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CHRISTIAN APPROACHES TO THE ORIENTAL FOREIGN STUDENT  
IN THE UNITED STATES

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THE ORIENTAL FOREIGN STUDENT

A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

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May 1966

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<sup>2</sup>The International Campus (Tucson, Arizona: The University of Arizona, 1965), p. 43.

## CHAPTER I

### INTRODUCTION

It is estimated that by 1970 three-fourths of all foreign students in the United States will be from Asia.<sup>1</sup> A total of approximately two hundred thousand foreign students are in America at present.<sup>2</sup> Since this number is constantly increasing, it is possible that by 1970 almost this many students will be in the United States from the Orient alone. The presence of so many Asian students in America presents this land and the church in it with a challenge in many ways new to American culture. In the past the Christian church in America has attempted to fulfill its mission of sharing the Gospel with people of other nations mainly through support of "missions" in Asia and other parts of the world. Now thousands and tens of thousands of these same people from Asia are present in the United States over appreciable periods of time as students. Thus the American churches are called upon to do something which they have not experienced before, namely, to demonstrate and articulate their attitude toward large non-Christian or anti-Christian

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<sup>1</sup>The International Campus (Tucson, Arizona: The University of Arizona, 1965), p. 43.

<sup>2</sup>Infra, p. 5.

or even non-religious groups of foreign people on their own territory.<sup>3</sup>

The Honorable Charles Malik of Lebanon, past chairman of the United Nations General Assembly, in an address before the Assembly of the World Council of Churches in Evanston, Illinois, in 1954, commented,

Thousands of Asian and African students come every year to western centers of learning. . . . They go back proficient in this or that technique, but with hardly any knowledge of the deepest things the western world really has to offer.<sup>4</sup>

This problem is becoming a growing concern of the churches in America. Various approaches are being used by Christian groups and individuals to meet the challenge presented by large groups of foreign students in America.

It is the aim of this study to ascertain, on the basis of a survey of the literature available, which approaches hold hope of most adequately fulfilling Christian objectives in relating to the Oriental foreign student.

The norm for a "Christian" approach is that it demonstrates the love of Christ through service, witness

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<sup>3</sup>Christoph Hahn, "The Christian Ministry to Foreign Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 1.

<sup>4</sup>Walter Leibrecht, "Christian Work Among Foreign Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 1.

and fellowship. Its ultimate concern is that the Oriental foreign student is a part of the fellowship of the redeemed in Christ.

For purposes of this study the term, "Oriental foreign student," refers to students of college and university age in the United States from the countries of Asia, primarily those in the geographical arc from Japan and Korea to India and Pakistan. The emphasis of this study is not on the historical development of Christian work among such students in the United States, but rather on the practical aspects of that work in the present milieu as well as that expected in coming years.

The approach to this study has been an investigation of facts concerning the Oriental foreign student, his characteristics and needs. This has been coupled with a study of factors in Christianity and in the American university community which affect approaches to the foreign student. A major part of the research has been a survey of approaches to foreign students being used by various Christian groups in the United States. These findings have then been summarized and form the basis for conclusions reached.



## CHAPTER II

### ORIENTAL FOREIGN STUDENTS IN THE UNITED STATES

#### Statistics and Trends

##### Number of foreign students in the United States

The number of foreign students of college and university age in the United States during the 1965-1966 school year is listed in figures ranging from 82,045 to 300,000. The 82,045 figure was released by the Institute of International Education on the basis of statistics gathered through questionnaires sent to colleges and universities throughout the United States. In addition to this they list 8,993 foreign scholars in America for research, making a total of 91,038 foreign citizens in the United States for educational purposes. Of these, 25,400 (less than 30 per cent) were reported as having arrived during the current year as new students. The remainder were here from previous years. International Students, Inc., reports, however, that the United States Immigration Service figures show that 54,467 foreign citizens were admitted to the United States as students during the same year. Immigration Service figures furthermore indicate half of an additional 67,869 were admitted as trainees, making approximately 90,000 newcomers. To this figure could be added an additional

10,000 military trainees. If this total of 100,000 newcomers represents only 30 per cent of the grand total, according to the ratio reported above by the Institute of International Education, it is possible that there are approximately 300,000 foreign students and trainees in the United States. Since completely accurate statistics are difficult to ascertain, a figure of 200,000, as listed by International Students, Inc., seems reasonably accurate.<sup>1</sup>

The number of students from the Orient, as listed by International Students, Inc., include over 10,000 from India, almost 10,000 each from China, Japan, Korea and the Philippines, and 2,000 or more each from Hong Kong, Thailand and Pakistan.<sup>2</sup>

#### Trends related to Oriental students

Approximately three-fourths of all foreign students in America are expected to be from Asia by 1970.<sup>3</sup> This estimate is made on the basis of trends that have been established in past decades. In 1946 when the Fulbright Act was passed by the United States Congress, there were a reported 15,000 foreign students in the United

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<sup>1</sup>Bob Finley, "Speaking of Students," Evangelical International Students (Fall 1965), p. 2, col. 2.

<sup>2</sup>"India Has Most Students in U. S. A.," Evangelical International Students (Fall 1965), p. 1, col. 2.

<sup>3</sup>"Post-Admission Adjustment Problems of Foreign Students," College and University, XXXVII (Summer 1962), 417.

States.<sup>4</sup> By 1953 this figure had grown to 34,000. Of these, 23 per cent were from Europe, 23 per cent from Latin America and 23 per cent from the Far East, the remainder from Africa and other parts of the world. In 1963, of a total of 64,705 students, the distribution ran: 37 per cent from the Far East, 17 per cent from Latin America, 12 per cent from Europe and 11 per cent from Africa.<sup>5</sup> The trend to growing percentages of students from Asia is expected to continue to rise sharply, together with a general rise in the over-all number of foreign students.

Foreign students in the United States in 1963 represented 152 countries and were enrolled in 1,805 educational institutions.<sup>6</sup> Larger universities, of course, attract the larger contingents of foreign students. Already in 1960 five universities had from 1,000 to 1,700 foreign students enrolled,<sup>7</sup> and five universities had between 700 and 1,000 foreign students

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<sup>4</sup>Margaret Flory, "Foreign Students and the American Campus," The Campus Ministry, edited by George L. Earnshaw (Valley Forge, Pa.: The Judson Press, 1964), p. 171.

<sup>5</sup>"Foreign Student Enrollment Rises Sharply," Christian Century, LXXX (July 24, 1963), 925.

<sup>6</sup>Flory, p. 171.

<sup>7</sup>University of California, New York University, Columbia University, University of Michigan, University of Minnesota.

enrolled.<sup>8</sup> In 1963 one-fourth of all foreign students were reportedly located in California and New York.<sup>9</sup> At the same time, many are enrolled in smaller colleges throughout the United States, also church-related colleges. In fact, it is felt that because of the increasing number of foreign students in America, big universities will not be able to continue to absorb foreign students on the undergraduate level in as large percentages as they have, and more and more of them will flow toward church-related liberal arts colleges.<sup>10</sup>

#### Background and Characteristics

National, educational, social and religious background

In introducing a paper on the ministry to the foreign student, Ulrich Mauser writes:

The foreign student: that can easily be one more of those handy categories which we apply to subjugate reality; one more of those nice little labelled boxes into which one can safely deposit a group of living people, thinking that having

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<sup>8</sup>University of Illinois, University of Southern California, Massachusetts Institute of Technology, Harvard University, University of Wisconsin. Rudolph F. Norden, The Ministry to International Students (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, n.d.), p. 4.

<sup>9</sup>Flory, p. 171.

<sup>10</sup>"National Association for Foreign Student Affairs," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. XXIII-160, 2.

given them a class name is at least the first step towards successfully handling the problem which they present. In fact, however, the foreign student does not exist as a category; his presence on the campus defies all generalizing tags.

If we have to deal with them in the name and in the commission of the church, it will be imperative first of all to realize that we are confronted with a multitude of people with a tremendously varying range of background, character, status, achievements, etc. There are non-Christians among them, there are Christians from all sorts of denominational affiliations and representing all possible shades of Christian life, from the secularist half-heathen to the committed and convinced church member. There are those amongst them who come from cultures where almost every stone of a country town is laden with the weight and the splendor of a history which can be traced for several centuries and there are those whose self-understanding is determined by the cycle of nature ever repeating itself in periodic intervals completely dominating the destiny of the individual as well as his community. We have foreign students who come to this country on their own accord and sometimes on their own means and others who are sent by their governments or other agents. And, last but not least, if the foreign students with whom we are concerned were allowed to speak simultaneously in their own tongues, we would indeed be engulfed by Babel's confusion.<sup>11</sup>

Further investigation of the references in this statement by Mauser reveals many facts regarding the foreign student in America to whom the church is and will be attempting to relate itself. According to a report of a research project sponsored by the University of Minnesota in 1958, the prevailing majority of foreign

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<sup>11</sup>Ulrich Mauser, "A Theological Perspective on the Ministry of the Church to Foreign Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 1.

students on the American campus

will consist of graduate scholars of various ages who have come to the United States to acquire additional training and polish in their professional career. A minority will consist of students from wealthy backgrounds who are in America for social and personal adventure. Another minority will consist of young students of undergraduate standing. Whatever their age and professional maturity, probably a majority of all these classes will be relatively sophisticated culturally and politically, members of elite or leadership groups in their societies.<sup>12</sup>

This prediction, by and large, has been fulfilled. As has been the case with students from other parts of the world, most Asian students also come from the middle or upper-middle class in their countries. However, according to projections reported by Werner Warmbrunn of Stanford University, by 1970 the "typical" foreign student will not be the cultivated youth from a well-to-do family who comes on his own financial resources, but will be from the new nations and developing areas coming on resources other than or in addition to his own. His education will be seen as a means of furthering the economic, political, or social development of the country from which he comes.<sup>13</sup>

A spirit of nationalism is, and will continue to be,

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<sup>12</sup>John W. Bennett, Herbert Passin and Robert K. McKnight, In Search of Identity (Minneapolis: University of Minnesota Press, 1958), p. 308.

<sup>13</sup>"The Foreign Student in 1970," School and Society, XCI (Summer 1963), 232.

typical of the nations from which the Asian student comes. Asian students come from differing political traditions than they will meet in the United States, since none of their nations has a political tradition of democracy as practiced here. Because of political instability or elections, sometimes students are victims of changing political trends in their own land while studying in America.

Educationally the student who comes to America from Asia generally represents a relatively small elite group from his nation. If he is not among the most highly educated generally of his age group, at least he is usually among those with the greatest background in his particular field of study. As an example of some of the competition that a foreign student in America will have gone through in his own country, a 1963 government survey among teen-agers in Japan indicated that 70 per cent of a national sampling of 2,000 high school students planned to take competitive university examinations. Of that 70 per cent, only 18 per cent succeed in entering a university.<sup>14</sup> Only a small number of this 18 per cent, in turn, have an opportunity to study abroad. Among students who come from Asia there is also a growing shift

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<sup>14</sup>Kazuyo Kishimoto, "Japanese Teen-agers Today," Student World, LVI (1963), p. 332.

from B. A. candidates to graduate and professional students, and from liberal arts and law to technical and business courses.<sup>15</sup> Despite educational competence and accomplishment in his own land, the student will, however, not infrequently encounter problems in the use of the English language and American educational methods. More will be said on this later in the chapter.<sup>16</sup>

The Asian student comes out of a social context much different from that in America. Traditionally Asian social patterns are dominated by the "family system." This centers around the "extended family" of several generations living under one roof, and has been equally common in India, China, Japan, the Philippines and elsewhere. This system calls for special accommodations of the individual to the family group, and special loyalties and responsibilities. Decision making powers usually rest with family heads and the older individuals in the family group. All of this often places the Asian student under special tensions because, although parents will do everything in their power to help their children get ahead in life--also to get an education--they sometimes do not understand some of the basic involvements in education. A quotation from a study on the

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<sup>15</sup>Richard Lambert and Marvin Bressler, Indian Students on an American Campus (Minneapolis: University of Minnesota Press, 1956), p. 6.

<sup>16</sup>Infra, pp. 21-23.



role of the college in India illustrates this:

The parents of our students are not bothered about what is taught or how it is taught. They may sometimes want a change in the medium of instruction, but as regards the ends and aims of university education, they have a very pragmatic approach. Its aim is to secure a degree, and a degree is a passport without which you cannot contract an advantageous marriage or get a decent job. It is also the correct thing to do. So the sooner the whole process is completed and the degree secured, the better for everybody concerned. . . .

The ideal of liberal education, of a rounded personality is an ideal our average parent is not actively aware of.<sup>17</sup>

Astounding social changes are taking place in the lands of Asia. These also contribute to the dilemma which students face. This is portrayed in a recent study made in Japan by Joseph Spae, when he says:

Perhaps nowhere in modern history is the gap between generations as wide as it is in Japan. The 1964 Japanese teen-ager is outspoken about his involvement in the situation of his country. He thinks that he is fundamentally different from boys and girls of a decade ago. He is no longer a "post-war child." He knows no self-reproach. He is baffled by the paradoxes in his thinking, behavior and ideals. He feels frustrated by his elders, by the grip of society; but he willingly puts up with that "moral degradation" which the facts of life demand.<sup>18</sup>

Statements such as this indicate some of the social unrest, even turmoil which affects the youth of Asia from

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<sup>17</sup>Rethinking Our Role, Report of a Joint Consultation of the Christian Institute for the Study of Religion and Society and the Madras Christian College (Madras: Diocesan Press, 1964), p. 22.

<sup>18</sup>Joseph Spae, Christian Corridors to Japan (Tokyo: Oriens Institute for Religious Research, 1965), p. 102.

among whom students are and will be coming to America. In fact, a report on the Japanese National Character appearing in the April 20, 1964, issue of the Tōkyō Shimbun, on the basis of a detailed survey, summarizes: "It is only a matter of time before the traditional family structure and ways of thinking of this country will completely disappear."<sup>19</sup> The scope of this study does not permit going into detail on indications from other parts of Asia also that with growing industrialization and urbanization the traditional family structure of other lands will be similarly affected. It should be sufficient to note that students are coming to America in increasing numbers out of this kind of changing society.

The characteristics of Asian students can be further determined from the ambitions, thought patterns, psychological and cultural influences affecting the youth of Asia today. The following statements are gleaned from reports of studies made in Japan in 1963:

The majority of Japanese youth aspire to become technical engineers: this affords economic security. This desire seems to provide the motivation for striving for the necessary university education. White-collar jobs are their second choice. . . .

Questions were asked about the primary areas of conversation between friends. Hobbies and sports accounted for forty-five per cent, gossip

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<sup>19</sup>Ibid., p. 123.

thirty-two per cent, and sex twenty-five per cent. This indicates that questions of the purpose of life, and social and political interests are rarely topics of conversation. In a profound sense, this reveals the solitude of Japanese youth. . . . Japanese youth seem to be dominated by conventional "middle-class" concerns, and to be without any overriding ambitions.<sup>20</sup>

There is the much talked of problem of individualism, which in this case I would prefer to call self-expression via the group. . . . The Japanese needs the group more than the Westerner, largely because of his traditional relationship to it both within and without the family, and because of the traditional stress upon the individual's powerlessness. At the same time the young Japanese intellectual is powerfully drawn to the ideal of democratic individualism, an ideal that exerts enormous effect upon his actions--however much it may conflict with his more traditional emotional urges.

It is in his attempt to reconcile these two conflicting tendencies that he seeks some form of individualized self-expression via the group. But such an individual-group equilibrium is not easily achieved, and one gains the distinct impression that group-determined ideas and emotions, strongly influenced by the group's leading figures, greatly predominate over any individualized patterns. One rarely meets a Japanese, young or old, who expresses a genuinely idiosyncratic point of view, an individually arrived at set of convictions not held by any existing group. There is an added problem created by mass communications, which, I believe, hold a special fascination for Asians, in that they tend to promote a form of "personality cult" in which the individual is lionized in relationship to the group that he is considered to represent. . . .<sup>21</sup>

The above quotations are illustrative of typical thought patterns, cultural and psychological influences affecting

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<sup>20</sup>Kishimoto, p. 333.

<sup>21</sup>R. J. Lifton, "Japanese Youth: The Search for the New and the Pure," Japan Christian Quarterly, XXIX (April 1963), 111.

students of only one nation in Asia. They are included here to demonstrate typical differences in the background of Asian students in America, and characteristic influences which play upon them in their own cultural milieu.

A study of the religious background of Asian students reveals that with the growing number of foreign students in the United States each year, there is a constantly larger percentage of non-Christians among them. A report by J. Benjamin Schmoker, director of International Student Service, in 1957 listed approximately fifty-six per cent of all foreign students as Christian, about one-half of these Catholic, and one-half Protestant.<sup>22</sup> A substantial proportion of these were undoubtedly from Europe and Latin America. It is also interesting to note in a report by Bennett, Passin, and McKnight, that although at that time only about .5 per cent of the Japanese population could be classified as practicing Christians, twenty-five of a group of thirty post-World War II students chosen at random for a case study gave evidence of Christian ties. In another case eleven of twenty-two Japanese students at a single American university had Christian affiliation. This led

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<sup>22</sup>J. Benjamin Schmoker, "The Foreign Student in the United States," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 3.

them to remark, "It would appear that Christian contacts create some predisposition toward international interests, particularly toward America."<sup>23</sup>

In contrast to this, Walter Leibrecht, former counselor for foreign students of the Lutheran Student Association at Columbia University, reported that in his experience only a small percentage of foreign students are active Christians. Likewise, only a small percentage are really devoted to non-Christian religions.<sup>24</sup> In agreement with this, Bong Rin Ro, a Korean student at Concordia Seminary in St. Louis in 1964, states that the religious background and knowledge of most students from the Far East is very shallow and vague, even though their families have traditionally accepted Buddhism, Confucianism or Shintoism. He goes on to quote Arthur Glasser, Home Director for North America of the China Inland Mission:

In many parts of the Orient students have become cynical concerning their ancestral religion and many do not even profess to be nominal followers of any religion at all. This characteristic of the student world need not surprise us. When the

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<sup>23</sup>Bennett, Passin, and McKnight, pp. 108-109.

<sup>24</sup>Walter Leibrecht, "Christian Work Among Foreign Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 2.

student enters the university, he is usually urged to take nothing for granted and to learn to question everything, including the beliefs of his parents.<sup>25</sup>

The high percentage of present day foreign students claiming no religion is further substantiated by a survey taken in 1965 on the Berkeley campus of the University of California which showed 318 Christians (Protestants), 269 Muslims, 68 Hindus, 34 Buddhists, and 1285 who professed no religion.<sup>26</sup>

"Non-Christian students, especially among the foreign ones, have the prejudice that Christian faith is something for people with minor intelligence," says Walter Leibrecht.<sup>27</sup> The foreign student has not been entirely untouched by a spirit evident among educated Americans, who, according to Joel Nederhood,

are unwilling to acknowledge the utter seriousness of their own sinfulness, and . . . refuse to acknowledge their own responsibility for this sin and for the misery it brings them. . . . Because the educated evade their basic problem, their sin, they are unable to perceive the Christian gospel's total relevance to their condition.<sup>28</sup>

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<sup>25</sup>Bong Rin Ro, "How to Reach International Students" (Term paper for course "Reaching the Educated Adult," Concordia Seminary, St. Louis, Fall 1964), p. 3.

<sup>26</sup>"Survey Shows Most Foreign Students Have No Religion," Evangelical International Students (Fall 1965), p. 3, col. 1.

<sup>27</sup>Leibrecht, p. 4.

<sup>28</sup>Joel H. Nederhood, The Church's Mission to the Educated American (Grand Rapids: Eerdmans, 1960), p. 132.

In fact, the Asian student often does not have an understanding of such a basic Christian concept as that of "sin," because Buddhism, for instance, does not operate with a "sin" or "guilt" morality.

#### Expectations and aspirations

Coming from his own background, every foreign student who comes to America has certain expectations or purposes in mind regarding his visit to the United States. Schmoker summarizes his basic purpose:

The student who comes usually has one primary objective, and that is self-advancement. He is to return home better equipped. If he is a mature student he will allot his time and attention to those experiences that bear a relationship to his educational objective.<sup>29</sup>

A number of foreign students who were interviewed and asked about their reasons for coming to America responded with the following typical answers: "Achieving American scientific 'know-how' in my field of work"; "improving my personal skills so that I can be more effective in giving leadership in building my country"; "an American university degree will bring a great amount of prestige in my country"; "I can make a lot more money with a degree from abroad"; "I have heard so much about American life, I wanted to see what it is all about"; "I enjoy

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<sup>29</sup>Schmoker, p. 5.

traveling; I applied for a scholarship and got it and here I am"; "I want to find out what really makes Americans 'tick'"; "my family wants me to be a success."<sup>30</sup>

These statements indicate that although a major reason for foreign students coming to the United States is an academic education, this is coupled with secondary purposes, not the least of which is to see what America is really like. They have been led to believe, for instance, that America is a country where friendliness is a national symbol.<sup>31</sup> They come with many other pre-conceived notions--even stereotypes--about American materialism, family life, race relations, religion and politics. Since Christianity is identified with America in most other parts of the world, they are here to see a Christian nation in action. This has significant implications for the church here.

Bennett, Passin, and McKnight point out that the purposes students--even from the same country--have for coming to America may vary depending on the type of persons they are. They recognize three types of Japanese student, for instance. One is called the "idealist."

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<sup>30</sup>John W. Price, "Ongoing Programs With International Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 1.

<sup>31</sup>C. M. Pak, "Do Not Bring Foreign Students, Unless . . .," Saturday Review, XLVII (August 15, 1964), 63.



Critical of and anxious to "reform" his own country, he has high expectations of America and what it might do for him personally. If his expectations are not entirely fulfilled, this type of student is easily disappointed and disillusioned. The "adjuster" is also concerned with ideological questions, but less alienated from the ways and life of his own country and more willing to accept a role in it. He sees America as a place to acquire knowledge and training for that role. Since his expectations are more realistic than the "idealist," he averts some of the frustrations of the former, and has a more enjoyable and pleasant experience in America. The third type, the "constrictor," is usually ideologically narrow politically or religiously, or feels he has some special "mission" in life to accomplish. Somewhat subjective and intolerant, he adjusts well only as long as he is in his chosen circles of like-minded people.<sup>32</sup>

A summary of six expectations of foreign students, although drawn up by Hector Valencia, a Latin-American student from Colombia, has validity generally also for students from Asia: (1) Fair treatment; (2) Understanding of his cultural background; (3) Opportunity for self expression; (4) Orientation on current problems;

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<sup>32</sup>Bennett, Passin, and McKnight, pp. 110-111.

(5) Financial help if needed; (6) Spiritual guidance.<sup>33</sup>

### Problems and Needs in America

#### Educational problems

Upon arrival in the United States, the student from Asia is usually faced with a myriad of new situations, experiences, and problems. One that is most frequently referred to by those who work with such students is the basic problem of communication in a foreign language, English. Although some students from countries whose history and educational system have been subject to strong British or American influence, such as India, Hong Kong or the Philippines, may have a relatively good knowledge of English, it is still true that often the English taught in Tokyo, Manila, or Calcutta may sound like Greek in New York or Ann Arbor. Part of the problem is inherent in the complexities of English, as Merril Abbey illustrates in his book, Preaching to the Contemporary Mind.

The minister of the "Lutheran Hour" has described the perplexity of an immigrant standing before a newsstand attempting to grasp the English usage of one of Christianity's basic words: love. He finds it on a magazine illustrated with pictures of scantily clad girls; but just when he has this meaning associated with the word, he finds it on a magazine whose cover displays a happy family

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<sup>33</sup>Flory, pp. 177-178.

relaxing in a pleasant home. Before he has reconciled these diverse meanings, he is startled to come upon a religious magazine displaying a man on a cross, with the caption, "God's love for sinners."<sup>34</sup>

Won Yong Ji, a Korean Lutheran pastor who spent some years in America, lists the problems of English for foreigners under the following headings: spelling, pronunciation, accent, multiple meanings of a word, abstract words, prepositions and American idioms.<sup>35</sup>

Part of the problem also lies in the actual lack of background in the English language with which many Asian students come to the States. A statement in an article directed to university counselors for foreign students says:

The counselor should not overestimate the capacity of the foreign student to comprehend, since he will often sit and smile encouragingly, nodding vigorously and agreeing with each remark, while understanding scarcely a single word.<sup>36</sup>

The writer's experience on a number of occasions in Japan bears this out.

Coupled with this problem is another related to

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<sup>34</sup>Merril B. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, c.1963), p. 14.

<sup>35</sup>Won Yong Ji, "Problems Confronting Foreign Students," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. XXIII-150, 1-2.

<sup>36</sup>Theodore C. Blegan and Others, Counseling Foreign Students (Washington, D. C.: American Council on Education, 1950), p. 40.

the foreign student's academic work, namely, the American system of higher education. It differs from other systems, and most foreigners are ill-prepared for it. Bit by bit they discover what is expected of them: classroom recitation, regular homework, surprise quizzes and mid-term examinations. The informal American pupil-professor relationship also often startles them.<sup>37</sup> The American academic system is confusing to the student from abroad because it gives him much less freedom than he is used to in some respects, for example, in classroom attendance, and often much more is taken for granted with regard to the student than he is accustomed to, for example, in his being expected to do independent research. At one extreme the spectre of failure in his courses may haunt him, or at the other he may find them disappointingly elementary.<sup>38</sup>

#### Physical problems

At every turn the newcomer faces problems of food, clothing, and shelter, besides that of communication. A student from the tropics, for example, feels the shock of cold for the first time. Many are overcome by the

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<sup>37</sup>Flory, p. 173.

<sup>38</sup>Ivan Putnam, Jr., The Foreign Student Adviser and His Institution in International Student Exchange (New York: National Association of Foreign Student Affairs, October 1964), p. 10.

first effect of American food. Learning to understand the value of the dollar calls for adjustment, and often the student is beset by financial problems of one kind or another. Finding a place to live can also be embarrassing. Too many landladies have a way of saying "full up" when an Asian or African presents himself at their door.<sup>39</sup>

The question of whether to live in a dormitory or elsewhere while attending school in the States often presents an acute problem. A professor from Yale University states the problem rather succinctly:

Since the major point in the coming of any foreign student to the United States is to obtain an authentic understanding of our culture, it is best that they live isolated from one another as far as possible, with American students, so that they see what we do from our specific spiritual standpoint. Otherwise, the differing spiritual mentalities of the different foreign cultures which they represent will tend to reinforce them in the error of judging the U. S. in spiritual terms other than its own.<sup>40</sup>

However, foreign students do not take readily to dormitory life. They find the commotion and the lack of privacy upsetting and often prefer to move into private off-campus apartments with others of their own

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<sup>39</sup>Flory, p. 173.

<sup>40</sup>Filmer S. C. Northrop, "Students from Other Lands," Religion and the State University, edited by Erich A. Walter (Ann Arbor: University of Michigan Press, 1958), p. 280.

nationality.<sup>41</sup> This has resulted in large concentrations of students from various countries forming segregated national communities near some of the larger universities in America. In fact, in some cases, enough of them stay in the community, even after graduation, to form their own national and even religious groups. It is very easy for new students to enter these communities and to feel at home, even in a strange country. Sometimes several hundred students from one Asian country congregate in such a community.<sup>42</sup>

Although such living may seem to have some personal advantages for the student, it often proves detrimental to his learning of English, his education, and his social experiences in America.<sup>43</sup>

#### Social problems

Some of the implications of the segregation versus integration problem are touched on by Ivan Putnam, Jr., of the National Association for Foreign Student Affairs, when he says:

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<sup>41</sup>The International Campus (Tucson, Arizona: The University of Arizona, 1965), p. 29.

<sup>42</sup>George F. Hall, "The Gospel to our Nearest Foreign Field," in program of the 46th Annual Meeting Lutheran Foreign Missions Conference of North America, Nov. 16-17, 1965, Chicago, Illinois, pp. 4-5.

<sup>43</sup>Putnam, p. 12.

Americans often criticize foreign students because they are "clannish" and tend to associate only with their own nationals; foreign students criticize Americans for the superficiality both of their interests and their friendships. When they do get together the meeting is not always comfortable because the American knows too little about the foreign student's country to ask intelligent questions, and therefore avoids the subject, or he asks questions that seem inane and almost insulting to the foreign student. . . .

In student activities foreign students frequently take little part because they feel that they don't have time or because they are not sure they would be welcome as participants. Americans often assume that their failure to participate indicates their lack of interest.<sup>44</sup>

This introduces one of the greatest problems that the Asian student faces in America, that of loneliness. This is often felt especially upon arrival in the States or shortly thereafter. This critical period in the adjustment of students is referred to by a number of those who are in regular contact with them. The following statement was made, for instance, in a 1962 panel discussion regarding adjustment problems of foreign students:

Perhaps the most important single experience in the foreign student's life in the United States is his first one. If someone who is friendly and helpful is waiting for him as he steps off the boat or plane, future misunderstandings and frustrations may be understood and accepted because, "after all, Americans do want to be helpful and friendly, but some misunderstandings are inevitable." If the

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<sup>44</sup>Ibid., p. 22.

first experience of America is one of confusion, misunderstanding, and loneliness, the inevitable future frustrations reinforce a picture of an America which does not care.<sup>45</sup>

Claire Selltiz underlines the importance of early contacts in America by pointing out that the amount of time the foreign student spends with Americans and the kinds of activities in which he takes part with them do not change greatly after the first few weeks of his stay.<sup>46</sup>

As important as the first contacts by the foreign student are for coping with the feeling of loneliness, a continuing sincere friendship with Americans is a basic need throughout his stay. "On the campus, everyone says 'Hi!' to the foreigner with a warmth such as he rarely meets in his own country," writes Margaret Flory, secretary for student world relations with the United Presbyterian Church. "Yet, when it comes to real friendship, the American student seems preoccupied with his own affairs."<sup>47</sup> Longing for contact on a deep level, foreign students are disappointed when fellow-students share only the "epidermic" part of their lives. The easy cordiality which at first seems so appealing does

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<sup>45</sup>"Post-Admission Adjustment Problems," College and University, p. 433.

<sup>46</sup>C. Selltiz, "Social Contacts of Foreign Students with Americans," School and Society, XCI (Summer 1963), 261.

<sup>47</sup>Flory, p. 173.



not often lead to deep interest.

A Roman Catholic author agrees that one of the basic needs of the foreign student is security as experienced through true friendship, for he is often seeking opportunity to exchange ideas on world problems, and to evaluate in conversation many of the things he sees in America. Friendships easily made and easily broken by the American are a great disappointment to him.<sup>48</sup> The foreign student's dilemma in this respect is rather aptly epitomized by Sam Gupta, an Indian student, in a poem entitled, "An Overseas Student":

I am lonely  
I am lonely in this kindly crowd.  
There is no warmth in this bazaar  
Of official courtesies.

There are no demands, there are no reproaches,  
There are no belongings, there are no loyalties--  
Like a piece in a museum  
Or in an antique shop.  
(--Junk with a price tag on--)  
The gay tourists move around  
To cover "this too": in time  
Those hackneyed curiosities,  
"Where do you come from--?"  
"What do you do--?"  
To add another name to their list of international  
"friends."<sup>49</sup>

The feeling of loneliness is often accentuated by the strangeness of American customs. Many of these

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<sup>48</sup>E. W. Berbusse, "Foreign Students on the American Catholic Campus," National Catholic Education Association Bulletin, LVI (August 1959), p. 430.

<sup>49</sup>Flory, pp. 173-174.

could be referred to, but one area of American behavior which is particularly striking to the Asian student centers around the relationship of the sexes. Even though in some Asian countries coeducation has been introduced into the schools since World War II, there is still not the free boy-girl relationship generally that is characteristic of America.

Likewise the "busy-ness" of the American, his sense of humor, and friendly informality are difficult for the foreigner to become accustomed to. Having lived under the religions and ethics of "the law of status," under which society is governed by the head of the tribe or nation, most of the students are not used to "the law of contract" concept of American democracy, in which society is governed by laws mutually accepted by its members, and this is entirely strange to them.<sup>50</sup> Adjustments must be made by the foreign student to all of these strange experiences.

#### Spiritual and religious problems

If there are two outstanding preconceptions which a foreign student brings with him to the States, they are that America is a land of wealth, and that it is a Christian nation. The wealth, at least compared to their own lands, and the rampant materialism of America, soon

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<sup>50</sup>Northrop, pp. 271-272.

become confirmed in the observations of the new student here. This conception is fostered by the fact that foreign students are usually entertained in the homes of the wealthy and upper middle class people of America. Consequently they see America through the eyes of a social class where, for one thing, the church is not the primary or only social center for the family. Furthermore, as the movies seen in their lands have pictured America as a land of wealthy people living in opulence, so foreign students also learn to know America through people who have been able to attain materialistic goals in life with some success.<sup>51</sup> Under such circumstances, as Henry Bischoff points out,

students from overseas are often puzzled about the religious aspect of American life. One of the first things they notice is the materialism of our society, and they wonder if there is any viable religious faith beneath the surface. They sincerely want to know what are the deeper beliefs that Americans hold and how these affect their lives as individuals and as members of the community.<sup>52</sup>

Besides the shock of seeing less evidence of Christian influence in America than they expected to see, the only exposure to Christianity which many foreign students get is in the classroom from atheistic professors.<sup>53</sup> This is the same kind of influence he has

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<sup>51</sup>Hall, p. 5.

<sup>52</sup>Henry Bischoff, "Helping Foreign Students," America, CIX (Nov. 9, 1963), p. 566.

<sup>53</sup>Ro, p. 4.

already been subjected to in the university in his own land. Like the educated person anywhere in the world, he is deeply impressed by the progress science has made, and thus he tends to make his judgments against the background of scientific authority. He has been led to believe that Christianity and its God are outdated, and so the basic religious question for him is not concerned about the kind of God in the universe, but whether there is a God at all.<sup>54</sup>

A further stumbling-block in the way of the foreign student's accepting Christianity is the pluralism evident in the many denominational divisions in the church. Joseph Spae points to the division of the churches as perhaps the major factor which defeats the further expansion of Christianity in Japan. What he says regarding many Japanese in Japan can also be said regarding many Japanese and other Asians who come to America to study:

Practically, the good pagan sees little cause for joining a Church which he finds splintered in flagrant denial of her founder's wish that she be one. If Christians, he reasons, thus make light of Christ's command, none of their branches can claim absolute truth and I need not take them seriously.<sup>55</sup>

The religious pluralism in America easily lends itself to such an attitude on the part of the foreigners.

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<sup>54</sup>Leibrecht, p. 4.

<sup>55</sup>Spae, p. 205.

Need to succeed

A listing of problems, difficulties and questions foreign students have in America, such as that compiled by Families for International Friendship,<sup>56</sup> can be summarized by saying that one of the basic needs of the Asian student in America is recognition and acceptance. This is why, while he is in a strange country, a strange culture and among strange people, he longs for friendship. He is not satisfied with a condescending, fawning type of attention from the American. One foreign student complained: "Americans exhibit a most repulsive condescending attitude thinking of us foreign students as coming from underdeveloped countries. . . ." <sup>57</sup>

Another student observed:

I've met two kinds of people since coming to this country. Most Americans are just indifferent. Then there are the religious persons. They show an interest in me until it seems to them I'm not an easy mark for conversion. Then they drop me. Where can I find some real friends?<sup>58</sup>

This student is looking for sincere friendship, as defined by Walter Leibrecht:

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<sup>56</sup>"General Information about Foreign Students Recently Arrived in U.S.," Families for International Friendship (Tucson, Arizona: University of Arizona, 1962), pp. 61-63. Infra, Appendix A.

<sup>57</sup>Charles Manske, "Away from Home," Concern, II (May 1964), 1.

<sup>58</sup>Max Kershaw, "International Students are Their Guests," Moody Monthly, LXII (November 1961), 16.

Friendship is a situation in which I want to be a friend to another person, and this person wants to be my friend. . . . I must be willing to receive as well as being willing to give. So much of friendliness in many efforts of social work is simply on the giving side, quite often tainted with a condescending or patronizing attitude and thus without the joyful sharing and liberating effect of true friendship.<sup>59</sup>

A foreign student's need for acceptance is sometimes underlined by and complicated by the strange situation in which he finds himself. Won Yong Ji, a Lutheran leader in Korea, illustrated this by saying:

In his home country he may have been a college graduate, a teacher, or a college instructor. Here in America he has to sit with college freshmen and take subjects he thought he had already completed at home. Due to inadequate knowledge of language and expression he may not understand some things. His classmates think he doesn't understand anything at all. This hurts his ego and pride.

A foreign student may face the dilemma of the high expectation of his home and family and the rough-going in his studies here. He has to work doubly hard to keep up with ordinary American students, meet the standards required by his government and the Immigration Office in America, and maintain his "unofficial ambassadorship" as a representative of his country.<sup>60</sup>

Not only is acceptance while he is in America important for the foreign student, but also when he returns home. In some countries, like Japan half a century ago, almost any student who went abroad was

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<sup>59</sup>Walter Leibrcht, "Christian Encounter and Witness to non-Christian Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 2.

<sup>60</sup>Ji, p. 4.

welcomed back with the Western knowledge he had newly acquired because his newly developing nation needed and desired it desperately. There are some nations in Asia where this is still relatively true. But with each passing year, the returning student increasingly faces the anxiety of whether he will be welcomed home, or whether he will "be a stranger in his own land, never fully accepted or accepting."<sup>61</sup> Thus, the time immediately before return to his homeland is often as trying an experience for the student as were the first days when he arrived in America. Things at home have changed, and he also has changed while he was gone. If he has experienced any kind of failure in the States and goes home, for instance, without a degree or similar qualifications, he feels he has failed and even brought disgrace upon his family. Sometimes political or economic revenge might be taken on him or his family. Some students may cease to study and go to work, while continuing to receive allowance from his family, just to avoid returning home.<sup>62</sup> On the other hand, some students do not return home because they have done so well in their studies that they are offered high paying prestige positions in the United States.

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<sup>61</sup>Bennett, Passin, and McKnight, p. 3.

<sup>62</sup>Foreign Students: A New Ministry in a New World (Geneva: World Student Christian Federation, 1963), p. 10.

Yet, despite their many problems, an amazingly high percentage of foreign exchange students do succeed in achieving some of their expected goals. This is not automatic, but can be attributed to two good reasons, as Putnam points out. One is the high calibre of the foreign student. The other is the careful planning, sympathetic interest, and dedicated work of people concerned at every step of the exchange process.<sup>63</sup>

#### Challenge to the Church

"The high official who in 1980 will decide whether to allow missionaries to enter his country may well be the political science major now resident--and lonely--at an American university."<sup>64</sup> This statement appearing in Christianity Today rather graphically portrays one of the challenges of the foreign student to the church in America today. The same writer makes the point that when these representatives from every nation of the world return to their native lands, their opinions of America will be nearly unchangeable. Their opinions of the church, likewise, will undoubtedly be quite firmly

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<sup>63</sup>Putnam, p. 10.

<sup>64</sup>William K. Viekmán, "Eleventh-Hour Missions," Christianity Today, IX (May 7, 1965), 828.



set. Where the church does not make a positive influence for Christ, the student may turn to something else. It is reported, for instance, that the man who had a leading hand in developing the atomic bomb in Red China, Dr. Tsien Hsue-shen, was converted to communism on U. S. campuses.<sup>65</sup> Similarly, Yosuke Matsuoka, who became foreign minister of Japan in 1940 and was instrumental in planning the Pearl Harbor attack in 1941, was reportedly badly mistreated while a student in Oregon and determined to have his revenge when he returned to Japan. Kwame Nkrume, first president of Ghana, became a Marxist, and Cheddi Jagan of British Guiana embraced communism, on American campuses.<sup>66</sup>

The challenge to the church lies in being a positive Christian witness to the foreign student. The fact that these students have many needs presents a challenge to Christian love. They need expressions of the love of Christ not only for their bodily needs, but also in relation to their spiritual need of forgiveness of sin through Christ Jesus. In fact, God undoubtedly has His own purposes both for the church and for the students themselves. Denis Baly, writing for the United Student Christian Council, says:

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<sup>65</sup>"Student Returnee Builds China A-Bomb," The Evangelical International (December 1964), p. 1, col. 3.

<sup>66</sup>Kershaw, p. 48.

It cannot be that God brought all these people to this country merely for an education or to escape intolerable conditions at home because according to the Christian interpretation God does not intend that men shall do things merely for what they are going to get out of them.<sup>67</sup>

As far as the church in America is concerned, part of the challenge lies in the fact that it is being observed by the foreign students. "Part of our witness, therefore," states a report of the World Student Christian Federation Consultation at Bossey, Switzerland, in 1963, "is our active concern about the injustices and ugliness in our own land and past historical injustice between our peoples, quite apart from our actual relation to the foreign student."<sup>68</sup> William J. Danker of Concordia Seminary, St. Louis, Missouri, sounds a similar note when he writes:

The International Man is a test for a so-called Christian America, a test for the Christian Church, and a test for each individual Christian. A stream of letters goes overseas from the 57,000 international students in the USA with their impressions of us and everything about us. . . . The international student is a test for the Christian pastor and his church in the quality of its koinoonia, marturia, diakonia, and didachee.<sup>69</sup>

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<sup>67</sup>Denis Baly, "The Nature of Encounter," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 2.

<sup>68</sup>Foreign Students: A New Ministry in a New World, p. 37.

<sup>69</sup>William J. Danker, "The International Student-- Test of a Living Church," Concordia Theological Monthly, XXXI (September 1960), 554.

In regard to the students themselves, most of them are non-Christian when they arrive, and their contact with vital Christianity may be the most important experience of their visit to America. For themselves personally, and for the people in the land to which they return, this contact can have eternal significance. In the face of closing doors overseas for the Christian mission, Robert Finley, founder of International Students, Inc., says, "We cannot go to them, but they have come to us. Through returning international students it is possible to evangelize all nations in this generation."<sup>70</sup> Foreign students and trainees are highly educated and capable of providing dynamic leadership to the younger churches of Asia and other parts of the world. They speak the languages of those lands, besides being native to them, and thus when they return, they can be the most effective of missionaries. Among them the Oriental foreign students are a significant part of the three-and-a-half million university and college students in the area from Afghanistan to Korea, which contains fifty-five per cent of the world's population.<sup>71</sup>

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<sup>70</sup>"They're Coming Our Way," Moody Monthly, LVI (May 1956), 88.

<sup>71</sup>D. H. Adeney and Ted W. Engstrom, "Asia's Youth, Big Job for Missions," United Evangelical Action, XX (March 1961), 435.

CHAPTER III

FACTORS RELATED TO VALID CHRISTIAN APPROACHES

The Christian Mission in the World

The whole church to the whole world

André Appel, serving as General Secretary of the French Protestant Federation, in an article, "The Biblical Basis for a Ministry to International Students," writes:

Faced suddenly, with the presence of many students from all parts of the world, Americans have responded with a genuine hospitality that will not be forgotten by those of us who have received it! But it is time that those concerned should study from a more serious Biblical approach, the motivations for this response and hospitality. Only then can a real dialogue with the foreign students take place and work of lasting value be accomplished.<sup>1</sup>

Otherwise, he points out, the involvement of Christians in approaching foreign students may be no more than that of many private organizations and foundations also working with students from overseas, merely humanistic or humanitarian.

"In the beginning God created the heavens and the

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<sup>1</sup> André Appel, "The Biblical Basis for a Ministry to International Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 1.

earth."<sup>2</sup> "The earth is the Lord's and the fulness thereof, the world and those who dwell therein."<sup>3</sup>

These words point to the ultimate basis of Christian life and involvement with foreign students, or with anyone or anything in the world. For all things and all people are included in the sphere of God's activity and love through His creation. A basic implication of this act of God is presented by Denis Baly in his book, Academic Illusion:

The fantastic character of the assertion of the doctrine of creation is that the absolute Unlimited produced limits and finiteness and that henceforth, at least in this universe, the Eternal works within time, that the unrestrictable activity of God is now restricted. . . . If we are not to say that God contradicted himself we must say that it is God's nature to act in this manner, and that the character of God is therefore self-denial in the true and literal sense of the word. . . . self is to be affirmed only by the denying of self. True integrity is the absolutely consistent application of this and can be achieved only by him whose nature it is so to live. The moral derivative of this is humility, and already in the Old Testament God is described as humble. . . . humility reflects the nature of the Creator himself.<sup>4</sup>

The expression of God's humility is evident in His love, in the fact that He is love and that He demonstrates that love. This love is expressed not only in God's original act of creation, but in His continued preservation

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<sup>2</sup>Gen. 1:1.

<sup>3</sup>Ps. 24:1.

<sup>4</sup>Denis Baly, Academic Illusion (Greenwich, Conn.: The Seabury Press, 1961), pp. 85-86.

of that which He created and continues to create.

This love and concern of God relates to every need of man and every area of his life. Its ultimate expression is revealed in His sending of His Son, Jesus Christ, to save man in his sin. For even though he had been created perfect, man rebelled and broke away from God, thus bringing upon himself the wrath and destruction which God had threatened to the disobedient. But "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."<sup>5</sup>

In His love to man, expressed through Jesus Christ, God not only restored unity between Himself and man, but as men are called into that unity through the Holy Spirit, He also brings about unity among men. Not only did He make "from one every nation of men to live on all the face of the earth,"<sup>6</sup> but He has also erased all distinction of race and class through Jesus Christ. "For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him."<sup>7</sup> "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free,

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<sup>5</sup>John 3:16.

<sup>6</sup>Acts 17:26.

<sup>7</sup>Rom. 10:12.

there is neither male nor female; for you are all one in Christ Jesus."<sup>8</sup> "For by one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit."<sup>9</sup>

God has called Christians from every people and nation for a purpose.

God was in Christ, reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.<sup>10</sup>

As ambassadors for Christ it is the task of the church, the ekklesia--those who are called out--to tell the world of the marvelous gift that has been given them, to "declare the wonderful deeds of him who called you out of darkness into his marvelous light."<sup>11</sup> It was to this that Jesus Christ commissioned His disciples--all of his disciples--namely, to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.<sup>12</sup> This is the church's mission. As M. L. Kretzmann states in his Mission Self-Study and

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<sup>8</sup>Gal. 3:27-28.

<sup>9</sup>1 Cor. 12:13.

<sup>10</sup>2 Cor. 5:19-21.

<sup>11</sup>1 Pet. 2:9.

<sup>12</sup>Matt. 28:19.

## Survey Report,

Our Lord said, "As my Father has sent Me, so I send you." As the company of those who believe in Christ and accept His Lordship, the church is therefore Christ's mission. He sends it into the world as He was sent into the world by the Father. This "sentness" is both the church's nature and its function.<sup>13</sup>

Thus it can be said that the church not only has a mission, but that the church is mission.

According to Joel Nederhood, mission is that which occurs when the church comes in contact with the world. As it does so it necessarily awakens a reaction. Because Christ with His authority and power dwells within the church, it will necessarily have an impact upon its environment, just as Jesus had on His. He re-emphasizes:

Mission comes into being at the border of the Church, within the effervescent area where Church and world meet. Hence mission is not, first of all, an activity or a program which the Church carries on; it is the inevitable event which occurs when the Church's supernatural being contacts the world, when the life which has been bestowed upon the Church touches the death that sin brings.<sup>14</sup>

In its function as mission, the church is concerned with the whole person and the whole world, even as God's creative, redemptive, and glorifying concern is for the whole man. Kretzmann makes the point that Luther plainly

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<sup>13</sup>M. L. Kretzmann, "Report of Mission Self-Study and Survey," Convention Workbook, 46th Regular Convention, The Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1965), p. 115.

<sup>14</sup>Joel H. Nederhood, The Church's Mission to the Educated American (Grand Rapids: Eerdmans, 1960), p. 19.



and simply states this truth in his explanation of the Three Articles of the Apostles' Creed, when he emphasizes, for instance, that God has "made me," "redeemed me."<sup>15</sup> Any attempt to "spiritualize" this mission by limiting it to otherworldly concerns only will lead to its distortion or total destruction. Richard Broholm of the American Baptist Home Mission Societies says:

The declaration that "God so loved the world" calls us to the proper arena for our work and the proper perspective for the thrust of the gospel. It means that evangelism is concerned with the social patterns of human existence and any attempt to separate social action and evangelism into two spheres springs from a false understanding of the way in which God moves to redeem his world.<sup>16</sup>

This concern for the totality of man's life is to be expressed by the whole church--each member in it. This ministry cannot under any circumstances be delegated, but is for all.<sup>17</sup> In this ministry, the proper relationship of clergy to laity is to be maintained. As Hendrik Kraemer points out, all members of the church have the same calling.<sup>18</sup> The distinction between clergy and laity is proper only with regard to their function. "Increasingly it should be the task of the ordained ministry," write

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<sup>15</sup>Kretzmann, p. 117.

<sup>16</sup>Richard R. Broholm, "Campus Evangelism," The Campus Ministry, edited by George L. Earnshaw (Valley Forge, Pa.: The Judson Press, 1964), p. 260.

<sup>17</sup>George L. Earnshaw, The Campus Ministry (Valley Forge, Pa.: The Judson Press, 1964), p. 26.

<sup>18</sup>Hendrik Kraemer, A Theology of the Laity (Philadelphia: The Westminster Press, 1958), p. 160.

Stephen Neill and Hans-Ruedi Weber, "to train and educate the lay folk, to turn every parish into 'the layman's university,' in such a way that the layman does not go out to his difficult task unprepared and unequipped."<sup>19</sup>

Carrying out the mission is not a peripheral function nor an optional choice, but the central task of the church. "In fact," says Broholm, "it is correct to say that the church exists for mission--for proclaiming in word and deed the gospel of reconciliation in the world over which Christ is Lord."<sup>20</sup> "'As the Father hath life in Himself, so hath He given to the Son to have life in Himself,'" writes M. L. Kretzmann. "'The Son quickeneth [giveth life to] whom He will.' As the sharers of this life those who believe in Christ stand in a life-giving relationship to the world."<sup>21</sup>

Only if the church has the proper understanding of its nature and function and is faithful to them can it be said to fulfill God's will for it. An interesting comment regarding this faithfulness of the church is that of an Indian student:

The church in America seems to be greatly concerned with whether or not it is proving successful.

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<sup>19</sup>Stephen Charles Neill and Hans-Ruedi Weber, The Layman in Christian History (Philadelphia: The Westminster Press, 1963), p. 26.

<sup>20</sup>Broholm, p. 260.

<sup>21</sup>Kretzmann, p. 115.

Yet as I read the Scriptures I am struck by the fact that the central concern of the New Testament church was not whether it was successful but whether it was faithful.<sup>22</sup>

#### Expressions of the mission

The expressions of the mission of the church are many and varied. They might be classified under the terms: service, witness, worship and fellowship.

"By this shall all men know that you are my disciples, if you have love for one another."<sup>23</sup> With these words Jesus provides men with one of the major tests of discipleship. That test is love. "Love is the fulfillment of the law," writes St. Paul in Rom. 13:10, and it is prominent in the summary of the law which Jesus spoke as recorded in Matt. 22:37,29: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." "You shall love your neighbor as yourself." The call of God to man is for sincere and true love. "Little children, let us not love in word or speech but in deed and in truth."<sup>24</sup> The beautiful discourse on love in 1 Corinthians 13 includes the important thought that love "bears all things,

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<sup>22</sup>Broholm, p. 261.

<sup>23</sup>John 13:35.

<sup>24</sup>1 John 3:18.

believes all things, hopes all things, and endures all things."<sup>25</sup>

The source of love is God. The epitome of love exemplified is Jesus Christ, who "though he was in the form of God . . . emptied himself, taking the form of a servant . . . . And being found in human form he humbled himself and became obedient unto death, even death on a cross."<sup>26</sup> His was the love of the suffering Servant, prophesied in the Old Testament and fulfilled as He gave His all--His very life--for others. "The Son of Man came not to be served, but to serve, and to give his life as a ransom for many."<sup>27</sup> This is the kind of love He also expects of His disciples when He bids them to follow Him, love which will serve, which will sacrifice, which will give.

A possible synonym for "love" is the word "concern." To understand love in this sense, Herbert Wolf makes the following comment regarding the attitude of Christian concern for a non-Christian person:

How shall I approach him on the personal level? My attitude is crucial. Am I sincerely concerned about him, not in a condescending fashion, but in him personally? Not as another statistic, a potential convert, or a "heathen," but as a child of God whom the Lord would re-adopt into His family?

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<sup>25</sup>1 Cor. 13:7.

<sup>26</sup>Phil. 2:6-8.

<sup>27</sup>Mark 10:45.

There is a profound difference between real concern for him as a person and treating him as a "marked man" for evangelism; and any perspicacious pagan can spot it! My task is not to sell him anything, but to live with him. The techniques and approaches of salesmanship, as helpful as they may be as analogies, are deadly in personal evangelism. I must meet him as a friend, at the point of his deepest needs, being willing to bear with him his burdens and share with him my burdens and any insights the Spirit may give me. Romans 12 must be my constant guide and corrector.<sup>28</sup>

Although the true Christian motivation for expressing love is one of such concern for others, and not as a gimmick for ulterior motives, even conversion, it often happens that love is the "wedge" which enables the Christian to get into the minds and thinking of the unbeliever. E. W. Wessling states: "Love is the most important conditioning device the Christian has for breaking down the opposition of the college-trained mind which is sensitive to certain obstacles to faith."<sup>29</sup> Not only love toward the non-Christian, but love among Christians sometimes has the same results, as Caemmerer and Lueker point out in their jointly authored Church and Ministry in Transition:

As the members of the church share faith and love, they therewith give witness to the surrounding

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<sup>28</sup>Herbert Wolf, "Dealing with Individuals," Witness (Chicago: The Lutheran Church--Missouri Synod, Commission on College and University Work, 1958), p. 25.

<sup>29</sup>E. W. Wessling, "What We Must Be," Witness (Chicago: The Lutheran Church--Missouri Synod, Commission on College and University Work, 1958), p. 19.

world of unbelievers: this witness is the means of drawing many of them into the body of the church.<sup>30</sup>

It is a universal experience that loving oneself comes rather naturally. Loving others is more difficult, and must be learned. This can be especially true of strangers. Yet, or perhaps because of this, the Scriptures already in the Old Testament made reference to love and hospitality to strangers a number of times. André Appel refers to this in pointing out that according to ancient history foreigners were usually considered as enemies and barbarians to be subdued by force and made into slaves. In Israel, however, there was precise legislation generally favorable to strangers.<sup>31</sup>

One of the most significant of the Old Testament passages referring to this is Lev. 19:33-34:

When a stranger sojourns with you in your land, you shall do him no wrong. The stranger who sojourns with you shall be to you as a native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.

An even more specific reference to the motivation for such hospitality is made in Deut. 10:18-19: "[The Lord] loves the sojourner, giving him food and clothing. Love the sojourner therefore; for you were sojourners in the land of Egypt." The New Testament echoes the

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<sup>30</sup>R. R. Caemmerer and Erwin L. Lueker, Church and Ministry in Transition (St. Louis: Concordia Publishing House, 1964), p. 26.

<sup>31</sup>Appel, p. 2.

same concern: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."<sup>32</sup> In both 1 Tim. 3:2 and Tit. 1:8, "hospitable" is listed as one of the qualifications for bishops or elders in the church. In Matt. 25:35 Jesus uses hospitality as one of the criteria at the final judgment when He says: "I was a stranger, and you welcomed me." As Appel summarizes: "In the stranger we are in the presence of Christ Himself. In serving him we serve Christ Himself."<sup>33</sup>

In his definitive book, The Christian as Communicator, Harry A. DeWire writes:

It is necessary to put a loving act at the very beginning of our relationship with other people. It is mostly non-verbal; the other one senses it with his eyes rather than with his ears. He sees we are relaxed and not poised to oppose him. He sees we are a "soft answer" before he hears a word. He is accepted and invited.<sup>34</sup>

That invitation, in order to accomplish God's ultimate purpose for both the person extending it and receiving it, must be augmented with a verbal witness to the Lord Jesus Christ. "Faith comes from what is heard, and what is heard comes by the preaching of Christ."<sup>35</sup>

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<sup>32</sup>Heb. 13:2.

<sup>33</sup>Appel, p. 3.

<sup>34</sup>Harry A. DeWire, The Christian as Communicator (Philadelphia: The Westminster Press, 1961), p. 72.

<sup>35</sup>Rom. 10:17.

A question which is much discussed today is the way in which this witness should take place. There is appreciable emphasis on "dialogue" between the Christian and the non-Christian. Colin W. Williams, in a discussion of the German Evangelical Academy movement under the leadership of Eberhard Müller, states:

This insistence of Müller upon "dialogue" as the form of the Church's relation to the structures of the world has a double merit. On one side it underlines the truth that our Christian concern with men in these structures of the world is not simply a tactic for gaining the interest of the non-Christians so that we may then slip in our Christian witness. Our concern with these structures is genuine because we know that they have their role to play in God's mission, and that Christians must therefore learn how to fulfil their ministry in those structures while seeking to bring their fellowmen to an awareness of their God-given function.<sup>36</sup>

R. Pierce Beaver also emphasizes the popularity of dialogue today when he writes:

The consensus is held that the method of encounter between Christianity and other religions today should be dialogue. Behind the idea of dialogue is the implicit assumption that the purpose of Christian witness is not proselytism nor seeking conversion, but witness to what God has done for the salvation of men in Jesus Christ.<sup>37</sup>

A word of warning regarding the type of dialogue that is satisfied with only an exchange of views, plus an

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<sup>36</sup>Colin W. Williams, Where in the World? (New York: National Council of the Churches of Christ in the U. S. A., c.1963), p. 87.

<sup>37</sup>R. Pierce Beaver, "Why Ram Christianity Down Their Throats?" World Encounter, III (Dec. 1965), 12.



appeal to consciously directed witness to Christ is contained in the following quotation from Christianity

Today:

When dialogue shrinks from seeking converts, labeling any such attempt an offense against the person and dignity of another, it makes Christian witnessing impossible. It puts Christ in the pagan pantheon as one of many options for the thinking man. It gives tolerance priority over conviction. And, obsessed with the view that there are no absolutes, such dialogue is concerned only with comparing relative views. . . .

Much that passes for dialogue . . . is interested in questions but resents and rejects answers. All the while, the Christian Gospel offers answers--final answers, redemptive answers--to the most fundamental questions hard-pressed humanity can ask. The Christian witness must confidently and humbly offer answers. It must have a sympathetic appreciation of the difficulty many have in accepting the Christian answers, and it must realize that seeking love is patient.<sup>38</sup>

Unless the Christian is ready to listen to what the non-Christian has to say, it will, of course, be difficult for him to speak to the true needs and concerns of the other person. In fact, says DeWire, the Christian has a right to speak only if he has listened first. He adds,

To speak after the other one has expressed himself makes us very responsible. Upon this word, this phrase, this sentence, this little bit of conversation rests the difference between the person's continuing in his quest for truth and life and his withdrawing from the scene.<sup>39</sup>

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<sup>38</sup>Thomas B. McDormand, "Dialogue or Witness?" Christianity Today, X (Dec. 3, 1965), 25.

<sup>39</sup>DeWire, p. 80.

Quoting from the "Reports of Situation Conferences, East Asia Christian Conference," Kretzmann writes, "The Church's concern for mission is its concern that the love of God made known in Jesus Christ may be so commended to men in the power of the Holy Spirit that they will turn to Him and accept Him as their Savior and their Lord."<sup>40</sup> In the same vein of thought, Georg Vicedom says:

we dare not Christianize--which always means to place the people addressed into a society conditioned by tradition. Rather, we are to "missionize," which means to bring men to the Lord so that their lives will be determined by Him (Acts 14:31; Matt. 28:19). We do not want to make Christians, but disciples. When this happens, the disciples will again become witnesses.<sup>41</sup>

The means which accomplishes such conversion is the Gospel. Even though it is considered foolishness by man, it is the power of God. As Alvin Rogness says, "To you and me He entrusts the simple task of telling the story! The story will do its own work of creating faith in itself . . . ."<sup>42</sup> This story of the Gospel is effective through the Holy Spirit, and so it is necessary to see the message of the Gospel in relationship to the power of that Spirit. It is noteworthy that in the Acts

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<sup>40</sup>Kretzmann, p. 114.

<sup>41</sup>Georg F. Vicedom, The Mission of God (St. Louis: Concordia Publishing House, c.1965), pp. 80-81.

<sup>42</sup>Alvin Rogness, "What God Has Done," Witness (Chicago: The Lutheran Church--Missouri Synod, Commission on College and University Work, 1958), p. 10.

the word witness was always connected to the events which marked the early Church's life. For example, on Pentecost, Peter's sermon was related to an explanation of the happenings of that day. Peter and John later preached in relation to the healing of the lame man. The verbal witness not only explained the unique events of the time, but was also the expression of an inner impulse born of the compelling nature of the events. "We cannot but speak of the things which we have seen and heard," exclaimed Peter and John.<sup>43</sup> Such boldness of speech, for which the church often prayed, was direct proof that the Holy Spirit was working in its midst.<sup>44</sup>

Christians must speak with the same conviction today, according to DeWire:

All of us have had experience in which almost miraculously the tone of a conversation, class session, or meeting has been changed and new levels of understanding have been reached. It is precisely this that must occur when the Christian speaks. He must expect things to change and he must expect his contribution, being Christian, to change things for the better.<sup>45</sup>

The basic change for the better that the Christian witness aims and hopes for is the conversion of the other person. In this, Walter Leibrecht says, there is a thin line to watch:

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<sup>43</sup>Acts 4:20.

<sup>44</sup>Nederhood, pp. 16-17.

<sup>45</sup>DeWire, p. 81.

I do not want to convert the other to my belief because it is my belief, but I want him to become conscious of the reality of God's holiness, the reality of the living God and His renewing power which has been present for us in Jesus, the Christ.<sup>46</sup>

In order to accomplish this, it is not sufficient to restrict witness to an exchange of opinion regarding religion. Appel summarizes in his article, "The Biblical Basis for a Ministry to International Students,"

the respect of a different personality does not mean that we should avoid basic issues. Toward a "heathen" (non-believers of my own nationality or member of another religion) a Christian cannot limit himself "to a respectful exchange of religious ideas," but he must witness to Christ's Lordship. As Christians we believe that since the Ascension day Christ is already ruling over the world, and it is only due to God's patience that the "end" has not yet arrived. Foreign student work cannot be neutral if it is done in the name of our Lord!<sup>47</sup>

"Once you were no people, but now you are God's people."<sup>48</sup> These words convey a great deal of comfort and significance to Christians. They can have special significance to a foreign student who is a Christian, or who becomes one while away from his homeland. For each one who is a Christian has identity as a part of

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<sup>46</sup>Walter Leibrcht, "Christian Encounter and Witness to non-Christian Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 3.

<sup>47</sup>Appel, p. 3.

<sup>48</sup>1 Pet. 2:10.

"God's people." In the near ideal life of the early church, this had special meaning in that "the company of those who believed were of one heart and soul. . . . And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all."<sup>49</sup> To maintain their close contact with their Lord, that company gathered regularly about the apostles' teaching and fellowship, the breaking of bread and prayers.<sup>50</sup>

Today, too, the church--the people of God--should and does periodically gather for worship and study. Under no circumstances, however, as George Earnshaw points out, must the gathered church be thought of as a haven of refuge from the world. Rather, it must be nourished and strengthened for its mission.<sup>51</sup> That mission is to go out into the world, even as Christ was sent and went out into it to redeem it.<sup>52</sup> Before it can perform, before it can "do," the church must first "be." The Holy Spirit calls, gathers, enlightens, and keeps the church with Jesus Christ. In His power, the church, first of all, has a call to authenticity, according to campus

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<sup>49</sup>Acts 4:32-33.

<sup>50</sup>Acts 2:42.

<sup>51</sup>Earnshaw, p. 25.

<sup>52</sup>John 17:18.

pastor Wayne Saffen:

Authenticity precedes mission. We first have to know who we are before we can tell others. Apostles are always disciples first. The Church must first become an authentic visible community, a witnessing community within the larger community, witnessing first to the power of the Holy Spirit in its own midst as it gathers the faithful for Word, Sacrament, and Service.<sup>53</sup>

A worshipping community under Word and Sacrament which includes people from many countries is a true demonstration of the church as it was meant to be. In this respect, Ulrich Mauser, University Pastor at Oregon State College, Corvallis, Oregon, writes on the nature of the church:

Among the many designations applied in the New Testament to characterize the church, one of the more important ones is the term laos theou. It denotes the church as a new people, a new nation made up of men and women of different nationalities, races, cultures, and religions. This new nation is a people of strangers on earth. . . . The question whether one was a Greek or a Jew or a Roman, all important and decisive to the natural man, has been brushed aside by a much weightier and much more demanding reality, namely, the formation of a new people of believers in Christ.<sup>54</sup>

In today's world, the Christian foreign student is vital to a demonstration of that reality, as he functions as

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<sup>53</sup>Wayne Saffen, "The Mission of the English District to the Universities" (Unpublished report to Lake Erie Pastoral Conference, Pittsburgh, Pa., May 16, 1962), p. 15.

<sup>54</sup>Ulrich Mauser, "A Theological Perspective on the Ministry of the Church to Foreign Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 2.

part of the Christian fellowship in America.

This fellowship is expressed in worship together. "There is no true communication of Christian faith without the elements of worship and prayer," according to Walter Leibrecht.<sup>55</sup> Therefore it is necessary to share with the foreign student also the experience of worship, because the essence of Christian faith is that Christians understand themselves and their whole life in the presence of God, their Creator and Redeemer. In the presence of the living God only is there true equality and unity in expressing the praise of the Holy One.

#### The American Campus and the Church

Divorce of religion and the campus

Besides theological and religious factors related to Christian approaches to the foreign student, the campus on which he studies is in itself a major factor influencing his life. The situation on the American college and university campus has a direct and significant influence on the visiting student in his impressions of and attitudes toward Christianity. Here the development of science and the scientific approach are crucial.

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<sup>55</sup>Leibrecht, p. 4.

Educated people, both faculty and student, have come to feel that the word of the scientist is, practically, an ultimate truth with which all religious truth must be harmonized.<sup>56</sup> Modern logical positivism plays a strong role not only in the mind of the so-called intellectual, but also in that of the college freshman. It contends: "Only what is empirical and can be reduced to logical, scientific, and mathematical formulae is real."<sup>57</sup> The church's teachings on issues of moral right and wrong strike the moral positivist as pseudo-statements. The educated person is deeply impressed by scientific progress, and he tends to make his judgments against the background of scientific authority. Accordingly, he feels that Christianity and its God are out of date. Psychology presents a fascinating "explanation" of religion and the great figures of the church. The comparative approach to the study of religions "scientifically" reveals the relationship of Christianity to other religions and therefore strengthens a scepticism and tolerance which has become part and parcel of the philosophy of the university. A common attitude is epitomized in the statement: "I believe in everything

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<sup>56</sup>Nederhood, p. 135. *Gods on Trial* (New York:

<sup>57</sup>Chad Walsh, "Remarks on 'The Church and the Intellectual'" (Mimeographed report in possession of Donald Deffner, St. Louis, Mo.), p. 1.



a little bit, even Christianity."<sup>58</sup>

Chad Walsh, professor at Beloit College, refers to this attitude as "scientism." "Scientism," he says,

sounds almost like "science"; but the two do not have much in common. Science is a useful servant. Scientism is a deity. The real scientists rarely practice the cult of Scientism. The faithful worshipers are the bystanders and hangers-on of science: People who know just enough about what science can do to be sure that it can do everything.<sup>59</sup>

He goes on to say:

It is clear then, that the most obvious defect of Scientism (faith in science as a complete way of life) is this: science has no methods for answering the really urgent questions. But there is another thing that science is unable to accomplish. It cannot tell you what you ought to do.<sup>60</sup>

Recent history adequately demonstrates that the moral element, for example, the use of the atom or of sex, is outside the power of science to determine. Such scientism is an influence to which the foreign student is exposed, both inside and outside of the classroom.

Together with this, he is given the impression that the church has somehow failed. E. W. Janetski, professor at Concordia College, Adelaide, Australia, writes:

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<sup>58</sup>E. W. Janetski, "Sharpening our Sense of the Church's Mission to the Educated Adult" (Unpublished report for course "Reaching the Educated Adult," Concordia Seminary, St. Louis, June 1965), p. 5.

<sup>59</sup>Chad Walsh, Campus Gods on Trial (New York: Macmillan, 1962), p. 43.

<sup>60</sup>Ibid., p. 49.

God is a problem for (the educated), or rather the relevance of God. God indeed may exist--depending on what you mean by God--but how He can be relevant in this scientific age is beyond his ken. Through the medium of modern literature the educated receives a picture of Christ that is in the main crudely distorted. So are the pictures he receives of the Holy Spirit and the Holy Trinity. Bible figures and events, having passed through Hollywood, his interpreter, are caricatures of the true figures and events. Misrepresentations of the Church's basic doctrines, its symbols and worship are also accepted as true.<sup>61</sup>

To many the Church once served a useful purpose, but it has outlived its usefulness. They feel that man, passing through various stages of cultural development, has now outgrown the need for Christianity. Walsh comments:

There is some basis for this idea when the Church ties itself up too closely with political conservatism. The Church has been slow in giving direction to the question of race relations, getting into the act after the Supreme Court had done the main work. The Church has been slow in up-grading its art. The Christ of art is too often represented as weak, meek, and mild. By adhering too closely to conservative architecture, the Church gives the impression that it is committed to the past. Christianity should make itself relevant to the age of concrete and steel.<sup>62</sup>

Another evidence regarding the church in its failing relationship to the campus is embodied in the role of the campus chapel, according to Joel Nederhood:

Usually architecturally impressive, the campus chapel constantly reminds even the most callous

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<sup>61</sup>Janetski, p. 5.

<sup>62</sup>Walsh, "Remarks," p. 1.

student of the importance of religion. For the more reflective among the student body, the very structure will illustrate how important the Christian religion is and has been for some people who have been connected with the college. Yet the aura of embarrassment which surrounds any official statement about the chapel's significance, the religious neutrality which marks the chapel exercises, and the unimportant role the chapel does, in fact, play in campus life all indicate that Christianity's decisive challenge is never impressed upon college students by means of the chapel. On the contrary, the chapel exercises and the role which chapels play in the total college picture tone down, in fact, destroy the uniqueness of the Christian faith.<sup>63</sup>

Harvey Cox, writing as professor of Theology and Culture at Andover Newton Theological School, Massachusetts, in a critique of the church on campus, also points to a failure of the church in coming to terms with the university problem in America. He is especially critical of the "traditional" denominational campus church or "house." He feels that through this approach the church has isolated itself from witness and service within the university by drawing students into a "special world" next to the university. He would advocate abandonment of this approach since it does not produce a positive Christian influence within the campus community.<sup>64</sup>

The off-campus church, also, is not always playing

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<sup>63</sup>Nederhood, p. 65; an exception to this is the vital chapel program at Valparaiso University, Valparaiso, Indiana.

<sup>64</sup>Harvey Cox, The Secular City (New York: Macmillan, c.1965), pp. 222-223.

as vital a role on the campus as it should. Reporting on a survey of the churches near five different college campuses in various parts of the United States, J. Gordon Chamberlin writes:

Across the street from these 5 campuses are many Protestant churches, which represent the Christian faith, but the concern of the churches was with themselves rather than with the issues being discussed in the classroom. In most of the churches studied great attention was devoted to the trivia of church life, whereas little or no attention was given to the issues about which the leaders of campus thought were profoundly concerned. It is easy to say that in this aspect of their ministry these churches were irrelevant. What is more disturbing is that these churches proclaim and demonstrate to thousands of students and their teachers that Christianity is a religion of pious churchistic activity, concerned for "spiritual" things but not for "intellectual" things.<sup>65</sup>

He adds that in most cases not only did the churches not try to influence the colleges, but the colleges also did not expect to be influenced by the churches.<sup>66</sup>

From the examples above it is evident that attitudes both on the campus and in the church have contributed to a "divorce" or religion and the campus. The foreign student can hardly fail to notice this.

On the other hand, some churches are criticized for another extreme, namely, that they are over-aggressive in attempting to convert the foreign student on the

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<sup>65</sup>J. Gordon Chamberlin, Churches and the Campus (Philadelphia: The Westminster Press, 1963), pp. 120-121.

<sup>66</sup>Ibid., p. 131.

American campus. This has resulted in an attitude among some campus leaders, especially foreign student advisers, which discourages foreign students from becoming related to the church. This attitude is rather forcibly articulated by Ivan Putnam, Jr., of the National Association for Foreign Student Affairs, speaking of "exploitation of foreign students."

A particularly difficult form of exploitation occasionally encountered is that attempted by militant religious groups who look upon the presence of foreign students in their communities as a God-given opportunity for missionary work at home, and perhaps even as a chance to send a converted heathen back to his own country as a missionary at little or no cost to the particular denomination. This kind of exploitation is of course completely unacceptable in any legitimate foreign student program. Any suggestion to the foreign student that he consider renouncing the faith of generations of his people to accept our faith is likely to convey to him the feeling that we consider ourselves superior to him. This is hardly a basis upon which to build mutual understanding and friendship. When such an inference arises it often upsets the foreign student so much that his academic work suffers.<sup>67</sup>

At the same time that he expresses this concern, Putnam recognizes that the concern of many religious groups for the welfare of foreign students is often constructive and helpful. He makes this judgment from the point of view that religion is an important part of American life, and that those groups which help the foreign student

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<sup>67</sup>Ivan Putnam, Jr., The Foreign Student Adviser and His Institution in International Student Exchange (New York: National Association for Foreign Student Affairs, October 1964), pp. 21-22.

learn something of the religious beliefs of America render him a service in helping him get a better understanding for a balanced report of Americans and their way of life when he returns home.

Over against the opinion that American Christians should refrain from attempting to convert the foreign student, Chad Walsh makes this significant statement:

No one calls it arrogance when one nation shares its science, technology, and educational methods with another. It is not arrogance when the artistic traditions of a country are made available to all of humanity that cares to study and perhaps imitate them. It is considered a virtuous and loving act to export democracy to all the islands and jungles of the world. For some odd reason, only religion seems to be put in a different category by the broadminded and enlightened; only the gift of a body of religious belief and experience is considered a tactless act of arrogance. The reason for this is that down underneath many people feel that one religion is as good as another, and perhaps none of them is very good. This does not answer the question, but begs it. The question still is-- Suppose the fantastic claim made by one religion, Christianity, is true? Suppose that Christ actually is the penicillin of salvation? That question must be answered by each person before he can decide whether sharing this faith is a needless aggression or an imperative deed of love.<sup>68</sup>

#### Attitudes of American students

Both inside the classroom, and out of it, one of the major impressions on foreign students is undoubtedly that made by his American fellow students. In so far as generalizations can be validly made, several significant

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<sup>68</sup>Walsh, Campus Gods, pp. 34-35.

factors become evident in an investigation of the attitudes of American students today.

The American student, just like his foreign counterpart, is often away from home. Although done much more readily, he also must form new associations, experience new freedoms, and meet new opportunities. While in college, he usually chooses his future occupation, often meets his future mate, and often sets the direction for the rest of his life. There are many pressures, not the least of which are related to his academic program. Whereas there has been a tendency for students to measure success in terms of campus politics or social activities, there are indications of a healthy reaction against popular studentship.<sup>69</sup> At the same time, it must be admitted that an appreciable percentage of students are in college with primary motivations and interests other than academic.

In recent years there is a growing interest on the American campus in world and social issues, and a growing activism developing around such interest. Some of this has been credited to the activism of students in other countries. "American students read about Hungarian students, Korean students, and others who are trying to change the direction of their respective countries,"

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<sup>69</sup>Chamberlin, pp. 147-148.

writes Lane C. McGaughy, student at Ohio Wesleyan University.

They ask, "Why aren't American students doing anything?" Also, many of these potential foreign student leaders are now studying in the United States. As a result, it is easy for American students to identify with the universal student desire to cast off the unjust bonds of the past and to establish a better world.<sup>70</sup>

This has become evident in growing student participation, for example, in the civil rights movement.

In the study of five colleges referred to above,<sup>71</sup> two of which are "church" schools, Chamberlin found that only about ten per cent of the students, on the average, attend church. If occasional lectures and all other functions of a religious nature are included, the number who attend does not go over twenty per cent.<sup>72</sup> The average American student apparently does not feel that churches and pastors are relevant, nor that they have a contribution to make to the campus or its students.

There is an instinctive reaction to anything that demonstrates dogmatic attitudes, for in educated circles it is not in good taste to be dogmatic. The church, he often feels, is far too dogmatic in its doctrines and

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<sup>70</sup>Lane C. McGaughy, "What Students are Thinking," On the Work of the Ministry in University Communities, edited by Richard N. Bender (Nashville, Tenn.: Board of Education, The Methodist Church, 1962), p. 50.

<sup>71</sup>Supra, p. 63.

<sup>72</sup>Chamberlin, p. 87.



attitudes. Together with this there is a feeling that he has been exposed to what the Gospel has to say, and yet has found it lacking. Many students have had a Sunday School experience with Christianity. Unfortunately, often the "Sunday school conception" of Christianity is what many students still carry with them.<sup>73</sup> They have not had a systematic study of the Bible and its meaning for life. Thus they are often ill-prepared to meet the problems that Christian faith must face on the campus, and thus, also, unprepared to influence the foreign student positively for Christ.

Consciously or unconsciously, a large number of American students are under the influence of the eleven "Axioms of the Modern Man" drawn up by Emil Brunner:

1. Everything is relative.
2. What can't be proved can't be believed.
3. Scientific knowledge is certain and the standard of truth; matters of faith are uncertain.
4. Beyond death nobody knows.
5. "Real" means seen and handled.
6. The big things are the great things. Because man is so small in this big universe he is so little.
7. I cannot help being what I am.
8. Freedom means doing as I like.
9. Justice means equality.
10. To put religion first is religious arrogance.
11. Laws of nature determine everything.<sup>74</sup>

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<sup>73</sup>In this they are not too different from an appreciable number of Oriental students, who have also frequently had a Sunday School type contact with Christianity in their own lands.

<sup>74</sup>Merril B. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, c.1963), p. 160.

Coupled with this is the American student's attitude toward the foreign student on his campus. On the whole, American students tend to be apathetic about cultivating friendships with foreign students whose interests and background are so different from their own. Part of the reason for this, according to George F. Hall, professor at Chicago Lutheran Seminary, is disillusionment about the foreign student's economic and social situation. He points out that most American students at universities find it difficult to get scholarship aid, and when they do, it is usually only for a part of their educational costs. Meanwhile, they find out that many foreign students have been subsidized throughout their school career. The resulting disenchantment with foreign students makes it very difficult to stir up any enthusiasm among American students to do anything special for the foreign students. "This does not mean," he says, "that foreign students are not welcome, or that they are shabbily treated, or anything like that. It means rather that foreign students are integrated into the same lonesomeness and anonymity of university life as any other student by the students."<sup>75</sup>

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<sup>75</sup>George F. Hall, "The Gospel to our Nearest Foreign Field," in 46th Annual Conference, Lutheran Foreign Missions Conference of North America, Nov. 16-17, 1965, Chicago, Ill., p. 5.

Although Christian students would not be expected to harbor prejudicial attitudes toward foreign students, yet lack of spiritual understanding and maturity on their part can also have detrimental results. Neely D. McCarter, writing on the nature of encounter, alludes to this when he says:

It is unfortunate that many overseas Christians cannot even find a genuine sharing of life in the local United States group. There is an appalling lack of theological understanding among United States students to say nothing of the void that exists in the realm of dedication and self-sacrificial living. Some Christians from overseas have been a part of the Body of Christ, the Suffering Servant of God. They find the American brand of Christianity disillusioning.<sup>76</sup>

The future

In The Secular City, Harvey Cox states that the university, like the culture it influences and is influenced by, has become a secular institution. "Its dechristianization is not yet complete," he writes, ". . . but the process is gaining on all fronts."<sup>77</sup>

This is the kind of university which growing numbers of Oriental foreign students will be attending in coming years.

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<sup>76</sup>Neely D. McCarter, "The Nature of Encounter," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 2.

<sup>77</sup>Cox, p. 217.

At the same time, at least seventy-five percent of America's four-year colleges have religion courses, and more than twenty percent of United States state schools have separate religion departments, according to a report in Time Magazine. In some schools there are growing enrollments in courses in religion. At Iowa University, for instance, three thousand five hundred of the sixteen thousand students are taking religion courses.<sup>78</sup> This seems to portend a revival of interest in religion on the campus, even though it is treated primarily as a scientific discipline. University religion courses are designed not to defend one faith, but to explain all faiths. The aim is to help the student understand the culture of America through a knowledge of that culture's religion. Despite the humanistic reasons behind it, in so far as the Word of the Gospel is being presented and heard, there can be some encouragement in this growing attention to religion on the campus. St. Paul wrote in his day:

Some, indeed, preach Christ even of envy and strife; and some also of good will: the one do it of love . . . but the other proclaim Christ of faction, not sincerely. . . . What then? only that in every way whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.<sup>79</sup>

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<sup>78</sup>"Studying God on Campus," Time, LXXXVII (Feb. 4, 1966), 72, 75.

<sup>79</sup>Phil. 1:15-18.

Some of the potential in this growing interest in religion is reflected in a contention by the late Alexander Miller of Stanford University, that "again and again students whose intellectual interest is first caught in the classroom, go from there to a vital identification with a committed group."<sup>80</sup> The prospects seem especially good for positive Christian influence, in the case of both American and foreign students, where some of the principles behind what Miller refers to as the Stanford experiment are carried out. The Curriculum in Religious Studies there, making courses available to undergraduates from all departments, attempts to show the relationship of religion to all of life, rather than compartmentalize it in a separate Department of Religion. Provision is made for courses and emphases by all three communities, Protestant, Catholic and Jewish. Courses are taught by believers in these faiths. Explains Miller:

The church is a community of conviction; the classroom, like the university itself, is a community of inquiry. But there seems no good reason why those who inquire should not inquire of teachers who represent with conviction as well as with clarity the position in which the inquirer is interested.<sup>81</sup>

A similar opportunity to teach courses in religion is offered to qualified Christians in a number of other

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<sup>80</sup>Alexander Miller, Faith and Learning (New York: Association Press, c.1960), p. 141.

<sup>81</sup>Ibid., p. 142.

universities as well. What the trend in the future will be remains to be seen.

Among the nearly five hundred Protestant church-related colleges and universities in America special concern is being given to a relevant presentation of the Christian message to students. Similarly there are those among the more than one thousand five hundred men and women employed by Protestant "foundations" and "student centers" in full-time religious ministry to college and university campuses--to say nothing of the Roman Catholics--who are giving serious and ongoing consideration to more effective ministry in relating American students to Christ and His church.

As an example, the Commission on College and University Work of the Lutheran Church--Missouri Synod has given attention to this by adding a new dimension to its list of aims. Its original aims could be summarized as conservation of students as church members, reclamation of those in the process of lapsing, recruitment of non-Christians for Christ through evangelism, and training Lutheran students for churchmanship. These have been augmented with the aim of making a spiritual impact on the total campus community primarily through dialogue.<sup>82</sup>

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<sup>82</sup>"The Aims of Campus Work," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. I-7, 1.

Other church groups are expressing similar emphases.

At the same time, there is a great potential for growth and improvement in church-campus relations from the side of the local parish churches. "We used to say that some ministers should prepare for the campus ministry. We are moving rapidly into the day when every minister must be a campus minister," according to E. Fay Campbell.<sup>83</sup> Together with their ministers local parish churches are the primary representatives of Christianity at the campus. Both students and faculty members who identify themselves as Christian are present in them. So what these churches think, say and do, constitutes an important part of the total impact of the church upon the campus community. Inasmuch as these churches fulfill their basic mission and do not become involved in peripheral concerns, their witness will be relevant also to the foreign students on nearby campuses.

This same understanding and fulfilling of its mission by the church, the fellowship of believers, on campus and off, will be determinative for a God-pleasing relationship between itself and the campus as it relates both to the American and to the foreign student.

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<sup>83</sup>E. Fay Campbell, Getting Ready for College (Philadelphia: The Westminster Press, 1965), p. 51.

## CHAPTER IV

### GROUP APPROACHES TO FOREIGN STUDENTS

#### Groups Serving Foreign Students and Their Programs

##### Major groups serving foreign students

A large number of organizations and groups have concerned themselves with a ministry to foreign students in the United States, some of them for more than half a century. One of the foremost among them both in length of service and scope is the International Student Service, perhaps better known by its former name, The Committee on Friendly Relations Among Foreign Students. An outgrowth of a concern by Dr. John A. Mott and others, it was founded in 1911, according to an information brochure,

to provide friendly services for those who come from abroad to study, and to foster friendship and understanding between them and the American people. It was born out of the faith that all men are brothers, and that through friendships which transcend race and nation, new understandings are revealed.<sup>1</sup>

It is a private agency supported by voluntary contributions, although it cooperates with a number of government offices, including the International Educational Services

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<sup>1</sup>Ventures for International Students Interested in Travel (New York: Committee on Friendly Relations Among Foreign Students, n.d.), p. 2.



of the Department of State and the International Cooperation Administration. It receives support from various organizations and individuals, including the Young Men's Christian Association, the Young Women's Christian Association, the United Church Women, and various church boards, foundations and corporations. Non-sectarian in approach, International Student Service makes arrangements to have students from overseas met at ports of entry, conducts various community services for them, and is a sponsor of an International Camp Counselor Program. It also sponsors VISIT (Ventures for International Students Interested in Travel) to assist foreign students travelling in the States. The service includes arranging for stopovers, lodging in homes, providing information on places to visit, and so forth, for foreign students. It also introduces students from other lands to groups sponsoring special seminars or programs for foreign students, among them the American Friends Service Committee, the Experiment in International Living, Lisle Fellowships, Inc., and the National Conference of Christians and Jews. It also advises students on where to get information regarding church sponsored work camps, conferences, and professional conventions, and assists with summer employment.<sup>2</sup>

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<sup>2</sup>Ibid., pp. 2-30.

Another group active in the ministry to foreign students is the Committee on Christian Work Among International Students, under the sponsorship of the National Student Christian Federation. Initiated in 1947 and patterned after the Protestant Foundation at the University of Michigan, one of its major efforts has been to sponsor ecumenical ministries in areas of large concentrations of international students. Between 1956 and 1964 this type of ecumenical ministry was introduced at the University of Chicago, Massachusetts Institute of Technology, Harvard University, University of California (both Los Angeles and Berkeley), Ohio State University, and in Washington, D. C., serving several institutions there. More recently beginnings have also been made at Michigan State University and Purdue University. The goals of this Committee are listed as:

1. To serve in the name of Christ in a ministry of all faiths and cultures, seeking to understand each person's total needs and bring him into responsible and effective relationships with persons representing community resources relevant to his needs.
2. To nurture the spiritual growth of Christian foreign students and to encourage them to continue their participation in the corporate life of the Church through affiliation with a local parish or congregation.
3. To be a ministry of reconciliation by providing opportunities for vital encounter between international students of differing religious, political and ideological positions who are often removed from channels of conversation.

4. To help the church through providing its members, lay and clergy,
  - A. with training and opportunity to participate in this specialized ministry;
  - B. with opportunity to know students from abroad, the richness of their cultural and religious traditions, the needs and contributions of their countries with opportunity to understand the churches from which they come and the world mission of the Church particularly as it relates to the problems and issues of the day.
5. To realize in our midst the World Christian community and make it known; to deepen the understanding of the Christian faith through the sharing of international and inter-denominational insights; and to undergird the witness to this faith within the University community.
6. In all of these endeavors, to seek the guidance of the Holy Spirit.<sup>3</sup>

In 1953 Robert V. Finley, a missionary returned from service in Asia, organized International Students, Inc. It characterizes itself as a Church-Centered Mission Board. It receives its support from interested Christian individuals and groups. Its program aims to relate foreign students to local churches while they are in America and to help them establish indigenous national churches when they return to their homelands. Its staff of eighteen workers bridges the gap between foreign visitors and evangelical churches in all parts of the United States, so that the local United States church

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<sup>3</sup>Margaret Flory, "Foreign Students and the American Campus," The Campus Ministry, edited by George L. Earnshaw (Valley Forge, Pa.: The Judson Press, 1964), pp. 180-181.

becomes a foreign mission station.<sup>4</sup>

The major functional divisions of International Students, Inc., are the following:

1. Friendship for Overseas College and University Students (FOCUS). Over 10,000 individuals and 4,000 churches cooperate in linking foreign students and Christian families.
2. Christian Groups of Foreign Students. Those who have become Christian gather for Bible study and prayer in their language.
3. Teachers, Evangelists and Missionary Speakers (TEAMS). They are sent out at home and abroad.
4. Assisting Indigenous Development (AID). Christian nationals who wish to serve Christ among their own people are given material assistance.
5. American Citizens Residing Overseas for Study and Service (ACROSS).
6. International Student Press (PRESS).<sup>5</sup>

Various denominational groups are also involved in a variety of programs serving the foreign student. An exhaustive listing of such groups and activities is beyond the scope of this study. In some cases specific organizations have been set up to reach the foreign student, such as the Christian Society for Foreign Students sponsored for some years at Columbia University

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<sup>4</sup>Foreign Missions At Home, 1965 Annual Report (Washington, D. C.: International Students, Inc., n.d.), p. 2.

<sup>5</sup>International Students, The New Approach to Foreign Missions (Washington, D. C.: International Students, Inc., n.d.), p. 1.

in New York by the Lutheran Student Foundation,<sup>6</sup> the Episcopal Work for Oriental Students at the University of California, Berkeley, and Students International, sponsored by the American Baptists also at the University of California.<sup>7</sup> More frequently denominational student centers set up primarily for American students also aim to reach the foreign student for Christ. This question receives continued study and attention, as it did, for instance, at the Lutheran Foreign Missions Conference of North America in Chicago in November, 1965, with presentation and discussion of a paper entitled, "The Gospel to our Nearest Foreign Field."

Various community organizations also have been set up to serve the foreign student. The International House movement, for instance, with centers in various major United States cities, appeals to the foreign student by offering special membership rates and operating recreational, social, and educational programs for them.<sup>8</sup> Noteworthy among this type of facility is that operated by the International Student Association Center in Boston,

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<sup>6</sup>Walter Leibrecht, "Christian Work Among Foreign Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 1.

<sup>7</sup>Louise Stoltenberg, "Campus Religious Organizations," Religious Education, LV (March-April 1960), 84.

<sup>8</sup>International House and You (Philadelphia, Pa.: International House, n.d.), p. 1.

which in 1960, for instance, registered about one-third of the greater Boston foreign student population.<sup>9</sup>

Families for International Friendship, organized in 1952 in Tucson, Arizona, has achieved international recognition for its service to foreign students, and serves as a pattern for similar groups in other parts of the United States. Under sponsorship of the United Church Women of Tucson, this group is organized and managed by volunteers of member churches. Its stated purposes are:

- A. To offer friendly services to the student before he leaves home and when he arrives in Tucson.
- B. To give the student an opportunity to observe, participate in, and understand the basic elements of our free society through family ties.
- C. To afford an opportunity for the people of Tucson to learn about countries and cultures of the foreign students.
- D. To develop "homeward" orientation and arrange continuing contacts after the student returns to his home.<sup>10</sup>

Examples of groups similar to Families for International Friendship are the Home Hospitality for Foreign Students Organization at Boulder, Colorado, and the

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<sup>9</sup>J. F. Reichard, "Boston's Welcome to Visitors from Abroad," Institute of International Education News Bulletin, XXXV (May 1960), 25-26.

<sup>10</sup>Families for International Friendship (Tucson, Arizona: United Church Women, 1965), p. 3.

International Hospitality Committee of Austin, Texas.<sup>11</sup>  
The Lutheran Women's Missionary League of the Lutheran Church--Missouri Synod, is among groups that have recently begun service activity among foreign students.

On a strictly secular level, the National Association for Foreign Student Affairs extends hospitality to foreign students by assisting all those who are involved in international student exchange programs on American campuses.

#### Group activities with foreign students

A great variety of services is rendered to foreign students. They cover the time from before he leaves his home country (some groups send letters of welcome to those they know about) until after he returns there (some groups continue correspondence after they leave America). They range from teaching English to arranging baby showers for the wives of foreign students, and include meeting them at ports of entry, assisting them with registration and finding housing, explaining American customs, taking them shopping and sight-seeing, loaning them winter clothing and household goods, inviting them into American

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<sup>11</sup>Mrs. F. W. Ellinghaus, "The Value of Community Hospitality Programs for Foreign Students" (Boulder, Colo.: Home Hospitality for Foreign Students Organization, April 1965 [Mimeographed report]), p. 1.

homes, and arranging special gatherings to honor foreign students at their graduation. To help them understand America's social problems and its efforts to meet them, visits to hospitals, settlement houses, homes for the aged, training schools, slum clearance projects, and so forth, are arranged. To help them understand industrial America, visits are arranged to factories and labor centers. Some groups attempt to introduce them to the political life of America, especially at election time, by arranging visits to political headquarters and the polls. "International Weekend" programs are sponsored by various groups, and take groups of foreign students to towns and cities outside the local university community where receptions, entertainment, and opportunity for friendly exchange of opinions with Americans have been arranged by civic and/or church groups.

Among all of these off-campus activities, one of the most significant is the inviting of foreign students into American homes. A report of the U. S. Advisory Commission on International Educational and Cultural Affairs states:

Personal visits with American families are considered by foreign visitors one of the most significant and memorable parts of their U. S. experience. Returned grantees, especially from the developing countries, repeatedly express the need for more personal contacts and visits with Americans in a U. S. trip. We recommend that all programs for all foreign



visitors provide more time and arrangements for meeting a wide cross section of American families.<sup>12</sup>

Inviting foreign students into the home is high on the priority list of activities of almost every group involved in foreign student service. Although there are advantages to be gained by the student through visiting several families of varied racial and religious backgrounds, as advocated, for instance, by Henry Bischoff,<sup>13</sup> the majority of those involved feel that regular visits to the same home over a long period of time are even more beneficial. This affords an opportunity for more than a surface acquaintance with American life. Some families in cooperation with International Students, Inc., have found their greatest challenge in rooming and boarding foreign students. One Christian family built an addition to their home just to make room for foreign students.<sup>14</sup> "Only by depth experiences with Christian home life will overseas students return home, committed religious leaders," writes Harold Case, president of Boston

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<sup>12</sup>A Beacon of Hope (Washington: U. S. Government Printing Office, 1963), p. 4.

<sup>13</sup>Henry Bischoff, "Helping Foreign Students," America, CLIX (Nov. 9, 1963), 566.

<sup>14</sup>Max Kershaw, "International Students are Their Guests," Moody Monthly, LXII (November 1961), 14.

University.<sup>15</sup> Walter Leibrecht echoes this opinion when he writes:

To understand the Christian faith at its best in this country, these foreign students must be invited to a Christian home and welcomed into a consecrated congregation. Then they can return to their homeland with a new vision of the Christian faith; a Christian faith that can mean much to them and to their fellow countrymen, a Christian faith which in bringing them the love of Christ can win them to the faith of Christ.<sup>16</sup>

On-campus also a number of approaches are used. Among them are Welcome Weekends (to introduce foreign students to campus groups), International Student Nights, International Ecumenical Student Banquets, Discussion Seminars, Area Forums, Campus Ecumenical Study Groups, International Christmas Song Nights, Week-end Retreats, with study on questions of Christian life and witness, and special programs related to Religious Emphasis Week, such as panel discussions on comparative religions, or a week of focus upon the Christian world mission leading to celebration of the Universal Day of Prayer for Students (Third Sunday in February). All of these serve with varying degrees of effectiveness for Christian witness.

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<sup>15</sup>Harold C. Case, "Power Unlimited for Tasks Unprecedented: International Dimensions of Higher Education," On the Work of the Ministry in University Communities, edited by Richard N. Bender (Nashville, Tenn.: Board of Education, The Methodist Church, 1962), p. 258.

<sup>16</sup>Leibrecht, p. 2.

The effectiveness of retreats and international student conferences of campus representatives are especially emphasized by a number of writers. Margaret Flory speaks high words of praise, for instance, regarding the Seventeenth Quadrennial Conference on the Christian World Mission sponsored by the National Student Christian Federation. Held at Ohio University, Athens, Ohio, it brought together three thousand five hundred students, about half of them from some ninety-eight countries outside the United States.<sup>17</sup> Ulrich Mauser says of such retreats:

Retreats and big conferences, like the quadrennials, should continue to be made available. . . . The effect of conferences like this is in some cases as good as a conversion, and all possible efforts must be made to encourage the student from abroad to participate.<sup>18</sup>

In the same vein, Leibrecht advocates retreats as a main feature of a Christian foreign student program, comprised of fifty per cent of American students. A five or six day retreat is better than a week-end, although it should be organized in such a way that students who cannot attend the whole time may come for the beginning week-end only. In a five day retreat afternoons should

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<sup>17</sup>Flory, p. 179.

<sup>18</sup>Ulrich Mauser, "A Theological Perspective on the Ministry of the Church to Foreign Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 9.

be left free for the students to do whatever they please. This is to accommodate the foreign student's problem that during most of his time at the university he is under pressure of time because of language difficulties. Thus a retreat program with free time should be especially attractive to him.<sup>19</sup>

#### Interdenominational or Denominational Approaches

##### An ecumenical ministry

In the ministry to the foreign student, a great deal of emphasis has been placed on the necessity for an ecumenical approach which transcends national, cultural and denominational boundaries. Paul Löffler, for instance, says, "The existence of an authentic corporate life in Christ in the university world is the first condition of a Christian ministry among international students."<sup>20</sup> This implies for him a life together of Christian students representing various cultures, countries, and communities. Such an ecumenical ministry is something radically different from the commonly accepted image of the church, "a new ministry which is not just an extension of the old national one, but a new gift of the Holy Spirit," says Löffler. "The essential point

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<sup>19</sup>Leibrecht, p. 8.

<sup>20</sup>Flory, p. 195.

that has not yet been brought home to student communities in an international situation is that you can no longer even understand your own national situation without mutual exchange with foreigners."<sup>21</sup> He also points to the variety of gifts present in such a fellowship--the liturgical riches of Eastern Orthodox Christians, the insights gained in the encounter with a technological and secular world which western Christians can contribute, the spiritual depth of Asian Christianity, and the joy of African worship and Christian life. He also stresses the necessity for breaking down nationalistic boundaries in this ministry:

No allegiance to a national church in Germany or India, or to the "local" church back home, can replace the fundamental duty for all Christians in one particular locality to be together there the Church of Christ, the basic unit of the Church Universal.<sup>22</sup>

Christoph Hahn, a staff member of the Evangelische Studentengemeinde in Germany, expresses the same opinion when he says that according to the nature of the Church, a distinctively Christian ministry to foreign students is based on three conditions, namely, the inherent unity of the Church, the Christian community as a body, and the Christian community in but not of the world. He says:

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<sup>21</sup>Ibid.

<sup>22</sup>Foreign Students: A New Ministry in a New World (Geneva: World Student Christian Federation, 1963), p. 21.

Whatever we do, has to be done together, because of the fact that the Church is a body. The skilled and talented individual student as well as the trained full time staff person will fail if they do not understand themselves as members of this body. The ministry of the Church is always the ministry of the whole Church, as we conceive of the priesthood of all believers. The ways in which we carry on with a program for and with overseas students will lead us to a recognition of how we should live, work, encourage, help, serve together.<sup>23</sup>

Another facet of the ecumenical emphasis is presented in these statements from Resource and Reflection Concerning the Christian Ministry among Students from Other Countries:

Student Christian groups need to be very careful concerning how they understand themselves. Frequently student Christian groups think of the Church as consisting of the American Christian students at their campus, and do not really acknowledge that the Church at their campus includes all the Christians, irrespective of national origins, race, or denominational affiliation. . . . The student Christian groups must be concerned to manifest the ecumenical unity and community of the Church, insisting stubbornly through their actions that foreign Christians are not guests but regular members, along with American Christians, of the Church in that place. . . . Foreign Christians can minister to us as well as we to them.<sup>24</sup>

The same emphasis is expressed in a report of nine

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<sup>23</sup>Christoph Hahn, "The Christian Ministry to Foreign Students," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 4.

<sup>24</sup>"Program Suggestions," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 1.

students from as many countries who served on an International Study Fellowship on the University Ministry in the United States under sponsorship of the World Student Christian Federation. They see a powerful potential ecumenical force in the presence of large numbers of foreign students in America. They are characterized as less denominationally conscious than American students, even unhappy with the pattern of denominational campus centers. In advocating greater student involvement in the developing ecumenical life of the university Christian community, they point to two aspects of ministry among foreign students. "The first and primary one is the ministry of the Christian foreign student himself to other foreign students and to American students," they say. "The second is the supporting ministry of the American church to the Christian foreign student, and through him to all foreign students."<sup>25</sup> To better facilitate the contribution of the Christian foreign student in the United States, they feel that he should be

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<sup>25</sup>World Student Christian Federation, "A Communication to: The Committee of National Staff for Campus Christian Life, Commission on Higher Education of the N. C. C. C. U. S. A., From: Nine members of the International Study Fellowship on the University Ministry, sponsored by the World Student Christian Federation" [Geneva: World Student Christian Federation, n.d.], p. 2.

pressed to take responsibility and not encouraged to be merely a "consumer."

Both facets of the ecumenical ministry among foreign students, namely, interdenominational and international, have practical overtones. Those related to the interdenominational question are reflected in five reasons for an ecumenical ministry in a study at Purdue University. The report declares:

Such a united ministry is needed because:

1. it is less confusing to the student unacquainted with American denominationalism and makes possible a fuller Christian witness.
2. it prevents duplication of effort, potentially involving more students and exploiting no student.
3. it makes available a richer variety of resources of leadership and support.
4. it challenges the campus ministry to greater unity.
5. it facilitates the relationship of Christian groups dealing with foreign students with other University and community agencies with similar concerns.<sup>26</sup>

The international aspect is referred to by Margaret Flory:

When one sees an international student ushering on Sunday morning, singing in the choir, teaching a class of small children, or making a poster for the bulletin board, then one realizes how important it is for faith to move from the mind into the working hand. Thus, changing the preposition for

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<sup>26</sup>"Ecumenical Ministry Among International Students, Purdue University" (Mimeographed report in possession of Reuben W. Hahn, Chicago, Ill.), pp. 1-2.



to with has been one secret for involving international students in a meaningful local church or student group experience.<sup>27</sup>

#### Denominational ministries

Not all Christian groups in America participate in the ecumenical approach to the foreign student. In some instances denominational approaches have special appeal to foreign students. Neely McCarter points out, for instance, that in fundamentalist groups the overseas student is likely to "find the same kind of prayer meeting, Bible study, and even clichés that he was accustomed to at home. He can become a part of the in-group at once."<sup>28</sup> A similar report in The Evangelical International reads:

Even though the "Pentecostal" churches are not able to "speak in other languages" to the foreign students, they are, nevertheless, doing very well in English. The emphasis on supernatural manifestations has a great appeal to students from Asia and Africa who have often witnessed outward signs of the spirit world in their native cultures. They are also attracted by the warm bond of fellowship among the members and the informal home-like atmosphere of the church services.<sup>29</sup>

The Campus Pastor's Workbook in an article, "The

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<sup>27</sup>Flory, p. 186.

<sup>28</sup>Neely D. McCarter, "The Nature of Encounter," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 2.

<sup>29</sup>"Foreign Students are Reached by Churches," The Evangelical International (Dec. 1964), p. 2, col. 4.

Aims of Campus Work," presents a Lutheran view regarding ecumenical ministry:

The Lutheran Church, of course, does not claim special privileges on campus. On the contrary, it endorses the principle of religious pluralism as a provision giving equal rights to all religious bodies. The recognition of the principle of religious pluralism opens the door to the Lutheran Church to make its distinctive witness to the way of salvation in Jesus Christ to the total campus community. Instead of being lumped together with theologically nondescript Protestant bodies it is free, through recognized channels, to confront campus-wide assemblies with God's revelation in Christ.<sup>30</sup>

An analysis of a Lutheran student congregation at the University of California in Berkeley, refers to some of the problems faced by a small denominational fellowship in reaching the Asian student. In commenting on the fact that not many non-Caucasians were represented in the group, the reporter points to the problem of social assimilation in such a situation. Even though non-Caucasians were wholeheartedly welcomed by the student group, the absence of other members of their own race usually led to lack of social activity on their part. On the other hand, in parishes in Berkeley with a much larger clientele the chance for assimilation of an

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<sup>30</sup>"The Aims of Campus Work," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. I-7, 2.

Oriental or colored or other foreign group was better.<sup>31</sup>

Ulrich Mauser feels that it is impossible for the church to minister effectively to the foreign student without a vigorous and healthy Christian community on campus to which the foreigner can relate himself. He says:

The vital question is not how much attention we pay to the specific problem of the foreign student on campus but rather how spiritual, how true and how vital is the Christian community on campus at large. If the emphasis lies on the latter, many of the specific problems of the foreigner settle themselves. If there is no such community, however, there is no chance of any effective ministry at all. The love of the Lord and the love of the saints is still the sum total of the Christian existence. If the foreign student is nourished in it, both he and the church can mutually benefit a great deal.<sup>32</sup>

The proper relationship of a confessionally oriented church, such as the Lutheran Church, to such a campus Christian community, is receiving increasing attention.

Kretzmann writes to this general subject:

Since the body of Christ is one, the local community of believers has the responsibility of carrying the Word of faith to similar local communities of believers in the continuing task of mutual edification with the body of Christ. This obligation rests on every part of the church because of its oneness, which rests in, grows out of, and is created by faith in Christ, which God has given through the

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<sup>31</sup>Donald Deffner, "The Student Congregation: An Analysis of an Institutional Phenomenon" (Unpublished paper submitted Jan. 4, 1955, to Dept. of Sociology and Social Institutions, University of California, Berkeley, California), pp. 39-40.

<sup>32</sup>Mauser, p. 9.

work of the Holy Spirit. This obligation of being in mission to one another does not grow out of organizational oneness, which is not the substantive basis of unity, but out of the common relation which all believers bear to Christ and which has been created by the Holy Spirit. . . .<sup>33</sup>

This is further summarized in one of the resolutions in the "Affirmations on God's Mission" adopted by the Detroit Convention of the Lutheran Church--Missouri Synod, in June, 1965:

RESOLVED That we affirm that by virtue of our unity with other Christians in the Body of Christ, we should work together when it will edify Christ's body and advance His mission, refusing cooperation, however, on such occasions when it would deny God's Word.<sup>34</sup>

In this framework the confessionally oriented churches can participate also in the ministry to the foreign student in an "ecumenical age."

#### Some Guiding Principles

The ministry to Christians and non-Christians

Among the students from Asia coming to the United States there are both Christians and non-Christians. Thus the church in America has a dual goal in its approaches

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<sup>33</sup>M. L. Kretzmann, "Report of Mission Self-Study and Survey," Convention Workbook, 46th Regular Convention, The Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1965), p. 120.

<sup>34</sup>The Lutheran Church--Missouri Synod, Proceedings of the 46th Regular Convention (St. Louis, Mo.: Concordia Publishing House, 1965), p. 80.

to and relations with those students, namely, the nurture of Christian students and reaching non-Christian students for Christ. With regard to the former, Mauser says:

Whenever a Christian student from abroad lives together with fellow Christians in this country, a Christian brother meets his Christian brethren. Certainly, in this brotherhood of believers, men and women have a mission to fulfill to each other. The mission is mutual love, mutual help, mutual criticism, mutual encouragement.<sup>35</sup>

Margaret Flory points out that the foreign student will have made a great contribution if he is able to convey that to live as a Christian is not to be confused with "the American way of life." In order for this to happen, of course, the foreign student must speak frankly in Christian love and the American Christian must be willing to listen and learn from their God-given neighbors and friends from another land. "I have learned that Christians all over the world need to know and to speak to one another frankly in Christian love just for the sheer purpose of manifesting the truth of the gospel," she goes on to say, and adds:

This is what a young Philippine psychologist meant when she wrote of an experience of several students from different parts of the world sharing as a team what God had done for their people through Jesus Christ. "With the kind of discussion we had that night, I always feel a deep elation, for somehow the symbolization is clear; the circle of Christian

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<sup>35</sup>Flory, pp. 183-184.

love is completed when people from different parts of the world speak with one voice." Thus I learned how important it is to plan occasions when Christian students from many lands, including the United States, come together for worship, study, discussions, and fellowship.<sup>36</sup>

While striving to meet the Christian student from overseas, the American Christian also has a responsibility toward the non-Christian. In connection with this, campus pastor Charles Manske writes:

Is not a foreign student converted to Christianity only when he hears the redemptive Gospel? Yes! Then how does one speak the "Good News" to the more than 85% of foreign students on American campuses who do not call Christ their Lord and Savior? The answer is not an easy one. Many foreign students are cautioned before they leave home to "tread lightly" in the areas of politics and religion because Americans are sensitive and emotional in these areas. A Christian student may wish to assure the foreign student that religion is an area of interest and concern and, therefore, inquire about religious customs in his own country.<sup>37</sup>

A number of other Christians who are experienced in working with Asian students emphasize the same approach. In An Open Letter to the International Student, Donald Deffner meets some of the common objections and criticisms of Christianity with patient explanation, and emphasizes the church's desire for a chance to share Christ, without high pressure methods, in fact, with an appeal that the student retain his own culture, traditions, and

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<sup>36</sup>Ibid., p. 185.

<sup>37</sup>Charles L. Manske, "Away from Home," Concern, II (May 1964), 2.

national heritage.<sup>38</sup>

With reference to the care that must be exercised in approaching the foreign student, Robert Finley writes:

When a foreign student attends church it is never advisable to urge him to make an on-the-spot decision for Christ, nor to press him with questions about whether he has been saved. The reason for this policy is that the student thinks in a foreign language and will not understand what you mean. First, he must learn entirely new concepts. For example, the average American knows what is meant by the English word "sin," but there is no equivalent of this word in the Japanese language. If you say "sin" to a student from Japan, he will translate it into a concept in his own language which means to break with custom or tradition. . . . Because of these language concept difficulties we must be willing to work slowly with foreign students. One should not plan to work with them unless he is willing to follow through with unfailing patience and love.<sup>39</sup>

Joseph Spae, a noted Roman Catholic authority on Japan, writes:

Make a correct approach: It never pays to ridicule or belittle the views of the inquirer. The sacrifice which he is about to make must be understood and appreciated. Patience! No rash judgments about inferior dispositions; no desire to come out "the winner" in a discussion. Practice the art of asking questions à la Japonaise, i.e., never ask a direct question to which you might think the person does not know the answer. Be charitable in all things. Create a family atmosphere in the

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<sup>38</sup>Donald Deffner, An Open Letter to the International Student (Chicago: The Lutheran Church--Missouri Synod, Commission on College and University Work, n.d.), pp. 2-4.

<sup>39</sup>Robert Finley, "Ambassadors All," reprinted from Eternity Magazine (Washington: International Students, Inc., n.d.), p. 4.

group. Show yourself a true "father." . . . Present and keep at the center constantly the personality of Christ.<sup>40</sup>

In the same vein, Filmer Northrop compares group sermons, group ceremonials, pastoral visits and confessionals of western religion to the nonverbal private meditation and direct intuitive communion in silence which religions such as Buddhism and nondualistic Vedantic Hinduism provide, emphasizing that Christians should be aware of these differing backgrounds when approaching the Oriental student.<sup>41</sup>

In trying to reach the Oriental with his peculiar background, some Christian missionaries in the Far East have found that using the sense of lostness which many modern people experience, especially in urban situations, in Asia as well as in America, has proved effective. McCoy and McCarter hint as to how this same emphasis might be useful in an approach to students when they write:

To be lost in the Biblical sense is connected more closely with the homesickness of a freshman, away from home, apart from any meaningful relationships. He is "empty" until he establishes friendships, joins a fraternity, or finds a group to which he

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<sup>40</sup>Joseph Spae, Christian Corridors to Japan (Tokyo: Oriens Institute for Religious Research, 1965), p. 48.

<sup>41</sup>Filmer Northrop, "Students from Other Lands," Religion and the State University, edited by Erich A. Walter (Ann Arbor: The University of Michigan Press, 1958), p. 277.



belongs. Lostness, for Christians, means alienation from the ultimately meaningful relation to God. It might mean cosmic nostalgia in the sense intended by Martin Luther when he said, "The world is one great orphanage so long as men know not God as their Father." . . . God in Christ comes as physician to this disease from which all of us must be saved.<sup>42</sup>

In an article, "Presenting the Gospel to Our Friends from Other Lands," M. Gardner Tewksbury, Presbyterian pastor to Chinese Student and Alumni Services, remarks in connection with the approach emphasized so far in this chapter, that although the "gradual and graded" approach is to be preferred in approaching friends from overseas, this slower educational approach can be overstressed.

He adds:

Certainly the guided word, spoken at the guided time, and in the right spirit, works redemptively. The idea that an extended period of teas, dinners, lectures, discussions and other activities must precede any direct personal approach to spiritual things can likewise be overemphasized. One college student asked us why he had been invited to so many teas, and never once to church. But you will say, and we will agree, that the dose can often be too strong at the start. And yet with it all, a statement from the Bible which has spoken to us, an appropriate pamphlet, a brief personal witness, a request for a moment of prayer together, or even a challenge to take a step in faith toward Christ all have a place in the ways and means of mediating the Gospel of Christ to people, provided, of course, that the Holy Spirit and common sense are back of each such move.<sup>43</sup>

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<sup>42</sup>Charles S. McCoy and Neely D. McCarter, The Gospel on Campus (Richmond, Va.: John Knox Press, 1959), pp. 34-35.

<sup>43</sup>M. Gardner Tewksbury, "Presenting the Gospel to our Friends from Other Lands," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), pp. 5-6.

### Psychological factors

The above quotation introduces the place of social activities in the approach to foreign students. From the point of view of University Foreign Student Advisers, as articulated by Ivan Putnam, Jr., student involvement with Americans and in American life is very important for the achievement of the non-academic objectives of educational exchange. He points out, though, that foreign student participation cannot be taken quite so much for granted as U. S. student involvement. "Even if they are interested in student activities they are uncertain of how to become involved, what they would be getting into if they did, and whether they would be really welcome," says he. "We as hosts must meet them more than halfway with information, invitations to participate, and thoughtful consideration of ways to make it easier for them to participate."<sup>44</sup>

Together with this emphasis on encouraging and inviting the Asian student to become involved, especially because of his natural hesitancy to do so, warnings are voiced against over-involvement and the wrong type of involvement. One writer states that highly formalized

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<sup>44</sup>Ivan Putnam, Jr., The Foreign Student Adviser and His Institution in International Student Exchange (New York: National Association for Foreign Student Affairs, October 1964), p. 14.

social programs such as teas and receptions should be kept at a minimum. Informal events involving small groups and conducive to person-to-person conversation can provide better opportunity for the foreign student or scholar and the American student, faculty member, or community person to achieve meaningful interchange and lasting relationships.<sup>45</sup> It has been pointed out that structures of campus life in the United States do not often bring American and overseas students together except for dances, football games, or wiener roasts. These do not usually provide opportunity for sharing of personality and meaningful encounter.<sup>46</sup> Keeping in mind the primary purpose for which most foreign students have come to America, it is also natural that they will be more interested in the academic than the social functions of a university. In a study regarding Japanese students in America, the authors emphasize that this factor does not deny the importance of participation in university-community clubs and social activities by foreign students, but implies a different approach in encouraging such participation. They contend that techniques used to acquaint students with such activities should be

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<sup>45</sup>Ellen Croson Warmbrunn, editor, The Cultural Dimensions of International Education (New York: National Association for Foreign Student Affairs, 1963), p. 7.

<sup>46</sup>McCarter, p. 2.

primarily descriptive and impartial, and not coercive in any way. Later on through personal contacts further encouragement can best be exercised.<sup>47</sup>

Among those working regularly with foreign students, there is a rather strong consensus that an intellectual emphasis and encounter is more effective for true understanding than is sociability. This must be carried on at a mature level. According to John W. Price,

The fruits of the international exchange program can be harvested only as students and our community people can be led past the point of asking "what do you wear?", "what do you eat?", or the "do-gooder" stage, to the more profound concerns for the life motivating philosophies of each other.<sup>48</sup>

He feels that questions such as these should be asked:

What does it really mean to want freedom? How do you change peoples' attitudes? Does one individual really count for anything in a country where so much must be done? Are there values in modern life which religion can support? On the basis of such questions bridges of understanding can be built. Denis Baly underlines the same opinion with the following statements:

Students from other countries and students who have been brought up in the United States think

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<sup>47</sup>John W. Bennett, Herbert Passin, and Robert K. McKnight, In Search of Identity (Minneapolis: University of Minnesota Press, 1958), p. 309.

<sup>48</sup>John W. Price, "Ongoing Programs with International Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 4.

differently and see even the same events in a different manner. Each group has its own prejudices, its own peculiar blind spots, and also its own truths and its own validity. If there is to be true encounter these must not be glossed over or ironed out. Obviously prejudices must be removed if there is to be any real meeting of minds. However, they must be removed because they have been brought into the open and have been seen for what they really are. To disregard them or to suppress them does not remove them.<sup>49</sup>

In meetings with foreign students, Walter Leibrecht advises that a club atmosphere with elaborate organization and numerous officers be avoided in favor of a more personal appeal to active cooperation of students in visiting with other students, and in sending out personal invitations. He points out that Europeans dislike a club setup as typically bourgeois, and Asians see no sense in it at all. He further comments that although fellowship is essential, a Christian meeting should not be mainly a social affair. Individually greeting all students who come to a meeting is good, but they are likely to misunderstand too much friendliness or too much insistence on their coming again. If they like the meeting they will come again and if they are bored, they will most likely not return. It is better not to start a meeting with tea and cookies, as is often done, since this tends to spoil the character of the meeting. Instead of a "tea hour" at

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<sup>49</sup>Denis Baly, "The Nature of Encounter," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 1.

the beginning, Leibrecht contends that there is nothing like an animated talk over a table, in a restaurant after a good meeting.<sup>50</sup>

He also encourages, as do others, that foreign students be given an opportunity to contribute to such gatherings:

The foreign student is a particular asset for the Christian student clubs at a university in a time when we Christians are trying to overcome our provincial minded aspect of Christianity, and win a vision of what the real tasks of Christianity are in the desperate situation of our world today.<sup>51</sup>

Baly warns against a number of types of meetings which do not promote meaningful encounter. For instance, he refers to "the meeting in the zoo" type of encounter in which the Indian, for example, puts on dances and the American is amused, and, of course, pays for the refreshment. Another type he calls "the meeting in the classroom." Here the overseas students are educated on how to behave as an American. In fact, to be comfortable in American Christian groups, arranged by Americans for Americans, they themselves must become Americanized. This can result in real problems later for the overseas student, for the more Americanized he becomes while here, the more difficulty he has in fitting back into his own life and

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<sup>50</sup>Leibrecht, p. 5.

<sup>51</sup>Ibid., p. 8.

culture when he returns home.<sup>52</sup>

In contrast to this type of encounter, arranging for lectures by outstanding Christian personalities holds promise of effective encounter. Since the Asian is often more impressed, in the first instance, with who a man is rather than what he has to say, arranging for presentations by Christian men or women who have become recognized for their contribution in sports, art, science, or other fields of human endeavor can have a profound effect on the foreign listener. Special lecture topics, such as a series on Christian thinkers beginning with Augustine, can also carry an appeal for the foreign scholar. On occasion, lectures or plays sponsored by non-Christian campus groups can furnish material for a good discussion. With lectures and discussion, Leibrecht suggests that Christian programs with foreign students should not omit the element of worship, to demonstrate completeness as to what Christianity is--faith, fellowship, and worship.<sup>53</sup>

In writing about "Foreign Students on the American Catholic Campus," E. W. Berbusse suggests that both

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<sup>52</sup>Baly, pp. 2-3.

<sup>53</sup>"The Foreign Student," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. XXIII-100, 3.

cultural bond activities, to make him feel at home, and foreign-integrating activities, to draw him into campus life, are important for the foreign student.<sup>54</sup> It goes without saying that the foreign student in America is subject to loneliness and even homesickness because of his prolonged separation from people of his own land. For this reason it is felt by some that there is a definite value in fostering nationality groups of foreign students. As a report from the 1963 Student Christian Consultation in Bossey points out, in such a group the foreign student is at home.

He is the host, and the student of the host country who may visit him there is the guest (an honoured and welcome guest, but nevertheless a guest). In addition the nationality group offers the foreign student many other solid advantages. On arrival he can receive an immediate orientation from "old hands" who can help him to avoid those painful mistakes which leave a scar on the memory for all time. Here he may find help with his studies and coaching from more advanced students who, from first-hand experience, know exactly what his study problems are. Here, also, he learns to take his own share of responsibility for the running of the group, growing in confidence as he negotiates with university or embassy officials.<sup>55</sup>

Other advantages of nationality groups for the foreign student include a Christian center around worship patterns and language with which he is accustomed.

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<sup>54</sup>E. W. Berbusse, "Foreign Students on the American Catholic Campus," National Catholic Education Association Bulletin, LVI (August 1959), 432.

<sup>55</sup>Foreign Students, p. 31.



Charles Hulac, writing for the United Student Christian Council, advocates nationality groups for another reason, namely, that there are often gaps and high barriers between students from the same country or area of the world. Thus formation of nationality groups, if well guided, can be helpful for fostering a sense of dedication to the welfare of their countries and less fortunate compatriots there.<sup>56</sup>

However, J. Benjamin Schmoker strongly questions the advisability of emphasizing nationality groups among students in America. He writes in a personal letter:

We would favor integration. From the early days of International Student Service . . . , we developed work by national groupings. Before my time as Executive Director--and I have been here nearly 20 years--there was a Secretary for Korean students, a Secretary for Chinese students, a Secretary for Indian students, and so forth. Experience and actual studies have given evidence that this is not the right approach.<sup>57</sup>

Mauser agrees with this opinion, as can be seen from the following statements:

the guiding principle ought to be to find ways and means for the full incorporation of the foreign student into the existing Christian community on campus. Special programs ought to be so geared that

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<sup>56</sup>Charles Hulac, "The Role of Nationality Groups," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), pp. 3-4.

<sup>57</sup>J. Benjamin Schmoker, "Letter to Reuben W. Hahn," dated Dec. 2, 1964, in the possession of Reuben W. Hahn, Chicago, Illinois.

they further, rather than disrupt, that process of integration. There are, however, some facts which demand consideration in order to facilitate this growth.<sup>58</sup>

Among these facts, he points to the language problem. He makes a point of the fact that this is not only a technical difficulty, but also has a profound impact on the life of Christians together. One of the New Testament designations for Christ is the Word of God. Mauser suggests that if God chooses to have intercourse with man through the Word, we are not in a position to deal lightly with the problem of human language. The international student, therefore, should be dealt with sympathetically in his language problems.

Other difficulties of the foreign student Mauser refers to include adjustment to the structure of the church and the order of worship. Then he adds:

However, there are more complicated matters involved than overcoming the barriers of language and of church habits, matters which demand more vision and energy. The foreign student comes to this country to achieve professional training and skill which he could not attain in his own country. He, therefore, expects high quality in everything which he encounters during his stay abroad. The church should not fall short of this expectation, and should feel responsible for introducing him to the best and most vigorous expression of church life in this country.<sup>59</sup>

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<sup>58</sup>Mauser, p. 7.

<sup>59</sup>Ibid., p. 8.

To meet this expectation calls for sympathetic understanding of what the foreign student is seeking, and the fellowship of a vital Christian faith and life tempered with loving wisdom.

Meets the student's need.

"What the foreign student desires in this country needs most is a good friend," writes Walter Lohrenz. "If he is a Christian, so much the better." In this statement Lohrenz reflects a conviction that occurs again and again in literature and experience of those who have been working with students from overseas. In fact, friendship is an essential element in the approach made to American students. Stanley A. Katz of McGill University in Montreal, for instance, considers the things essential for reaching university students as being of three kinds, namely, "friendship and an intellectually stimulating Christianity which faces the problems and deals with them: individualism, legalism, and class pressure provide no answer."

Friendship, and being able to do so, is especially

Walter Lohrenz, "Education With Living Foreign Students," *Journal of Christian Education* 1947, p. 1.

"What makes for the Gospel," *Christianity Today*, 21 February 1954, p. 1.

## CHAPTER V

### PERSONAL APPROACHES TO THE FOREIGN STUDENT

#### Friendship Basic

Meets the student's need

"What the foreign student who comes to this country needs most is a good friend," writes Walter Leibrecht. "If he is a Christian, so much the better."<sup>1</sup> In this statement Leibrecht reflects a conviction that occurs again and again in literature and statements by those who have been working with students from overseas. In fact, friendship is an essential element in the approach even to American students. Stanford W. Reid of McGill University in Montreal, for instance, considers two things essential for reaching university students on behalf of Christ, namely, "friendship and an intellectually respectable Christianity which faces the problems and deals with them; sentimentalism, legalism, and high pressure provide no avenue."<sup>2</sup>

Friendship, and taking time for it, is especially

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<sup>1</sup>Walter Leibrecht, "Christian Work Among Foreign Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 1.

<sup>2</sup>"Best Access for the Gospel," Christianity Today, VII (February 15, 1963), 478.

important for the American to remember. Anyone who has spent some time in the Orient and returns to America is struck by the fact, among other things, that America lives by the clock. To the Oriental foreigner, people--and taking time for them--are more important than punctuality. They take time not only for each other, but also for strangers. For instance, even at the disruption of their own "schedule," they will take time personally to escort an American or other foreigner in their country who needs assistance in finding an address. Recognizing this characteristic of the Oriental can not only help the American understand him better, but can also guide him in his approach to the foreigner.

Shepherd L. Witman, Director of the Office of Cultural and Educational Exchange at the University of Pittsburgh, remarks:

We Americans are not very sophisticated in international affairs. We have come on the world scene relatively recently. But we are learning and one of the things we have learned about international visitors programs since 1945 is that the movement of bodies across international frontiers does not necessarily result in understanding by either the travelers or the hosts.<sup>3</sup>

He also says that sincere personal warmth and friendship counts for more in breaking down barriers of communication than any of us know until it actually happens and we can

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<sup>3</sup>Shepherd L. Witman, Some Factors Which Bear Upon Communication With International Visitors (Berkeley: The American National Red Cross, c.1962), p. 12.

see the impact it has.

Doris Rumman, speaking of counseling foreign students, emphasizes the importance of establishing "belongingness" on their part by taking time for them, having an open door at all times, and willingness to accept them as they are. She points to the fact that in the Far East it is common for people to go to friends with their problems, thus underlining the importance of their having a friend to whom they can go when they are in the United States.<sup>4</sup> Yet, when they come to America, they sometimes are unable to develop close friendships. One foreign student is reported to have remarked, "I've had invitations to a dozen different homes. They never invite me back. I'm a curiosity."<sup>5</sup> His experience is not unusual. Toward solving this problem, John Ellington advises that several close friends among foreign students is much better than a dozen known on sight.<sup>6</sup>

In a letter to the writer, Mary F. Gray wrote:

In my work as a grantee adviser for Asian Students under sponsorship of The Asia Foundation, I have

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<sup>4</sup>Doris Reed Rumman, "Ecumenical Counseling Relationships with Overseas Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), pp. 1-3.

<sup>5</sup>Max Kershaw, "International Students are Their Guests," Moody Monthly, LXII (November 1961), 16.

<sup>6</sup>John Ellington, "Fall Planning: International Students," His, XXI (June 1961), 14.

an opportunity to talk with many of them about their adjustment to life in the United States. The one outstanding reaction I can give is that they like a personal approach--they do not respond to invitations worded "Dear Foreign Student" and do not care to be treated as part of a herd."<sup>7</sup>

In a similar statement, applied directly to a Christian witness situation, John Bjorklund, vice-president of International Students, Inc., writes:

Friendship evangelism has been the approach of ISI by and large over the years. We find this to be the most effective method, since foreign students are by nature suspicious of any who would take an unqualified interest in them. But if you can become his friend and gain his respect, then your witness for Christ will be seriously considered and will not be offensive.<sup>8</sup>

A Lutheran campus pastor writes,

In the business of relating to people we have not only the call to witness, but also the call to welcome strangers and prove hospitable. This is important in a university where people tend to be lonely and where strangers from overseas, the foreign students, are very much among us. They want to be dealt with and accepted not as minds, but as people.<sup>9</sup>

The fact that the verbalized witness to Christ is not sufficient in itself to reach the observant foreign student is pointed out by Charles Troutman, General

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<sup>7</sup>Mary F. Gray, "Letter to Paul H. Strege," dated Jan. 6, 1966, in possession of Paul H. Strege, St. Louis, Missouri, p. 1.

<sup>8</sup>John B. Bjorklund, "Letter to Paul H. Strege," dated Nov. 30, 1965, in possession of Paul H. Strege, St. Louis, Missouri, p. 1.

<sup>9</sup>Wayne Saffen, "The Mission of the English District to the Universities" (Unpublished report to Lake Erie Pastoral Conference, Pittsburgh, Pa., May 16, 1962), p. 17.

Director of Inter-Varsity Christian Fellowship. He refers to students who stumble at the evangel's message because they have seen so little demonstration of the Lord's power in people's lives. Yet, he insists, there is an openness to the Gospel on the part of foreign students, and usually "it is the life of a Christian student or faculty member that provides the opening wedge of communication."<sup>10</sup>

Whether it is a student, a faculty member, or another Christian in the community making the witness, converts among foreign students are not usually made quickly. Bill Krutza comments:

Lest one become disillusioned into believing he'll make quick converts, he must realize that these top notch people often are deeply entrenched in their pagan religions and are not open to quick religious "infiltration." Friendship over a long period of time under many social circumstances, of which church attendance is only one, is the best channel for presenting Christianity to them. But happy is the family which takes these strangers in, feeds them, entertains them and shares their love for Christ with them. They shall be able to postmark letters to appreciative friends around the globe. But better yet--they'll have the inner satisfaction of knowing they helped send a foreign missionary back to his homeland to witness for Christ.<sup>11</sup>

Another facet of the personal approach to the Oriental student is referred to by Joseph Spae when he writes,

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<sup>10</sup>Charles H. Troutman, "The Gospel and the Collegiate Mind," Christianity Today, VII (Feb. 15, 1963), 483.

<sup>11</sup>Bill Krutza, "Foreign Missions in Your Living Room," Today, XV (Jan. 7, 1962), p. 4.



The personality of the contact-maker counts for much. With a feeling of admiration, a teacher-and-disciple relationship sets in. Where that feeling is present, the prospective convert does not wish to hear arguments and proofs; all he cares about is the living witness of one who knows and loves Christ.<sup>12</sup>

The teacher-disciple relationship is one that was common not only in the Asia of Christ's day, but is still not uncommon today. This has significance for the teaching of the Gospel to the Asian in that it underlines the importance of the personal attention of the Christian "teacher" to the non-Christian "student" or potential disciple. This contributes to the effectiveness of the Christian witness of recognized authorities in other fields of knowledge or human endeavor referred to in the previous chapter,<sup>13</sup> and can also have appreciable significance in the witness of Christian faculty members to the foreign student. Basic to a meaningful teacher-disciple oriented relationship, of course, is the personal love and concern of the "teacher" for the "disciple," even as Jesus demonstrated this to His disciples.

An expression of the Christian mission

As was noted in Chapter III,<sup>14</sup> a personal loving

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<sup>12</sup>Joseph Spae, Christian Corridors to Japan (Tokyo: Oriens Institute for Religious Research, 1965), p. 190.

<sup>13</sup>Supra, p. 106.

<sup>14</sup>Supra, pp. 46-50.

concern of friendship and hospitality for others is not only important because they might need this, but because it is an expression of the Christian's mission in the world. William J. Danker demonstrates the relationship of this expression of love to the needs of the foreign student in the following statement:

The best approach is, of course, that of friendship evangelism. . . . In his own country (the) Asian youth might feel no need of a missionary. But here he needs a friend. It could be a Christian pastor. It could be a Christian student or faculty member in his church.

Nor should we condition our help on the visitor from Asia or Africa being converted by the end of the next adult class. . . . We should give caring, sharing help to the stranger within our gates, not primarily because he needs our love but because we need to love; not primarily so that he may become a Christian--although we pray for that, too--but because we are Christians; not to exploit him as a curiosity at the next meeting of the missionary society but to give him our Christian love, consideration, and respect for his human dignity.

Danker concludes,

We cannot but witness. We cannot but love. We cannot but speak Christ to him. The results are not ours to worry about. We can forward those concerns to the Holy Spirit Himself.<sup>15</sup>

Such a Christian spirit provides true validity to every effort at meeting the needs of the foreign student.

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<sup>15</sup>William J. Danker, "The International Student-- Test of a Living Church," Concordia Theological Monthly, XXXI (September 1960), 552.

## Essentials for Effective Personal Approaches

## Knowing the foreign student's background

In ministering to the foreign student, it is important to know and understand the national and cultural background from which he comes. The anthropologist's approach is that to understand the people of a foreign culture one must think about what one sees or hears them do from the standpoint of their own way of thinking about it, rather than from the standpoint of one's own culture.<sup>16</sup> To do this, the person who is interested in meaningful relations with students from other lands must know something of the land and people those students represent. On this score, Margaret Flory makes the following indictment:

Americans generally know so little about such far off places with strange sounding names as Taegu, Sapporo, Iloilo, Chiangmai, Bahia, Dehra Dun and Yaounde that they find it difficult to sustain an intelligent conversation. The result is frequently a series of questions which are superficial and sometimes downright foolish. Thus, the need is seen for regular and effective education among American students on political, economic, and social issues affecting the witness of Christians in Churches of other lands.<sup>17</sup>

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<sup>16</sup>Filmer S. C. Northrop, "Students from Other Lands," Religion and the State University, edited by E. A. Walter (Ann Arbor: The University of Mich. Press, 1958), p. 279.

<sup>17</sup>Margaret Flory, "Some Reflections on the Christian Nurture of International Students," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 3.

Contributing to the effectiveness of the program of Families for International Friendship in Tucson, Arizona, is the requirement that each new family intending to host foreign students participate in a series of orientation sessions.<sup>18</sup> Most of the organizations sponsoring programs for foreign students have bibliography suggestions available to assist those who would like to gain background information on various countries, cultures, religions and customs. The Handbook for Foreign Student Advisers, Part IX,<sup>19</sup> has a helpful list. Another extensive bibliography is included in Resource and Reflection.<sup>20</sup>

In The Church's Mission to the Educated American, Joel Nederhood makes a point of the fact that just as missionaries who are to go overseas are expected to study the language and culture of the country to which they are going if they are to be successful, so also those who intend to minister to the university oriented American must prepare themselves thoroughly to be acquainted

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<sup>18</sup>Families for International Friendship (Tucson, Arizona: United Church Women, 1965), p. 18.

<sup>19</sup>Ivan Putnam, Jr., Handbook for Foreign Student Advisers, Part IX (New York: National Association for Foreign Student Affairs, November, 1960), pp. 1-12.

<sup>20</sup>"Bibliography," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), pp. 1-6.

with that situation.<sup>21</sup> In a sense, preparation for work with the foreign student in America is doubly important, for not only is he an intellectual in the American university, but also from a foreign culture. "To a very large extent," says Lit-sen Chang, a Chinese writer, "the students of secular universities (in Asia) are not Christians." He goes on,

As students they are expected to have questioning minds, but popular thought on the average university campus is either profoundly antagonistic to Christianity or out of touch with it. Thus the chief obstacle to saving faith today lies in the sphere of the intellect. . . . It is far more difficult to reach the thoughtful than it is the unthinking. . . . There must be intellectual labor as well as religious emotion.<sup>22</sup>

Speaking to this point, Denis Baly stresses the need for extensive reading in order to be equipped for encounter with the foreign student. He explains the reason for this by saying:

You must remember that overseas students are very often much better read than American students. If they have had to take the London General Certificate of Education at the advanced level, or the French Baccalaureat, which a very great many of them have, this will certainly be true. Moreover, it is not the average student who comes to study abroad.

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<sup>21</sup>Joel H. Nederhood, The Church's Mission to the Educated American (Grand Rapids, Mich.: Eerdmans, 1960) p. 52.

<sup>22</sup>Lit-sen Chang, "Asia's Cultural Heritage," World Vision Magazine (January 1966), pp. 11-12.

Only the better ones manage it. Therefore, average American students may have a hard time keeping pace with their thinking.<sup>23</sup>

Especially the pastor working with students should give attention to knowing the student whom he is approaching. J. Gordon Chamberlin emphasizes that discovering where a person is requires that the pastor go there, too, not only geographically, but also psychologically, theologically, aesthetically, and intellectually.<sup>24</sup>

Real love and concern

Granted sufficient intellectual background for ideal encounter with foreign students, the one basic element that dare not be overlooked is love and personal concern. "I am convinced," says Neely D. McCarter, "that much of our failure in encountering foreign students is due to our depersonalized conception of Christian love."<sup>25</sup> Baly extends this thought by saying:

Just as it is not enough to have social contacts with overseas students, so it is not enough to have "encounter" alone. Encounter is necessary

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<sup>23</sup>Denis Baly, "The Nature of Encounter," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 4.

<sup>24</sup>J. Gordon Chamberlin, Churches and the Campus (Philadelphia: The Westminster Press, 1963), p. 178.

<sup>25</sup>Neely D. McCarter, "The Nature of Encounter," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 3.

and profitable but it is often painful. Love demands that we also get to know overseas students as human beings. Many of them are graduate students and they may have left behind a wife and family. It means a great deal to them to be made free of a home where there are children. They are very often lonely. Many of them want friends quite desperately. Love demands that we go beyond encounter to further meetings of other kinds. "Love never faileth."<sup>26</sup>

"In an encounter with a Christian, a non-Christian must see that he actually has value as a person to another person," says Elmer Reimnitz.<sup>27</sup> In the case of a Christian approaching the non-Christian foreign student, this involves attention to many practical considerations.

Some of them are listed in the Campus Pastor's Workbook:

1. Courtesy. Avoid guessing nationality. Nine out of ten guesses are wrong. Ask the foreign student. . . .
2. Sincerity vs. superficiality. Foreign students soon become wise to the many invitations they receive. After going to some places a number of times, the same people still don't know our names. We still have to spell them. Welcome foreign students to your group meetings sincerely and honestly. Saying "Welcome, feel at home; and if no one shakes your hand, just introduce yourself" is not enough. . . .
3. Treat foreign students as equals, not as a special class. A student who was interested in helping foreign students commented: "Oh yes, foreign students are easy to recognize. They're the ones who don't speak English correctly."

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<sup>26</sup>Baly, p. 4.

<sup>27</sup>Elmer Reimnitz, "How to Reach the Educated Adult in Brazil" (Unpublished paper for course, "Reaching the Educated Adult," Concordia Seminary, St. Louis, Missouri, 1964), p. 4.

While this statement may be true, it is not necessarily the only distinguishing feature of the foreign student. As Christians we should look for the positive characteristics in a person.

4. Help for the sake of helping. It is a Christian virtue. Never take it as an opportunity to preach. Because of the position of the person being helped, he has no other recourse than to listen, maybe uninterestedly.
5. Respect other cultures. Many countries are extremely nationalistic. It is only right that we respect their culture, their land and their religion.<sup>28</sup>

Treating foreign students with respect and loving concern can involve many other attentions, too numerous to list. For instance, they include not being shocked at personal questions which Oriental students might ask, since this is natural for persons coming from tightly-knit family or kinship systems. They can include putting a little personal handwritten note on invitations of a "form-letter" nature sent to foreign students. Better yet is completely handwritten invitations to each person. When it can be arranged to include a little note in the student's own language by enlisting the help of other foreign students, this can have special significance to the recipient.<sup>29</sup>

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<sup>28</sup>"The Foreign Student--American Student Encounter," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. XXIII-125, 1.

<sup>29</sup>Leibrecht, p. 5.



Two stories quoted by Tewksbury demonstrate the quality of Christian love and concern which has meaning for the Oriental:

A Far Eastern doctor of medicine was speaking to us of two Western families in his hometown. Both were effective Christian workers and well trained in the field of reaching people with the Gospel. Both were hospitable and gifted in the art of entertaining. However, one family was perhaps more talented and more outgoing socially than the other, and yet it was the other family, he said, that left you with the impression that you were really respected and loved for what you are, not just as one who deserved a good meal and an evening of entertainment. You felt that God cared a lot for you through that couple; that Christ's injunction to His followers to love others even as He had loved them was inscribed on the tablets of their hearts by His Spirit. You were not just another "case" or a "needy object for special concern" to these people. They were entirely natural toward you because they were "supernatural" in this vital area of their lives.

A girl from the Far East who has been in this country several years says the most important and basic point is love: "Your love for us," she says, "can comfort our hearts when they are as often lonesome and homesick. It can cheer us when we are depressed by difficulties encountered in study or work, when our high hopes remain unfulfilled, or when we face problems of adjustment. Above all it can lead us to see and know the love of God, especially when it issues in sympathetic understanding, and in that ability to enter empathetically into the hearts and lives of other people, that ability which Jesus possessed so supremely. Love like this produces humility which breaks down any pride we may have, pride which makes us so slow to open up to strangers. This kind of love does not trample on our sensibilities, but is willing to wait humbly and patiently for God's Spirit to bring the truth of the Gospel of Christ home to our hearts, minds and wills. This often takes

considerable time, and usually does not come about until you have won our respect, confidence, and even love."<sup>30</sup>

In the realm of love, it may very often be the simple things that bring the flashes of insight by which lives are transformed. The prayer of a little child in a home where hands are clasped around the table, the realization that money has been given in deep devotion and in real sacrifice, these are the type of experience that a visiting student carries with him throughout life.

Margaret Flory exhorts:

Our role then is to love, "not merely in theory and word but in sincerity and practice," to try earnestly to appreciate each one as a person whom God loves and to whom He would speak; to cultivate the art of listening; to open every possible door of understanding to the Christian faith; and to be faithful in intercessory prayer.<sup>31</sup>

Such expressions of Christian love will be noted not only by the foreign student, but also by the Heavenly Father, who shares the concern for him.

### Specific Approaches

#### On-campus

The presence of foreign students in America is a

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<sup>30</sup>M. Gardner Tewksbury, "Presenting the Gospel to our Friends from Other Lands," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 3.

<sup>31</sup>Flory, p. 4.

challenge to all members of the church. The ministry to those students is performed primarily on two levels, the professional level through staff members of campus centers, churches or other organizations specifically concerned with the ministry to overseas students, and the lay level through all concerned Christians on campus and off campus. Qualifications for professional staff workers are discussed by several individuals and groups related to foreign student work. William K. Viekman advocates that staff members of an agency administering a foreign student program should have at least one term's experience in resident foreign missionary service. He feels that the constant demand of multiracial contacts can be staggering to the intellect, schedule, and spiritual stamina of staff personnel, and that adequate preparation is of great importance.<sup>32</sup>

In a section on criteria and procedures for developing an ecumenical ministry among international students on a local campus, the editors of Resource and Reflection also stress the importance of overseas experience for staff members, although they do not insist it need be as a foreign missionary. They add the following qualifications to this: He should have an attitude of acceptance to all foreign students, Christian and non-Christian; he

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<sup>32</sup>William K. Viekman, "Eleventh-Hour Missions," Christianity Today, IX (May 7, 1965), 828.

should be intellectually keen and alert with an outstanding academic record, with the ability clearly to articulate the substance of the Christian faith; he needs to understand this ministry as essentially pastoral and missionary in thrust, gearing programs of Christian hospitality and intellectual challenge to this concern; and he should be familiar with the structure and methods of student work in America and abroad in its ecumenical dimension.<sup>33</sup>

J. Benjamin Schmoker, writing from a background of many years of experience with International Student Service, suggests:

As far as a worker is concerned there is so very much that depends upon the individual, his personality and his sense of commitment. Again, experience would seem to direct that the worker be an American. Particularly in the students that are coming from the underdeveloped and the semi-developed areas of the world, there is extreme feelings of nationalism, that a worker of the same ethnic group is sometimes suspect. A worker if an American should, of course, be as knowledgeable as possible of the cultural, economic, political, religious background out of which these students come. The worker may be either a male or a female. As a matter of fact, we have found that students coming out of let us say, Asia, have very strong family ties. A woman, be it a grandmother, a mother an elder sister or an aunt, has played a most prominent role in the life of almost every male

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<sup>33</sup>"Criteria and Procedures for Developing an Ecumenical Ministry among International Students on a Local Campus," Resource and Reflection Concerning the Christian Ministry among Students from Other Countries (New York: National Student Christian Federation, 1961), p. 3.

student that comes from this area. The student is apt to be a bit more free and open, we feel, with a mature, sensitive committed woman than even a man.<sup>34</sup>

International Students, Inc., report that in a two-year period a returned missionary working with the pastor of East Lansing Trinity Church near Michigan State University and counseling foreign students in ten languages has been instrumental in leading twenty of them to Christ.<sup>35</sup>

Of the many facets of the professional worker's ministry among foreign students, Walter Leibrecht says the most important is personal communication with the students. Expanding on this thesis he writes:

For this we have to take our time. Students from Asia will not come to us with their real questions if they feel that the minister or counselor is always busy running his office, sitting behind the desk, sending out materials, organizing committees, etc. In this country it is almost a must for a minister or any other man to give the appearance of being extremely busy and active. But the students from Asia just resent this very characterization. In this work all depends upon the fact that we have the TIME. We must be ready to put aside our work and program if a student comes to talk, or if there is a good opportunity to undertake something with a group of students on the spur of the moment.<sup>36</sup>

Obviously, the campus pastor or professional worker cannot singlehandedly fulfill the ministry to the foreign

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<sup>34</sup>J. Benjamin Schmoker, "Letter to Reuben W. Hahn," dated Dec. 2, 1964, in possession of Reuben W. Hahn, Chicago, Illinois, p. 1.

<sup>35</sup>Kershaw, p. 14.

<sup>36</sup>Leibrecht, p. 6.

student. One of his greatest challenges is to enlist the entire local Christian community into that ministry. Since the most important relationship on the university campus is that between the professor and student, a positive Christian witness of Christian faculty members offers one of the most promising possibilities of challenging the secular foreign student to a consideration of Christ.<sup>37</sup> A suggestion of Joel Nederhood concerning the educated American certainly has application value also for work among foreign students:

An important task of the local minister is to equip the school teachers, college professors, industrial chemists, and other scientific and professional people who are members of the congregation so that they can engage the non-Christian educated in discussions concerning the relation of Christianity to the thoughtful individual's life. Sometimes Christian scientists, industrial leaders, and businessmen from other areas should be invited to give special lectures which would interest the educated in the community.<sup>38</sup>

Both on an ongoing personal witness basis as well as during special retreats or camps, the Christian scholar can exert a significant influence on the foreign student.

The Christian student in America, similarly, faces the challenge of the international student on his campus. His witness is often the most unobtrusive since he is a natural part of the campus community. In fraternity,

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<sup>37</sup>"Best Access . . . ," p. 480.

<sup>38</sup>Nederhood, p. 128.

sorority, student government, and other societies is "the arena where witness takes place, if it has any meaning at all," writes LeRoy Loats, formerly university pastor at Oklahoma State University.<sup>39</sup> He calls it the silent, unsung ministry which, like salt and yeast, is most effective in its hiddenness. It is characterized by care about others, to be kind and forgiving in the arena where man's inhumanity to man often takes the most subtle forms. This kind of ministry is also important in reaching the foreign student. Doris Rumman, Protestant Counselor for International Students at the University of Michigan, feels that a close natural association which does not insist that students become Christian, but merely presents the message, is advantageous in that it does not become identified with the "missionary" stereotype in many people's mind. She also emphasizes the importance of establishing personal contact between foreign Christians and Americans. An example of a rather shy Japanese Christian who had been in the States for three years before "accidentally" meeting what he considered a serious-minded Christian because no one took the time or made the effort to introduce him is cited.<sup>40</sup> Similarly there are cases of non-Christians from abroad who made no

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<sup>39</sup>LeRoy S. Loats, "The Church Alive in the University," The Campus Ministry, edited by George L. Earnshaw (Valley Forge, Pa.: The Judson Press, 1964), p. 314.

<sup>40</sup>Rumman, p. 6.

contact with the church because no one invited or introduced them, such as the Fujita family from Japan, known to the writer, who spent over a year on a large U. S. campus without seeing the inside of a church.

It has been suggested that one of the best ways to begin work on campus among foreign students is with a few devoted and active Christian students who feel responsible for it throughout the year.<sup>41</sup> In agreement with this Rudolph Norden writes: "Spiritual work with international students is most successfully done on the local level-- where Christian students are in daily contact with their colleagues from other climes."<sup>42</sup> This is especially true when foreign Christian students are enlisted to witness to students from their own lands. Hal Leiper suggests:

Seek out Christian foreign students, who are willing and ready to help in campus evangelism and pastoral care. They are the best ones, given the same commitment and Christian education, to be messengers of the news of new life and light in Christ among fellow overseas students.<sup>43</sup>

Tewksbury underlines this approach by saying, "Christian nationals can usually reach their fellow-nationals more

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<sup>41</sup>Leibrecht, p. 3.

<sup>42</sup>Rudolph F. Norden, The Ministry to International Students (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, n.d.), p. 5.

<sup>43</sup>Hal Leiper, "Christian Witness and Evangelism," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 3.



effectively than we Americans can, so why not work through a few of our dedicated Christian friends from overseas."<sup>44</sup> He also advocates teams of Christian laymen as a testimony of the love and power of Christ in those places where foreign students study or work or live. An example of a valid approach by foreign students is reported from Boston. There a Japanese Bible class for Japanese students was organized and regularly conducted by a Japanese Christian couple in their own apartment.<sup>45</sup>

#### Off-campus

Outside of the academic milieu of the campus itself, many feel that the home provides the best place for formation of friendships with the foreign student, whether this be around the fire place in the living room, at the common meal in the dining room, or over the dishes in the kitchen. This will not usually happen through a one time or occasional contact. As Harold Case says,

Thanksgiving hospitality for foreign students was a decent gesture once, but now, intimate fellowship over a long time and on many occasions between students from overseas and American families with

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<sup>44</sup>Tewksbury, p. 7.

<sup>45</sup>Akiko Minato, "Our Boston Bible Study," The Evangelical International (May 1961), p. 3, col. 1.

ideals is essential if a basis of future understanding and mutual good will is to be perfected.<sup>46</sup>

Some of the potential and value of this approach, advocated and followed by practically every agency involved in work with foreign students, are summarized by J. Benjamin Schmoker:

We do and we will continue to emphasize hospitality centered in repeated visits to Christian homes. Remember always that these students can take back only what they get. In the atmosphere of the home, they can develop an intimacy, a trust, a confidence; there can grow confidence in the mutual integrity and honesty of both the host and the guest. We would advocate the "adoption" policy, this is where a family will invite one individual or more to their home. They will repeat the invitations. They will ask the student-guest to bring a friend. If the student friend is an architect, a teacher, sometime the family will have architect and teacher friends also as guests. This will open contacts and relationships between a student and one engaged in a similar profession. We want to develop a situation where the guest and the host can share the deeper values of life with full respect for each others values. This always develops slowly. Furthermore, if possible, the home situations should be with families where there are young children. A child can do more to dispel loneliness than any other thing we know. A child is uninhibited, without prejudice, will give honest affection and give it freely.<sup>47</sup>

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<sup>46</sup>Harold C. Case, "Power Unlimited for Tasks Unprecedented: International Dimensions of Higher Education," On the Work of the Ministry in University Communities, edited by Richard N. Bender (Nashville, Tenn.: Board of Education, The Methodist Church, 1962), p. 257; others who make this same point include Margaret Flory in The Campus Ministry, edited by George L. Earnshaw (Valley Forge, Pa.: Judson Press, c.1964), p. 178, and Florence H. Cox in Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), p. 1.

<sup>47</sup>Schmoker, pp. 1-2.

A number of the organizations regularly serving foreign students have prepared brochures or guides for families interested in serving as hosts for foreign students. They include suggestions regarding the first contact and invitation to the home, what to do on succeeding visits, and many "do's" and "don'ts" to observe throughout the time of contact with the foreign student. An example of such a guideline in rather abbreviated form is entitled Entertaining Strangers: A Guide to Foreign Missions at Home.<sup>48</sup>

After a friendship has been formed through repeated home visits on the part of the foreign student, an openness and frankness develops which encourages sharing also the deeper things of life, including faith. It is here that opportunity for Christian witness in deed and word becomes natural and the Holy Spirit has opportunity to touch the hearts of those students through the Word. The invitation to accompany the family to church is also as natural as the invitation to a picnic. The relationship that develops is often for life as contacts once established are maintained through correspondence. Since the receipt of letters is often not as common for foreigners

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<sup>48</sup>Entertaining Strangers: A Guide to Foreign Missions at Home (Washington: International Students, Inc., n.d.), pp. 1-4. See Appendix B.

as for many Americans, they are usually more highly treasured and their content, especially when reminiscent of pleasant memories, are read and reread. When a future meeting of such friends becomes possible, for example, if the American should have opportunity to travel to the former student's country, the latter usually experiences a thrill second only to that afforded by another chance to return to the United States.<sup>49</sup>

In connection with home invitations, as well as invitations to take part in other functions, it is well to remember that the foreign student's time is sometimes limited by his studies, especially if he experiences any language difficulty. Every effort should be made to help him maintain a balance in his use of time by not insisting he take time out for social activity that might better be used in study, at the same time that he is given the opportunity to learn to know America through contacts in the home and elsewhere. Although the teaching of English as a foreign language is a professionalized skill, there are occasions when assistance can be given in the student's problems with English. Especially helpful can

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<sup>49</sup>Ivan Putnam, Jr., The Foreign Student Adviser and His Institution in International Student Exchange (New York: National Association for Foreign Student Affairs, October, 1964), p. 15.

be a program of English assistance to wives of foreign students. One family has conversational English classes in the home each week with ten or more foreign student wives and as many American wives attending regularly.<sup>50</sup>

Another approach to foreign students is through the use of literature. There are several reports of people who have found that their guests deeply appreciate the gift of a Bible either in their own language or in English.<sup>51</sup> Vera Holland, according to a report in the Bible Society Record, keeps a supply of Bibles or New Testaments in several languages in her home to give to foreign visitors. These are available from the American Bible Society. On those occasions when she does not have a copy of Scriptures in the native language of a guest, she uses a New Testament in one of the modern English translations.<sup>52</sup> Information on other books and literature available in the languages of the Orient, such as Halley's Bible Handbook, in Chinese and Japanese, can be received from mission offices of American church bodies related to churches in Asia.

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<sup>50</sup>Don Mainprize, "Hospitality USA," Power (Nov. 4, 1962), p. 3.

<sup>51</sup>Eleanor Treece, "America's Imported Mission Field," Alliance Witness (Sept. 16, 1964), p. 19; Ellington, p. 30.

<sup>52</sup>Vera Holland, "At Home Missionaries," Bible Society Record, III (February 1966), 28.

The Prince of Peace Volunteers, sponsored by the Board for Young People's Work, Lutheran Church--Missouri Synod, is offering a new type of experience to Christian students from overseas. As part of a program called "Operation Live-in," a foreign student enrolled for university entrance in fall of any given year may become a member of a team of five persons, including two American college and two American high school students, involved in a summer program of inner-city mission in the United States. This experiment in international Christian service aims, as one of its purposes, to give the overseas student an experience together with Americans beyond anything he can gain on a university campus.<sup>53</sup> It also provides opportunity for him to serve in a way similar to that advocated by Tewksbury, who suggests:

Let us urge them to join with us in lending a hand to some relief project or social welfare program, insofar as their time and energy and pocket money will permit. A friend from Asia was telling us the other day that we Americans were doing altogether too much for overseas visitors like themselves, that we should be recruiting them to participate in serving the underprivileged and suffering in their communities, even if it was only to call on the sick or roll bandages.<sup>54</sup>

"Meet trains and boats, yes, but remember that there

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<sup>53</sup>[Walter Reiner], "Operation Live-in" (Chicago, Illinois: Prince of Peace Volunteers, Board for Young People's Work, Lutheran Church--Missouri Synod, 1965 [mimeographed report]), p. 3.

<sup>54</sup>Tewksbury, p. 6.

are deeper needs to be met," says M. Gardner Tewksbury regarding the ministry to the foreign student.<sup>55</sup> It is these deeper needs, needs centered in the life in Christ, that the American Christian ultimately is interested in making available to the foreign student. The Christian shares what he considers of most value with his friends. The Christian esteems his faith of most value and in love witnesses to Jesus Christ. According to the Campus Pastor's Workbook:

The Christian foreign students have to hear and receive a clear and detailed witness in this country. Let us remember that for many it will be the first time in their lives that they will be living in a country which presents at least the appearance of being predominantly Christian.

The non-Christian foreign students are also coming with this more or less true illusion of America's being a Christian country. The temptation for us is to believe that a clear and articulated witness to them is not necessary, and that by osmosis they will gain an idea of Christianity.<sup>56</sup>

Leibrecht agrees when he says:

The foremost task seems to be to confront the foreign students with the Christian message and to win the Christians among them to participate actively in creating a fellowship in which also the non-Christian will feel welcome and at home. We must be outspoken and not hide with our message behind the bushes of social activity. It is a self-deception to believe that the mere fact of

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<sup>55</sup>Ibid.

<sup>56</sup>"The Foreign Student," The Campus Pastor's Workbook (Chicago: The Lutheran Church--Missouri Synod Commission on College and University Work, 1962), p. XXIII-100, 3.

the foreign student's living in a Christian country, or that our "Friendliness" would make him absorb Christianity.<sup>57</sup>

Coupled with the friendliness and all of the other service which is rendered the foreign student must be an articulation of the Gospel message. He must be confronted with the central message of the Christian mission: Repent, and believe in the Lord Jesus Christ. This message carries the unmistakable authority of God Himself. This Person, Jesus, is very God of very God. Through His sacrificial and atoning death--the expression of God's love in response to human need--the free gift of redemption from sin is made available for every foreign student. In the proclamation of this Gospel the Holy Spirit works to bring him to faith and commitment to the Triune God Himself. This is the ultimate experience, the ultimate benefit, that a foreign student can take with him to his homeland from America.

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<sup>57</sup>Leibrecht, p. 2.



## CHAPTER VI

### SUMMARY AND CONCLUSIONS

#### Summary

Each year there are a growing number of foreign students in the United States. The ratio of Oriental students among them is also increasing and is expected to reach seventy-five per cent by 1970.

The national, cultural, social, educational, and religious background of these students is different from that of Americans. Because of this, America presents the foreign student with special problems in language, learning, and living. Most critical for him are needs of a personal nature, such as loneliness and the need for acceptance, both here and later when he returns home.

This situation presents the church in America with a unique challenge. The church should be ready for this because of its very nature of mission in the world. Based on God's love, this mission involves all Christians in all relations to all the world.

Expressions of the mission are embodied in the service of love, witness, worship and fellowship. In the problems the foreign student faces, there are many opportunities for such expression of the mission to this stranger, whom God has sent to the Christians of America.

Certain forces on the American campus tend to hinder the church's witness to the foreign student. A growing secularism and scientism militate against positive attitudes toward acceptance of Christianity. The church itself has contributed toward this situation insofar as it fails to live its mission faithfully. Signs of Christian renewal on the campus and within the church provide some encouragement for the future.

A great many approaches to foreign students have been used by various groups interested in and organized for service to them. In almost all of these there is some emphasis on an interdenominational ecumenical approach. The experiences of these groups have provided a number of worthwhile lessons in the psychology and methodology of approaching the foreign student.

Since a basic need of the Oriental foreign student revolves around loneliness, one of the most important approaches is personal demonstration of love and friendship. This includes taking time to know the Oriental foreign student and the Asia from which he comes, and showing a real personal concern for him. In this framework, a number of practical approaches for expressing Christian love have been used, on campus and off. Coupled with these, the verbalized witness of the Gospel is essential to meet the deepest needs of the foreign student.

## Conclusions

If the church in America has a proper understanding of itself as mission an important prerequisite for reaching the Oriental foreign student has been met. The church exists for self-giving service, even as Christ, the Suffering Servant, gave Himself for all. The church's mission includes the Christian ministry to the whole man. It includes also proper understanding of and relationship to the various organizational manifestations of the church. The expression of the unity of the body of Christ is very important, if not critical, in the witness to the student from abroad, be he Christian or non-Christian.

Approaches to and dealings with the foreign student from Asia will be most salutary if Christian love is the governing principle at all times. This love expresses itself properly at every step of the student's life in America, from meeting him upon arrival to continued contact with him after he returns to his homeland. Some of the areas for most effective Christian approaches are on the personal level of a Christian student or faculty member to the foreign student. Enlisting the Christian foreign student to share in a "team" ministry to other foreign students is promising. On occasion, group meetings can also serve well if conducted with the foreign

student in mind more than American custom. In every situation, Christian patience with the overseas student is essential. Those serving the foreign student as members of the professional ministry are in a particularly crucial position. They should be chosen wisely and trained well.

In the off-campus scene, the demonstration of friendship to foreign students through invitation to the home is one of the most meaningful experiences he has while in America. Such invitation should be repeated to the same student or students regularly over a long period of time. This provides opportunity for Christian witness in word and deed on the basis of mutual friendship and trust. As the student is thus introduced to Christ through the acted, the spoken and the written Word, the Holy Spirit works in his heart to make the reconciliation of Christ his own.

Since the Asian societies are in a constant state of change and development, it will be important for those ministering to Asian students to give continuing attention to those changes. The effectiveness of any approaches, under the Lord, will be determined partially by the ability of the American Christian to understand the foreign student in the context from which he comes, and to apply the Gospel of Jesus Christ to him as he is.

Since an ever larger number of Oriental students in

America apparently will be studying in church-related colleges,<sup>1</sup> further study of valid approaches to them in this setting will also be useful.

Further study should be given to foreign students in other lands--a subject beyond the scope of this present study--and Christian approaches being used there. One source, for example, lists more foreign students in the United Kingdom than in the United States in 1962.<sup>2</sup> This ratio may well be inverted soon, yet there may be much to learn from Christian experiences with Oriental students in England and other European countries.

M. Gardner Tewksbury says regarding the foreign student in America:

How fortunate we Americans are to have such high-class, picked people out of every nation and race right here on our doorsteps, to be able to come to know, understand, and include them; to love and respect them, and to serve and be served by them. How grateful we Christians should be that we have One who enables us to do these things, One who "knew all men, and needed no one to bear witness of Man, for He himself knew what was in Man." Let us not fail to delve into those sciences which deal with man and his ways, but let us also draw heavily on Christ's direction and strength, who knew human nature as well as the external aspects

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<sup>1</sup>Supra, p. 7.

<sup>2</sup>Foreign Students: A New Ministry in a New World (Geneva: World Student Christian Federation, 1963), p. 12.

of life, and who cared enough to live and die and live again that all peoples everywhere might be transformed into the pattern God originally intended them to be.<sup>3</sup>

As this statement implies, every valid approach to the Oriental foreign student will be based upon the centrality of Jesus Christ, the Redeemer of the world.

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<sup>3</sup>M. Gardner Tewksbury, "Presenting the Gospel to our Friends from Other Lands," Manual for Student Christian Workers on the Christian Ministry Among International Students ([New York]: United Student Christian Council, 1957), pp. 2-3.

## APPENDIX A

### General Information about Foreign Students Recently Arrived in U. S.<sup>1</sup>

- I. Common concerns: (about which the student may be nervous and about which the U. S. host may be very helpful)
- A. Academic:
    - 1. Language
    - 2. Systems and demands of U. S. higher education
  - B. Housing
  - C. Financial arrangements
  - D. Counseling--how will he learn about U. S. campus, U. S. Immigration regulations
  - E. Homesickness and culture shock--absence of familiar "cues"  
Common reactions of one experiencing culture shock:
    - 1. Quick and sweeping generalizations
    - 2. Unreasonable criticism of the U. S.
    - 3. Excessive evaluation of native country
- II. Common curiosities about "American Life" about which the U. S. host can give explanations:
- A. What is the status of the minorities, particularly the Negro and in Arizona, the American Indian?
  - B. What is meant by democracy in the U. S.?
  - C. To what extent has culture (in the sense of fine arts) developed in the U. S.?  
Is materialism as dominant as reputed?
  - D. What are the sources of technological and material achievement in U. S.?
  - E. What is the status of women in the U. S.?
  - F. What is family life like in the U. S.?
- III. Areas in which many foreign students share sensitiveness and in which U. S. hosts need to be thoughtful:
- A. The political and economic intentions of the U. S. government toward the student's country.
  - B. Indifference to or ignorance of the foreign student's country.
  - C. Relationship of the sexes in the U. S. and on campus the "dating" maze.

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<sup>1</sup>Families for International Friendship (Tucson, Arizona: United Church Women, 1965), pp. 61-63.

Situations Involving Foreign Students  
in the United States

Just as is the case in any other group, each foreign student is an individual human being with his own particular abilities and characteristics. In fact, a group of more dissimilar individuals would be difficult to find: the sole characteristic which the foreign students share in common is the fact that they are all, for one reason or another, studying outside of their home countries. Therefore, the following outline of typical difficulties and situations involving foreign students must not be taken as applying either in whole or in part to all foreign students: some may be mature and fortunate enough to encounter none of the difficulties mentioned; others may experience only a few of them. Experience in the Foreign Student Office has indicated, however, that the problems of those students who do have difficulties, with the exception of certain special problems which occur too infrequently to be mentioned here, can be grouped into the categories of the following outline. . . .

Frequent problems:

- A. Academic difficulties:
1. inadequate command of English
  2. inadequate background for desired course of study
  3. desire to change major field of study without obtaining permission of sponsoring agency or government
  4. demanding too much of himself his first semester, leading to feelings of frustration and hopelessness when his grades do not match his expectations
  5. failure to maintain frequent contact with major professor and academic adviser
  6. failure to understand or refusal to follow regulations concerning plagiarism in written work and dishonesty on examinations
  7. failure to understand American system of grades and examinations--e.g., objective tests frequently cause difficulty
  8. attempting too heavy a course load in the hopes of obtaining a degree before his funds are exhausted
  9. attempting too heavy a course load while also working part-time to meet his expenses
  10. attempting to carry on too much social activity with members of his own national group, thus neglecting the practice of English as well as his studies.



- B. Financial difficulties:
1. failure to live within budget
  2. change in regulations permitting sending of funds from his home country
  3. desire to stay on after available financial resources have been exhausted
  4. misrepresenting financial resources when applying for admission in hopes of finding aid after arrival
- C. Legal difficulties:
1. automobiles--failure to have necessary liability insurance and driver's license
  2. housing--misunderstanding of binding nature of a signed lease; failure to keep premises clean and tidy
  3. marriage--ignoring of signed agreement in terms of award of some scholarships granted by home governments to remain unmarried and to return home following completion of studies (The situation is especially difficult when a foreign student who has made such a commitment marries an American and decides to remain in the United States.)
  4. bad checks--writing checks in expectation that funds will arrive before payment is demanded or in false expectation that the bank will extend credit and honor a check drawn on insufficient funds.
  5. Immigration regulations--failure to understand or to follow legal requirements for aliens in the United States
- D. Psychological problems:
1. failure to recover from culture shock: continued difficulty in adjusting; persistent homesickness
  2. exhaustion from overwork
  3. feeling of frustration when academic progress is slower than expected
  4. worry about the situation in his home country, personal or political
  5. conflict between moral code learned in his own country and that of the U. S.--conflicting standards of behavior ranging from cheating on examinations to relationships between the sexes
  6. personality conflicts with other students, faculty members or host family

## APPENDIX B

### Entertaining Strangers:

#### A Guide to Foreign Missions at Home<sup>1</sup>

American citizens have an unusual opportunity these days. Hundreds of visitors from abroad are residing temporarily among us. Some of them are students and trainees. Others are businessmen or representatives of their governments. Many are destined to hold high positions of leadership in their respective nations. Most are open to sincere offers of friendship.

To meet these visitors and exchange ideas with them often is as educational to Americans as to travel abroad. Christians who have been interested in the foreign missionary outreach of their churches may learn first hand about every mission field in the world by talking with overseas visitors. One actually may become a foreign missionary by showing the love of Christ to these men and women from other lands.

To describe adequately all the opportunities as well as the problems involved in international friendships would require many volumes. This brief outline is intended to serve only as a starter, in hope that he who truly is interested will compile additional material into an adequate manual for missionary service at home.

#### 1. How to Contact Internationals

International Students, Inc., serves to bridge the gap between American Christians and foreign visitors. In an area where an ISI branch is located, various activities are planned at which Americans may meet internationals. Introductions are made by the area director. But ISI also has contact with hundreds of other foreign visitors outside branch office areas. These are placed in touch with individual Christians by letters of introduction. But it is not always necessary to wait for an introduction by ISI. Foreign nationals are everywhere. Most schools and hospitals and many business firms have persons from abroad enrolled or employed. Many institutions have a hospitality program already

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<sup>1</sup>Published by International Students, Inc.,  
Washington, D. C., n.d.

organized. The Christian should contact the university foreign student adviser or other responsible authority, telling him of his interest in meeting foreign students. If the official believes the Christian has the best interests of the international at heart, he usually will be glad to introduce the Christian to students in his charge. It also is possible to meet foreign visitors on the street, on buses, in stores and at places of interest they may visit.

## 2. The Initial Introduction

When you meet your first foreign student you may be unimpressed. He may not be as well dressed as the average American. His speech may be halting. He may seem shy and inhibited. He is a stranger in a strange country. English is a foreign language to him. But you should recognize that he is an outstanding man in his country. Otherwise he would not be traveling abroad. So learn to pronounce his name with proper respect (yours may sound even more odd to him). Speak slowly and pronounce your words carefully, avoiding American idiom. Make sure he understands. Inquire about his family, his country, his people, their customs, art, literature, music, problems, aspirations. You will be surprised how different his country is from what you had imagined. At the same time you should seek to build his confidence in you and to assure him that your offer of friendship is genuine and without hidden motive. If you have introduced yourself to a stranger, he may suspect you of being a swindler, a Federal agent, or a religious zealot out to make a convert. You must assure him that you are an average citizen who has a genuine interest in knowing him as a friend. Christian love should prompt us to befriend strangers after the pattern of the Good Samaritan.

## 3. The Follow-Through

During your initial contact you should make arrangements to see this foreign visitor again. Invite him to your home for dinner, or on an outing or for a short trip with your family, or to a concert or ballgame. It is not always wise to ask him to attend church or some other religious meeting on your first contact. Get to know him first. Learn of his religious background and interest. Though he might have different religious convictions or none at all, once he becomes your sincere friend he will want to join you for church as well as any other group activity you might suggest.

#### 4. Be Clear on Arrangements

When you invite a foreign student to your home or to some other event, be sure the details are clear to him. After he accepts your invitation, it is wise to send a note to him reminding him of the engagement. Do not expect him to find your house the first time via public transportation. You should call for him at his residence or else work out some other equally courteous arrangement.

#### 5. Offer Informal Hospitality

It usually is best to keep your hospitality arrangements on a modest and informal level. Internationals prefer to be accepted as one of the family without too great a fuss being made over them.

#### 6. Give Dietary Considerations

Because of religious convictions or cultural custom, many visitors from abroad abstain from certain foods. If possible, seek to discover in advance any dietary prohibitions or preferences of your guests and provide accordingly. Muslims and Jews do not eat pork. No orthodox Hindu will eat beef or pork and many are complete vegetarians. Chinese and Japanese will eat anything we eat. If you are not sure about the background of your guest, it is best to plan on chicken or fish with plenty of fruits and vegetables.

#### 7. Avoid Prejudice

Persons from other countries are sensitive to bigotry and prejudice in any form. If you display it before them they will lose all respect for you, and the Savior you represent will be dishonored. Don't assume an attitude of American superiority. Seek to show appreciation and respect for the country and heritage of others. Avoid such expressions as "nigger" and "jap," which are uncomplimentary to Asians or Africans.

#### 8. Become a Sincere Friend

Most students from abroad receive many invitations but they usually have few genuine friends among Americans. Too many Americans regard them as a curiosity. Show an interest in your guest as an individual of eternal value in God's eyes. Arrange to see him again and again until he is virtually a member of your family. Make the student

welcome to come often to your home at his convenience. Invite him also for specific occasions. His study obligations may limit his outside social life. Weekends or vacation periods usually are the best times to ask him to your home or to a special activity.

#### 9. Share the Savior

We share what we deem of most value with our friends. The Christian esteems his faith of most value and in love witnesses to Jesus Christ. Other religions often demonstrate high and noble aspirations and you should at all times show respect and interest in what your guest holds sacred. Most religions center in an ethic or philosophy and some of these are similar to Christianity in their moral concepts. But they offer no Savior, no hope for reconciliation with a Holy God. It is at this point that you can share Jesus Christ. Use His Word as a textbook. The student may be unfamiliar with Scripture. If he shows an interest, offer to help him learn from the Bible. You may find it appropriate to present him with a New Testament in English or in his national language, or both. Don't pressure him into making a hasty decision for Christ. Give him time to think, to count the cost. Let the Holy Spirit guide him into personal faith and knowledge of spiritual matters.

#### 10. A Few Suggestions

Most internationals are upright, honest and dependable. But sometimes one may take advantage of a situation. Also, their cultural backgrounds often differ greatly from our own. So, for your sake, as well as for the ultimate welfare of the internationals, ISI gives the following suggestions:

- a) Be positive and genuine in your friendship. Be slow to judge your international friend when he makes an apparent mistake. Because of cultural differences it is easy to misinterpret an action.
- b) Let the love of Christ control you in all your experiences with internationals. Even embarrassing and difficult situations have been turned into profitable experiences by God's love which motivates toward that "second mile."

- c) If you wish to give financial assistance to a needy international student, channel it through the ISI Scholarship Fund for your own protection.
- d) Do not request a foreign male guest to share a double bed with another man. It is contrary to custom in many lands.
- e) The American practice of dating is not customary in most other countries and is sometimes misinterpreted by international visitors. Therefore ISI suggests that for the unmarried American Christian friendships will prove more spiritually rewarding if carried on with those of their own sex.
- f) Occasionally an international will be faced with special problems and have special needs and requests such as the desire to assist a relative or friend in obtaining admittance to the U. S., the need for scholarship aid or Summer employment, or assistance with immigration matters. The student should be directed to those capable of assisting him, preferably the foreign student adviser at his college. You should feel free to consult ISI at any time regarding any matter about which you need advice.

#### 11. We're Always Learning

You may make mistakes in your attempts to befriend internationals. Not every contact will work out as you had prayed and hoped. Don't be discouraged. Seek to profit from your experiences and look to God to give you His grace and enabling in every circumstance.

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