen Dunn (MDiv'78) is now focusing her attention on her family and ministry. To fill her vacancy, the Cabinet has approved the nomination of Jim Brown (BD'67) for the Class of 1984. Jim brings to this position a variety of gifts and abilities that will make his appointment to the Cabinet a great asset to the Alumni Association. Welcome, Jim Brown!

Where O Where Did They Go?

Some of our alums are missing. They know where they are, but for some reason we do not. If you happen to know where any of these alums are located, please let us know by sending their addresses to the director of alumni and church relations. Thank you.

- B.D. 1954 _____
Paul F. Hurlburt
David Morsey
William P. Stockton
James C. Wilson, Jr.
- B.D. 1955 _____
Darrell Eddy
Donald E. Peterson
Henry A. Peterson, Jr.
Charles W. Peck
- B.D. 1956 _____
Irving C. Hoffman
Charles A. Jones
James D. Reetzke
Theodore Yucheng Wen

- M.R.E. 1956 _____
George B. Biddulph
Jean Welch Bowers
Barbara Dorsey
Simmons
- B.D. 1957 _____
David D. Dodd
Robert M. Hilton
Allan J. Rohrbaugh
Donald W. Ullrich
- M.R.E. 1957 _____
Eleanor M. Euwema
Irene (Bing Tsing) Hue
Ann M. Keeler
- B.D. 1958 _____
Edward Bauman
David A. Butterfield
Joseph F. Shankle
- M.R.E. 1958 _____
Marilyn Jean Harter
Kay Duane Hofman
- B.D. 1959 _____
Robert H. Conkling
James S. Cooper
James M. Guier
Jonathan P. Stam
Theodore Y. Wen
- M.R.E. 1959 _____
Nancy Carol Boehle
Miriam Ruth Cover
Lois Mackenzie Paine
- B.D. 1960 _____
Wendell W. Jones
Marshall L. Motz
A. Edward Nilson
- M.R.E. 1960 _____
Allan Hudgens
John W. Zilkow
- B.D. 1961 _____
John B. Joyner
Laurin L. White
- M.R.E. 1961 _____
Betsy B. Cox
Marilyn E. Mason
James T. Tanabe
- B.D. 1962 _____
S. Eugene Daniels
Kurt G. Jung
Carl B. Stilwell
- M.R.E. 1962 _____
Mitsuko Takeuchi
- B.D. 1963 _____
Donald R. Fynamore
- M.R.E. 1963 _____
Charles P. Mau
Barbara V. Viges
Ming-Li Kuo Wang

Marriages

- Philip Clayton (MA '81) married Katharine Dampier on August 22, 1981, in Santa Barbara, CA.
- Edward Cook (MDiv'79) married Laura Ferguson on January 17, 1981, in Glendale, CA.
- Keith Griffin (MA'76) married Stella Memley on November 1, 1980, in Sierra Madre, CA. Keith is serving as a nurse practitioner in Huntington Beach, CA.
- Fred Lokken (MA'80) married Marsha Thomas (MA'80) on May 2, 1981, in Chula Vista, CA.
- Tulane Peterson (MDiv'78) married Brenda Simonds on August 15, 1981, in Arcadia, CA

Births

- Timothy Andrew Allabough was born on June 26, 1981, to Betty and Woody Allabough (MDiv'80) on June 26, 1981. Woody is serving as pastor of Wilson Creek and Marlin Presbyterian Churches, Wilson Creek, WA.
- Mark Andrew Bailey was born on February 27, 1980, to Nancy and Harry Bailey (MDiv'77). Harry is serving as pastor of Brentwood Presbyterian Church in Burnaby, B.C., Canada.
- Janice Ruth Becker was born on February 5, 1981, to Jean and Warren Becker (MDiv'72) in Monrovia, CA. Warren serves as Director of Education at United Evangelical Churches.
- Melissa Ann Bell was born on September 26, 1980, to Marilyn and Charles Bell (MA'76) in Scotland. Chuck is studying at Aberdeen University in Scotland.
- Morgan James Brady was born on June 23, 1981, to Jill and Patrick Brady (MDiv'80). Patrick is serving as assistant pastor at First Presbyterian Church, Sumner, WA.

- Grace Eileen Rowland-Dunn was born on April 21, 1981 to Eileen Dunn (MDiv'78) and Bob Rowland (MA'78) in Gardena, CA. Bob is in administration at El Camino College, El Camino, CA.
- Miriam Helen Easterling was born on March 27, 1981, to Kathy and John Easterling (DMin'78). John is serving as a missionary in France with the Conservative Baptist Foreign Mission Society.
- Eric Haworth Gollings was born on January 30, 1981, to Ruth and Dick Gollings (MDiv'80) in San Diego, CA. Beginning January 1982 Dick will be serving as a missionary in Mexico with the Mexican Baptist Conference.
- Emily Tappan Granath was born on June 30, 1981 to Beverly (MA'79) and Rolfe Granath (MDiv'79). Rolfe is serving as the assistant pastor of First Presbyterian Church, Visalia, CA.
- Jason Scott Hill was born on January 26, 1981, to Connie and David Hill (MDiv'77). David is serving as associate pastor of Calvary Presbyterian Church, Hawthorne, CA.
- Erin Rebekah Hopkins was born on June 25, 1981, to Kathy and John Hopkins (MDiv'77). John is serving as pastor of Point Breeze United Presbyterian Church, Pitsburgh, PA.
- Jezreel Klema Leung was born on March 12, 1981, to Christiana and Alan Leung (MDiv'77). Alan is serving as assistant pastor of Christian Assembly, Monterey Park, CA.

- Rebecca Louise Serven was born on December 21, 1980, to Cheryl and Marcus Serven (MDiv'80). Marcus is serving as a pastor of First Presbyterian Church in Milpitas, CA.
- David McCrory Stenberg was born on February 23, 1981, to Claudia and Brent Stenberg (PhD'80). Brent is serving as a clinical psychologist at Christian Psychological Center, Memphis, TN.
- Jyoti Dawn Sydnor was born on August 27, 1980, in Nepal, and was adopted by Carole and Charles Sydnor (MDiv'76). Charles is serving as a missionary in Nepal with the American Baptist Foreign Missionary Society.
- Andrew Van Engen was born December 3, 1980, to Jean and Chuck Van Engen (MDiv'73). Chuck is serving as a missionary in Mexico.
- Catherine Elizabeth Williams was born on July 22, 1981, to Fred and Judy Williams (MA'78) in Cardiff, CA.
- Ann Marie Wilson was born on November 15, 1980, to Jean (MA'76) and Ralph Wilson (MDiv'76). Ralph is serving as pastor of Lindley Avenue Baptist Church in Tarzana, CA.

Publications

- Roger Barrett (MDiv'64) coauthored *Attorney's Master Guide to Courtroom Psychology*, published by Executive Press Publishers.
- Mary Alyce Holmes (X'61) is author of "Nutritionists Fill Crucial Missionary Role," published in *Evangelical Missions Quarterly* (April 1980). Mary Alyce is serving as a home economist in Westerville, OH.
- Foster Shannon (MDiv'58) is the author of *God Is Light*, published by Green Leaf Press. Foster serves as pastor of Immanuel Presbyterian Church in San Jose, CA.

The 50s

- Lawrence J. Clark (X'56) is serving as a Public Aid Caseworker in Chicago, IL.
- Shinpei Higuchi (MDiv'58) is serving in Japan as president of Tokyo Christian College.
- Robert Mounce (BD'54, ThM'56) is serving as president of Whitworth College in Spokane, WA.

The 60s

- Robert Brown (X'69) is serving as a missionary in New Guinea with Wycliffe Bible Translators.
- Timothy Diller (MDiv'65) is serving as assistant professor of Information Sciences at Taylor University, Upland, IN.
- Larry S. Kendrick (MDiv'69) is serving as Philadelphia Metro Director with Christian Business Men's Committee of USA in Philadelphia, PA.
- William Marshall (BD'63) is serving as pastor of the First Baptist Church, Salina, KS.
- John Miller (MDiv'61, ThM'81) is serving as a missionary in Spain with CAM International.

The 70s

- Gary M. Burge (MDiv'78) is serving as assistant professor of New Testament, King College, Bristol, TN.
- Tony David (MA'79) is serving as youth pastor of the First Baptist Church, Huron, SD.
- Rick Drummond (X'77) is serving as a missionary in Indonesia with The Christian and Missionary Alliance.
- J. Mike Kuiper (DMin'79) is serving as a missionary in the Philippines with the American Baptist Church
- Doug Millham (MDiv'78) and his wife, Jackie, are serving as coordinators of staff and refugee relations in East Africa with World Vision International.
- Bill McIvor (MDiv'73) is serving as associate pastor of First Presbyterian Church, Birmingham, MI.

Scott Nelson (MDiv'78) is serving as youth pastor at Chico Alliance Church, Bremerton, WA.

Jeff Ritchie (MDiv'76) is serving as a missionary in Korea with Presbyterian Mission.

Barbee Lee Ryan (MDiv'70) is serving as a caseworker at Big Brother/Big Sisters in Ionia, MI.

Steve Smith (MDiv'73) is serving as a teacher of theology and ethics at Trinity Episcopal School for Ministry near Pittsburgh, PA.

John Thannickal (DMiss'75) is serving as a missionary in India.

The 80s

Drew Arnold (MDiv'81) is serving as youth director of Family of God Church, Casper, WY.

Joseph Baker (MDiv'81) is serving as pastor of Community Congregational Church, Kewaunee, WI.

Catherine Finney Barker (MDiv'81) is serving as psychological assistant at Live Oak Counseling Center, Glendora, CA.

James Beasley (MDiv'81) is serving as assistant pastor of Calvary Chapel, Long Beach, CA.

Robert Beilke (MDiv'81) is serving in college ministries of Sunrise Fellowship Church, Seattle, WA.

Gary Bennett (MDiv'81) is serving as associate pastor of Lindley Avenue Baptist Church, Tarzana, CA.

Mark Brewer (MDiv'81) is serving as pastor of Faith Presbyterian Church, Denver, CO.

Lynell (MDiv'81) and Rob Caudillo (MDiv'81) are serving as co-assistant pastors at Trinity Presbyterian Church, San Jose, CA.

Teresa Chamberlain (MDiv'81) is serving as director of Christian Formation of First Presbyterian Church, Downey, CA.

Eugene Choy (MDiv'81) is serving as education minister of Korean Christian Reformed Church, Los Angeles, CA.

Kent Crawford (MDiv'81) is serving as youth pastor of Beach Fellowship, Santa Monica, CA.

Chris Crossan (MDiv'81) is serving as assistant pastor of First Southern Baptist Church, Tustin, CA.

Chuck Degan (MDiv'81) is serving as Youth Pastor of Sunrise Community Church, Arcadia, CA.

Scott Dickson (MDiv'81) is serving as assistant pastor of First Presbyterian Church, San Luis Obispo, CA.

George Eckart (MDiv'81) is serving in singles ministry of First Baptist Church, Riverside, CA.

Doug Edwards (MDiv'81) is serving in Presbytery of San Gabriel, Azusa, CA.

Todd Ehrenborg (MDiv'81) is serving as assistant pastor of United Methodist Church, Visalia, CA.

Steve Fischback (MDiv'81) is serving as assistant pastor of Central Presbyterian Church, Merced, CA.

Ellwood Floto (MDiv'81) is serving as associate pastor of Eagle Rock Covenant Church in Eagle Rock, CA.

Bob Flory (MDiv'81) is serving as assistant pastor of Mercer Island Presbyterian Church, Mercer Island, WA.

Kenneth Fong (MDiv'81) is serving as assistant pastor of Evergreen Baptist Church, Los Angeles, CA.

Isaac Garate (MDiv'81) is serving as head of Hispanic ministries of Good Shepherd Church, Huntington Park, CA.

Dan Glaze (MDiv'81) is serving as associate pastor of First Baptist Church, Carmichael, CA.

David Greiser (MDiv'81) is serving as pastor of North Park Mennonite Church, Grand Rapids, MI.

Noe Guevara (MDiv'81) is serving as pastor of Church of the Nazarene, Costa Mesa, CA.

Moises Gullon (MDiv'81) is serving as pastor of Inglewood Spanish S.D.A. Church, Inglewood, CA.

John Hart (MDiv'81) is serving as assistant pastor of St. Stephen Presbyterian Church, Chatsworth, CA.

Bill Hambright (MDiv'81) is serving as assistant pastor of First Presbyterian Church, Babylon, NY.

Eugene Hill (MDiv'81) is serving in pastoral care at First Christian Church, Boise, ID.

Gareth Icenogle (MDiv'81) is serving as youth and music director of First Presbyterian Church, Edmond, OK.

Bob Johnson (MDiv'81) is serving as assistant pastor of Arcadia Presbyterian Church, Arcadia, CA.

Jeffrey Johnson (MDiv'81) is serving as youth director with Young Life in West Germany.

Karl Kling (MDiv'81) is serving as associate pastor of First Presbyterian Church, Edmond, OK.

Mark Labberton (MDiv'81) is serving as minister to college and university students of First Presbyterian Church, Berkeley, CA.

Ross Lieuallen (MDiv'81) is serving as pastor of Hermiston First Baptist Church, Hermiston, OR.

Kathey Lockridge (MDiv'81) is serving as associate training director of Institute of Youth Ministries, Pasadena, CA.

Joy Love (MDiv'81) is serving as pastor of First United Methodist Church of Gordonsville and Glenville, Glenville, MN.

Larry Love (MDiv'81) is serving as pastor of Red Bluff/Corning/Redding Parish, Red Bluff, CA.

Alan Maeno (MDiv'81) is serving as associate pastor of Kahului Union Church, Maui, HI.

Andy Martinez (MDiv'81) is serving as assistant pastor of Glenkirk Presbyterian Church, Glendora, CA.

Philip McCalister (MDiv'81) is serving as pastor of First Baptist Church, Lewiston, ID.

Glen Menzies (MDiv'81) is serving as campus minister of Chi Alpha Church in the City, Houston, TX.

Curtis Miller (MDiv'81) is serving as pastor of Pipestone Christian Reformed Church, Pipestone, MN.

John Moser (MDiv'81) is serving as assistant pastor of Northminster Presbyterian Church, Diamond Bar, CA.

John Oerter (MDiv'81) is serving as assistant pastor, Corona Presbyterian Church, Denver, CO.

Harold Otterlei (MDiv'81) is serving in pioneer work, Cascade, WA.

Dan Parry (MDiv'81) is serving as associate pastor of Trinity Lutheran Church, Sheridan, WY.

Brent Patterson (MDiv'81) is serving as counselor at Paraclite Counseling Center, North Hollywood, CA.

Brian Peterson (MDiv'81) is serving as singles coordinator of The Church of Brady, Los Angeles, CA.

Michael Rhodes (MDiv'81) is serving as minister of visitation/outreach of Emmanuel Assembly of God, Arcadia, CA.

John Scheletewitz (MDiv'81) is serving as pastor of Poway Wesleyan Church, Poway, CA.

Jim Schibsted (MDiv'81) is serving as associate pastor of Duarte Fellowship Church, Duarte, CA.

Stephen Seelig (MDiv'81) is serving as pastor of Las Flores Church of the Nazarene, Carlsbad, CA.

Jack Seifert (MDiv'81) is serving as assistant pastor of First Presbyterian Church, Milwaukie, OR.

Karl Shadley (MDiv'81) is serving as assistant pastor of Trinity Presbyterian Church, Camarillo, CA.

Joanne Sizoo (MDiv'81) is associate pastor of First Presbyterian Church, Edmond, OK.

Garrett Starmer III (MDiv'81) is associate pastor of Westminster Presbyterian Church, Oklahoma City, OK.

Gilbert Stones (MDiv'81) is serving as pastor of Church of the Good Shepherd, Kearny, AZ.

Bart Tarman (MDiv'81) is serving as assistant pastor of El Montecito Presbyterian Church, El Montecito, CA.

John VanDonk (MDiv'81) is serving as assistant pastor of Christian Reformed Church, Hayward, CA.

Charles Van Kirk (MDiv'81) is serving as associate pastor of Zion Evangelical Church, Scottsbluff, NB.

Mark Vermaire (MDiv'81) is serving as intern of Loveland Christian Reformed Church, Loveland, CO.

Daniel Vraa (MDiv'81) is serving as intern of Eastminster Presbyterian Church, Ventura, CA.

Larry Wheeler (MDiv'81) is serving as assistant pastor of Mt. Olympus Presbyterian Church, Salt Lake City, UT.

Craig Williams (MDiv'81) is serving as youth pastor of Community Presbyterian Church, Laguna Beach, CA.

Dana Wright (MDiv'81) is serving as minister of Christian education of Bethany Community Church, Seattle, WA.

Placement Opportunities

These churches or organizations have contacted Fuller Theological Seminary for assistance in filling vacancies. If you are interested in any of the possibilities please contact Anne Maldoon, Placement Office, FTS.

Pastor. Bethany Baptist Church (American Baptist) of American Falls, Idaho. Membership of 80, with total ministry being to about 120. Contact person: Roland Mayer, Star Route, American Falls, ID 83211, (208) 226-2137.

Director of High School Ministries. Arcadia Presbyterian Church, Arcadia, CA. This position involves the continuous requirement of planning and implementing new programs, as well as breathing new life into existing programs.

Crusade Directors. Leighton Ford Crusades, 2901 Coltsgate Rd., Charlotte, N. Carolina, 28211.

Minister of Christian Education. Greater Page Temple Church of God in Christ, Los Angeles, CA. Must be knowledgeable in the Bible and in techniques for developing a Christian Education program that works. Contact person is Rev. L.C. Page, Jr., 2601 S. LaSalle Ave., L.A., Calif.

Interreligious Foundation for Community Organization (IFCO) has job openings in the Midwest, Southwest and Pacific Coast region. IFCO is a national ecumenical organization devoted to strategy development and technical assistance to community organizations working on social and economic justice issues. Contact: Rev. Lucius Walker, 348 Convent Ave., NY 10031.

Director of Christian Education. First Presbyterian Church, Cody, Wyoming. Cody is located near Yellowstone Park. Church has a membership of 550 with attendance near 235 per Sunday.

Assistant Pastor. First Presbyterian Church of Minot, North Dakota. Responsibilities: Youth Ministries, Outreach and evangelism, Pastoral, and Preaching. Contact: Mrs. Mary Lou Sheldon, Chairperson of Search Committee, First Presbyterian Church, 10th Ave. and 3rd St., N.E. Minot, ND 58701.

Taylor University, Upland, IN. The position of Vice President for Academic Affairs and Dean of the University is open. Position will be available in July, 1982. Contact: Vice President for Academic Affairs, Search and Screen Committee, Taylor University, Upland, IN 46989.

Associate Pastor. Chinese Bible Church of Oak Park, Chicago. This is an independent, non-denominational church consisting of a Chinese and an English-speaking congregation. Contact: Search Committee, Chinese Bible Church, 700 S. Ridgeland Ave., Oak Park, IL 60304.

Chaplain. Children's Village, USA. This is a non-profit, residential facility for the treatment of severely abused and neglected children. There are presently 72 children between the ages of 4 and 12, all wards of the court. Contact: Mrs. Mary-Ellen Rood, Director, Children's Village, USA, 1200 E. Alostia, Suite 206, Glendora, CA 91740.

On the Wings of Fuller

CHARLES T. BENNETT

Charles T. Bennett, executive officer of Mission Aviation Fellowship, flies missionaries to and from places difficult to reach by ground travel. This seven million dollar missionary society has been of enormous assistance to world evangelization and keeps a fleet of planes and 250 missionary aviators hard at work in eighteen nations. Mr. Bennett put in many years flying a plane to scattered churches and mission stations in Mexico. He studied at the School of World Mission and was granted an M.A. in Missiology in 1971. He is the author of *Tinder in Tabasco*, an influential book on the remarkable growth of the church in the Mexican state of Tabasco when he was the M.A.F. aviator. The brilliant address of this distinguished graduate of the school, given at our graduation banquet in June 1981, follows.

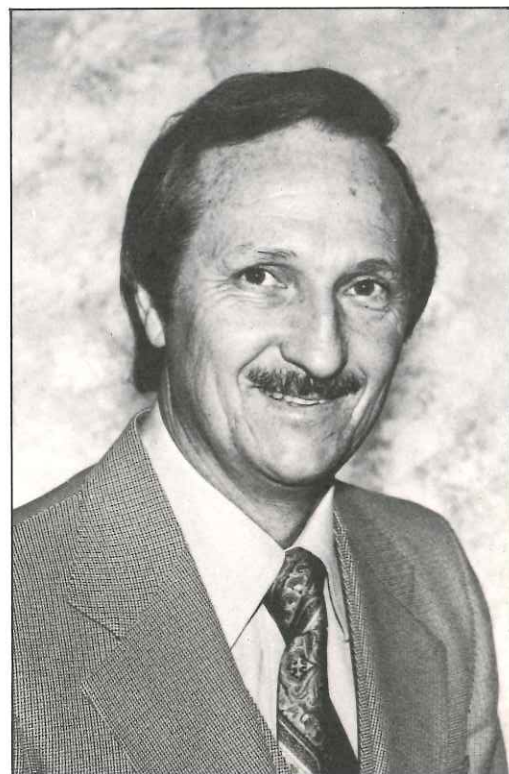
Some fifteen years ago I attended the first graduation banquet of the Fuller School of World Mission. If I remember correctly, the student turnout was just about 100 percent . . . all sixteen students and fourteen wives. I *know* the entire faculty was there . . . both of them! Plus Mrs. McGavran and Mrs. Tippet. As I recall one student was a Guatemalan and one was a woman; the rest were North American males.

It was the culmination of one of the most pivotal years in my life. Even though everything about the School of World Mission was new, and some things were a bit makeshift, we all sensed that we were participating in the beginning of something really significant—something which might eventually become a watershed in mission thinking.

I doubt that any one of us dreamed that the influence of the School of World Mission would sweep so quickly through evangelical mission circles to become the recognized leader in its field.

Later when I began to travel widely throughout the third world, evaluating the operations of my own mission and observing at first hand the work of other missions and national churches I began to notice that when I came across an outstanding missionary I would invariably discover that he or she had studied at Fuller and I continue to be amazed at how often this is the case.

As an instance—last summer I was stranded by bad weather at a station of a very traditional mission in the interior of Indonesia. I had been there before and had



BENNETT

not been too favorably impressed by what I saw. This time, however, I was able to observe a loving missionary interacting with thirty or forty local tribal pastors. What change—he had spent his last furlough at Fuller!

I could tell you a dozen or more similar stories but what is even more significant is the fact that of the 800 evangelical church and mission leaders from almost 100 countries who gathered in Pattaya, Thailand, in June 1980 for a consultation on world evangelization almost 13 percent had studied at Fuller.

You graduates have worked hard. You can be justly proud of your accomplishments. When you leave here you will become part of a unique world fraternity. People with church growth eyes, as Dr. McGavran would say. I congratulate you as I welcome you into that fraternity, but I do have a couple of words of caution.

First let me speak collectively for all of us who consider ourselves to be part of the church growth movement. Always remember that none of us has *invented* or *created* the principles of church growth. Dr. McGavran and a few of his more illustrious disciples may have invented the terminology and perhaps a few measuring devices. But that's all! It is God alone who has created the wonderful cultural mosaics of mankind, within the context of which men and women most easily respond to him.

As you return to your fields of service, remember that you have nothing to offer except perhaps some information about how it appears God may have worked among other peoples in other parts of the world and at other times. This is a just reminder to us all, lest we be tempted to arrogance.

For my second word of caution, I would like to give a bit of personal background. My time at Fuller, back in the mid 1960s, was perhaps even more stimulating for me than yours has been for you. I had spent the previous nine years as a mission pilot in southeast Mexico, in the then remote and backward little state of Tabasco. You may have read about the campaign which Billy Graham held in Tabasco a few months ago, where more than 12,000 persons made decisions for Christ in just three evenings, but when I lived down there everyone in North America thought Tabasco was something which comes in little skinny red bottles.

Until Fuller I had never had the opportunity to meet or to mingle with church leaders or mission strategists. But by the end of my studies I was riding high! My world view had been expanded, my thesis selected for publication and along with Ed Dayton and George Smoker I had experimented with the application of aerospace planning methods to world evangelism, which led to the establishment of the MARC division of World Vision. My chart of the social structures of Tabasco and my plan for the evangelization of that state was used as the only display allowed at the Berlin Congress on Evangelism of that year. All this was heady stuff! I was bubbling over with plans and ready to take on the world.

Then I went back to work in Mexico only to find that my field leader wasn't even slightly impressed with what I had to offer. Here was the man who for almost ten years had been my mentor and in many ways my model, yet he refused to even look at my thesis. The other missionaries I went back to serve in Mexico seemed far more interested in making sure I delivered their groceries and mail on time than in discussing new mission strategies with me.

Admittedly many things have changed since 1966. Your training at Fuller carries much more status now than it did then. But don't expect your fellow missionaries and church leaders to be waiting with open arms and bated breath, eager to listen to all your newfound wisdom.

We all know that communication only takes place when the right persons speak to the right people at the right time, in the right place, and in the right manner. Whether we are attempting to spread the Good News of Jesus Christ or the "gospel" of church growth principles, the same caution applies.

The fact of the matter is that some things are just meant to be spoken loudly . . . even yelled. Things like, "You are doing a great job!" or, "God loves you!" Other things are best spoken softly. Even whispered. Things like, "I love you," or "I'm sorry to have to tell you that your child has leukemia." And some things should just never be spoken at all. Things like, "Boy, have you messed things up! Let me show you the *right* way to do it." In fact, some things are best left unspoken even when people beg you to tell them. You will remember that Sampson got himself into quite a bit of trouble for ignoring that rule!

If you are excited about the things you have learned at Fuller, you will be tempted

to shout about them. In most situations you would do well only to whisper them . . . if, indeed, you should speak about them at all. And then you have to go to the right people, at the right time, in the right manner.

A few years ago I was visiting the little village of Yaapi, back in the jungles of Ecuador, among the Shuar Indians. They are somewhat famous as the people who invented head shrinking a long time before psychiatrists thought of the idea. There I met a man whom I shall never forget. He was an Indian in rags who quite literally had no face. A tropical disease had eaten away his eyelids, nose and lips. Scar tissue had grown across his eye sockets. There was a hole where his nose had been. It was as if a nylon stocking had been pulled very tightly across his face.

I think I sensed, the moment I saw him, that this man symbolized what this business of mission is all about. You know the numbers as well or better than I. Three and one half *billion* people on earth today will live out their lives in poverty and powerlessness and die and pass from the scene never to leave a mark. Two and one half *billion* people on earth—at least—who have never heard of the love of Christ in any meaningful way.

That is why we are here tonight and that is why you have been studying and sacrificing. Not to gain the status and prestige of another academic degree. Not to learn a lot of new jargon so you can impress your friends and co-workers with your cleverness. But to learn how better to communicate the incredible love of God to those faceless billions. To learn how better to understand their suffering and perhaps to ease it a bit. To try to gain insights into their cultures so that you will know when to shout to them, when to whisper, and when to say nothing at all. ■

I doubt that any one of us dreamed that the influence of the School of World Mission would sweep so quickly through evangelical mission circles to become the recognized leader in its field.

... one is therefore reminded that wherever God calls his servants, they too shall inevitably be caught up in a theological reflection on the nature and performance of the Christian mission.

What is the School of World Mission?

— from page 2

This issue presents five articles by our faculty. The first, by Donald McGavran, founder-dean of the School of World Mission, indicates our fundamental optimism about the Christian mission. God is sovereign, powerful and gracious. He is working today as never before—all over the earth—so that his great redemptive purpose can be completed tomorrow. Dean Gilliland reminds us that Paul's theology was above all a missionary theology, forged in the heat of battle as he wrestled with the task of taking the Good News from its Jewish rootage to the pagan Graeco-Roman world. One is thereby reminded that wherever God calls his servants, they too shall inevitably be caught up in theological reflection on the nature and performance of the Christian mission. Then follows the article by Arthur Glasser, the vice-president of the American Society of Missiology. Missiology is a new term to many, although long considered an academic discipline in Roman Catholic circles. If we must bring our best to the task of sharing the gospel cross-culturally, we need the tools given us by the social sciences: anthropology, sociology, communication theory, as well as the disciplines of theology, history, and biblical studies. When industry fails to invest in research and development, it soon loses its technological edge. We cannot forget the necessity of missiological 'R & D.' In a sense that is what the School of World Mission is all about. Paul Hiebert deals with the relationship of the Gospels to culture, a key issue to missionaries and national church leaders throughout the world as they seek to cast off the shackles of the colonial past. And Charles Kraft, using material from his forthcoming book, *Communicating Christianity*, gives insights and lays down guidelines useful to all of us who would attempt to communicate the gospel to others. Space does not permit offerings by all our faculty. But because of the central focus of the School of World Mission on church growth, I would call your attention to Peter Wagner's latest book, *Church Growth and the Whole Bible* (Harper and Row). This book demonstrates most vividly the fact that the School of World Mission continues on the solid biblical course set for it by Dr. McGavran 16 years ago when our school was founded. As you read this issue of *Theological News and Notes*, may you be stimulated and aided in your mission to the people to whom God has called you. ■

Sunrise or Sunset . . .

— from page 5

CONCLUSION: I have been giving you theologians a small part of the human evidence, the sociological evidence, for concluding that we stand *in the sunrise of mission* and should be planning our entire educational program in the light of that fact. Of much greater significance than the sociological is the theological and biblical evidence. These are days in which all kinds of humanistic schemes are being paraded before the church. Those into whose hands God has delivered the biblical training of the coming generation of Christian leaders must weigh these schemes in theological balances. "What does the Bible say?" must be our constant question. Let me remind you of three tremendously important pieces of biblical evidence.

God himself has appointed us as ambassadors to beseech all men to be reconciled to God in Christ. II Corinthians 5:19,20 reads: "God was in Christ reconciling the world to himself . . . and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ . . . We beg you on behalf of Christ, be reconciled to God." Believe me, *he who appointed us will give us strength to fulfill our appointment.*

The gospel, Paul writes in Romans 16:25-26, was revealed by the express command of the Eternal God, precisely to bring all the peoples of earth — *panta ta ethne* — to faith and obedience, or to the obedience of the faith. *Since the gospel itself was revealed to disciple "panta ta ethne," may we not confidently expect that it will accomplish its God-given task? Let us continue to proclaim it and to train men to disciple the multitudinous non-Christian populations of planet earth.*

On the occasion of his last appearance, as recorded by Matthew, Christ commanded his followers to disciple all the peoples of earth — all the families of mankind. *May we not trust that the same God who gave the command will give us power to carry it out?*

What does this biblical evidence mean to a seminary community? Does it have anything to do with our emphases in theological education and in our church programs? The very fact that so many in America, and Asia, and Africa, and Latin America are as yet unconverted, are as yet walking in darkness, bears eloquent testimony to the fact that we stand at the beginning of the task — *in the sunrise of mission.* It cannot be otherwise.

A magnificent passage of Scripture (Revelation 5:13) affirms that *Every creature*

in heaven and on earth and under the earth and in the sea was saying "to him who sits on the throne and to the Lamb be honor, and glory, and blessing, and power, for ever and ever." That must come about in Asia and Africa and North America and Europe before we can possibly be in the sunset of mission. Till then it is the sunrise, and we must plan our programs accordingly. Let us go forward then with Christ, winning men and women to eternal life, and multiplying churches of Jesus Christ in many lands till he comes. ■

The Apostle Paul . . .

— from page 10

That the "Spirit will guide into all truth" is the promise of the Lord himself. And when Christians and churches are encouraged to be what the unfettered Spirit makes them when they are set free in Christ, there we may expect the witness of the church to flourish and her numbers to grow. ■

Missiology and Fuller . . .

— from page 8

is not enough that the Christian mission be redemptive; it must be prophetic as well. And the ecumenical task is also essential to mission: the Christian movement must focus on consolidation while reaching out in expansion.

Finally, the distinctives of Roman Catholic and orthodox missiologists. Their stress is on the sacramental, liturgical and mystical ethos that has enriched the Church over the centuries. How the Church is to fulfil the Vatican II mandate and its essential function as the "Divine Gift," through manifesting and actualizing in this world the eschaton, the ultimate reality of salvation and redemption. How to guarantee that the state, society, culture and even nature itself are within the real objects of mission. How to achieve truly indigenous congregations. How to enter into the sequence that produces genuine spiritual formation. How to participate in significant and spiritually productive dialogue with the Asian faiths. How to guard the uniqueness and finality of Jesus Christ while at the same time recognizing that the Christian movement at its best represents what Berdyaev terms "an unfinished revelation about the absolute significance and calling of man" (1954:331).

It is precisely because of our agreed sense of obligation to listen honestly to these three streams of insight into biblical obligation that we are persuaded that missiology, as "science," "discipline" and

"separate field of study" is bound to secure in time the full credentials for which we currently labor. As it becomes more sharply differentiated and its concepts and tools are better mastered, it will become a useful instrument to further the understanding and performance of the Christian mission in our day. And you can be sure, our prayer is that Fuller Theological Seminary's School of World Mission will continue to play a distinct part in this development. ■

1. Berdyaev, Nicholas *The Meaning of the Creative Act* (NY: Harper and Brothers, 1954).
2. Miller, John P. "New Trends in Graduate Study in the Social Sciences," *Graduate Education Today* (Washington: American Council on Education, 1965).
3. Van Dusen, Henry P. "Theological Education for a World Church," Lecture delivered at Evangelical Theological Seminary, Naperville, Ill., quoted in *Myklebust* (pgs. 179-180, 1957).

The Place of the Receptor . . .

— from page 15

conditional. Partial acceptance involves the receptor in the activity of discriminating between those parts he or she wishes to reject. Total acceptance does not involve such discriminations. Conditional acceptance, then, sets up conditions which, if met, will result in the receptor's acceptance of the message, but if not met will result in the receptor's rejection of the message. Complementary to acceptance is, of course, rejection. Rejection, too, may be partial, total or conditional.

In these and other ways the receptor of communication has at least as much to do with the outcome of that communication as the communicator does. Indeed, it is likely that the receptors actually have more control over the outcome of communicational events than communicators do. For this reason it is crucial that those who would be effective communicators learn and make good use of this kind of information concerning those who will have so much to say about what they attempt to get across. ■

1. Though I am aware of valid theoretical and practical objections to the use of the term "receptor" for the one who receives and interprets communications, I find no less objectionable term to use.
2. This material is elaborated on in my forthcoming book presently titled, *Communicating Christianity* (Abingdon, 1982? — see especially chapter 5).

... when Christians and churches are encouraged to be what the unfettered Spirit makes them when they are set free in Christ, then we may expect the witness of the Church to flourish and her numbers to grow.

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