

MISSION IN THE CONTEXT OF RELIGIONS AND SECULARIZATION

Report on the Driebergen conference (August 19-23, 1972) by B. Tonna

1. The conference was the first major initiative of the International Association for Mission studies (IAMS), established in Oslo in 1970 "to promote the scholarly study of theological, historical, social, and practical questions relating to the missionary dimension of the Christian message and to promote fellowship and cooperation among individuals and institutions engaged in mission studies." It brought together over a 100 people, from 27 countries and from most Christian denominations, to the pleasant Church in the World complex of Driebergen, (near Utrecht, Netherlands) to discuss the Mission in the contemporary context of secularization and religions.
2. Faithful to its promise, the conference unfolded in an atmosphere of honest, detached reflection. The fact, however, that all the participants were committed to direct their thinking towards the Mission helped to make that atmosphere less ~~varified~~ than, say, that observed in recent sessions on theology and on the sociology of religion. The urgency of the Mission and its current difficulties brought back the old, agonizing questions: is the objective of evangelization a fairy tale? Is the Gospel destined for our museums? Is Mission at all possible? Has it become social development? In the words of Dr. Van Unnik, the host, missiologists must "rethink these questions in scientific peace and honesty, like St. Paul during his 3 years in Arabia, because without their science the applied science and art of Mission become impossible."
3. We soon found out that secularization and religions did not exhaust the complexity of the context we meant to analyse. Indeed, they were interacting in a kind of circular causality.
4. Speaking from an African viewpoint, Ayandele of Nigeria proposed, for example, that missionaries had often activated secular forces (Governments etc.) in order to create a situation in which they could proclaim the Gospel. In the end, however, they were "used" by the secular arm: "the white masters used the Church to lord it over the Africans. African political leaders, then, did not regard the Church as an agency for the transformation of Africa. This climaxed the secularization policy enunciated by the colonial rulers". The case of the Church schools highlights the point:

The only area where missions were indisputably strong and in which they retained the goodwill of all elite till very lately was in the sphere of literary education. Today, Christian missions would seem to have lost the ground in this sphere, thanks to completion of secularisation of education by Governments. It is essential to explain this fundamentally important element the evangelisation value of which missionaries have debated for a long time. For although the secular danger of literary education to the missionary had been foreseen in the nineteenth century by individuals who argued that to patronise literacy beyond

the three R's would be to be producing clerks and personnel for commercial firms and the secular State, the Church was able to retain decisive control over schools well into the last decade. But it should be stressed that colonial rulers had indicated from the last quarter of the nineteenth century that it was the secular aspect of education that interested them. And throughout the colonial era the various education ordinances progressively reduced the control of the Church over schools as the State became the greater financial partner. It is also a fact that, as many missions today may console themselves in observing, schools had long ceased to fulfil primarily evangelistic purposes but had been essentially factories for personnel for secular governments and commercial firms.

Once the all-powerful State decided to take over the control of schools there was nothing the missions could do. In my considered opinion the loss of schools - both primary and secondary - to the all secular State is the biggest evangelistic blow to missions since the nineteenth century. For by and large, although many missions have underrated this, with incredible levity, the mission in which a student could stay for thirteen years remained the strongest Christian influence from which young men and women could not escape entirely for the rest of their lives.

5. Professor Ayandele went on to point out that, as a major religion, Islam was also being eroded by the all embracing secular States. But its loss was not the gain of the Christian Mission. Though internally it was not as organized as Christianity its closeness to the grass roots often allowed it to secure more far reaching results. He also noted that, on their part, African traditional religions seemed to be as vital as ever. This vitality however was difficult to assess because of the dearth of written records. It seemed that at their level, the integration of faith and politics had effectively withstood secularization. The emergence of the Aladura groups was indicated as a significant sign of what could happen: the heart dominating the mind in the religions field.
6. Dr. Ayandele insisted that, despite the fact that - the mission often communicated a prefabricated institutionalized form of Christianity (which was bound to fail - exactly because Christianity, of its nature, should be culturally neutral) it did get the essential Christian Message across and Africans have now got it: "Christianity has come to stay in Africa" as a universal religion.
7. Next morning after a Sunday service in the local Protestant Parish led by Bishop Sadiq, the Jesuit missionary in Japan, Fr. H. Waldenfels, attempted to give an Asian viewpoint of the same topic. He preferred to speak of many Asia's rather than of one Asia, of various rather than similar types of secularization.

It was unfair to attribute secularization to the West: the West only originated the Asian debate on the Western concept of secularization. Buddhism, for example, seems to be beyond secularization because of its aloofness from the whole subject. Yet secularization was connected with Western technology and with the mass media, and especially in the world dimension taken by these.

In India Christians welcomed the advent of the secular state because it showed that there was consensus that there was no antagonism between science and religion, between the rational and spiritual approach to reality. It also inaugurated an era of religious pluralism." What is lacking so far, is a thoroughgoing philosophical reflection on the possibilities and impossibilities of the Indian modernization process and its inherent relations to secularization. In spite of all such deliberations, the burning question remains: Is there a non-secular alternative at all, which is able to meet the urgent needs of India, poverty, health, and hunger? No doubt everything has to be done to overcome, at least to ease the immediate needs of the people. The only question is: Must the solution of immediate needs and India's further development be conceived in the manner of universal, totalitarian measures, which might, it is true, save the body, but kill the soul of India? Anyway, whether and how India's traditional spirituality and technological-autonomous thought can really be harmonized and co-exist, will be the great problem to be solved in the future to come."

In Pakistan Islam showed considerable weaknesses in coping with a moralizing state. It was also not very successful in spreading social values in a modern world. In Ceylon (Sr. Lanka) the Buddhist-Socialist alliance operated as a reaction to the foreign invasion - with which unfortunately Christianity was identified. Japan tried to import secular ideas outright but soon discovered that "the secular city needed the feast of fools." What seems terrible today is that the Government is willing to define what type of man Japan wants. Little place is left for the concept of salvation, in this situation.

The Philippines, on the brink of a Cuban style revolution, have again failed to produce living patterns which could cope with secularization.

What seemed most urgent to the lecturer was more dialogue and cooperation between the spokesmen for the various secular and religious currents in Asia.

8. Taking Marxism-Leninism-Maoism as the most successful system of secularization in Asia, Dr. Won Yong Ji of Korea offered substantial food for thought on the place of the Mission in the Asian quest for a New Man. Christianity shares with Marxism its concern for Man - as the self-reliant individual, as the member of a dynamic community. Marxism challenges the horizontal social implications of this ideal, often accusing Christians of seeking the favours of the establishment. But Christians stand for goodness and justice and not for the status quo. The Chinese revolution exposed the inherent injustice of the donor-receiver relationship, so dear to some missionaries in a context where the people needed stewardship not paternalism. Today it seems that Christ has to be communicated through an activated faith, - through Christian deeds rather than words! Then the missionaries' role would be that of giving meaning to these deeds.

Remembering that commitment cannot be comprehensively analyzed with the familiar conceptual tools so dear to Westerners, theologians could describe their task as that of mediating in the conflict between religion and secularization, by leading each current to its roots in the reality common to both. Like capitalism, Marxism could dehumanize living men. Missionaries would then be helped to cease to be "wanderers in the jungle of centralized processes."

9. Reyburn, as an experienced missionary-anthropologist, suggested that missionaries were advancing the causes of technology and the world market economy. These two central forces of contemporary, modern, **structural** reality, in their turn, bred secularization. In fact, the two have permeated most of today's cultures. And they tend to leave little place for transcendental, spiritual values. Indeed, they often split the individual's value system: as committed to the producer-consumer system people operate with a set of "clock-role-status" oriented values. But to satisfy internal demands they switch on another set, often identified with their "private" life. In this sense, the phenomena of the youth culture and the proliferation of linguistic movements constitute signs and challenges to modern Mission. The latter phenomenon shows that the individual is searching for more than one level of identification (3 languages - 3 identities) with the groups. What seems more important is that values follow linguistics. The former is trying to propound that individuals have values as people not as producers and consumer: hence it is wrong to live today for the future. The tragedy of Mission is not to see here another manifestation of the eternal search of Man for identity. In his words: "Missionaries from the West are normally fully committed to a scientific technology and the world market economy with all or most of its life presuppositions. Witness the material living, the work program, the institutionalization of the mission program, the reports turned in to the home office. The basic orientation is: "Do those things which are most effective in the most efficient manner and which will produce the greatest results." The business attitude differs little from any other manufacturing organization. The result is the endless effort to produce everything from Christians to committees, including the loving care given to the counting of pages of literature produced, the numbers of Bibles sold, the number of births, marriages, baptisms, church members, evangelization kilometers, and all this divided by the number of missionary hours to arrive at the number of dollars per unit soul saved. While this is an exaggeration (in some cases) it does reflect the basic premises of much of foreign missions where statistics are the only objective way of knowing if the investors are getting value for money. For after all, this is the same business exercise those who are providing the money carry out in order to remain competitive in the market economy.

Missions are today more and more operating on an institutionalized level. In most cases where national churches have been formed, the need for foreign missionaries is in a specialized role, such as teacher, agriculturalist, medical doctor, seminary professor. These roles are: a. often removed from the grass roots life of the people; b. given higher status than local church personnel; c. carried on in somewhat impersonal terms; d. through the medium of the outgroup language;

- e. identified more with the foreign community than the national community, and
- f. on a limited term basis.

There is little doubt, wherever one goes throughout the world today, foreign missionaries are advancing the cause of the two factors I have dealt with in this paper: technology and the market economy. There are at the same time numerous genuine expressions of other values such as love, sacrifice, personal concern, dedication, reconciliation, which are at work and which refuse to be counted, measured, turned into statistics.

Missionaries have taken pains to establish the fact that they are not attempting to impart their national backgrounds be these British, American, Belgium, etc. However, it is really relevant any longer? If all Westerners live largely under the presuppositions of the technological society and the world market economy, what difference does it make if the brand is British, French, German, Japanese, Russian, Chinese or American? Is it at all realistic that missionaries from the West could convince Hindus in India that they are in India to bring a spiritual way of life? Not according to many Hindus. Does the personal devotional life of the average Christian churchman or missionary impress people in the East? It is most doubtful. Do most Christians concerned with the communication of God's love in Christ whether in the West or the East share their faith with non Christian friends at the request of the latter? I doubt it very much. Do foreign missionaries in Africa, Asia, or Latin America live in such a style of life that nationals in those continents could gain from them only spiritual advantages? I don't see much evidence for this. The advantages are nearly always opportunities to join the technological society or to win some used products of the market economy. Are the young men in the seminaries being trained for church leadership because they are leaders or because they are available? Too often it is the latter. Do the laymen in the secular life in Asia, Africa, Latin America or anywhere for that matter, want to be identified with the leadership in the national church? In many cases the answer is yes, but in a very significant number of areas they do not. Is the church separating from the youth culture? In many areas it is. Do theological professors expect to go on talking about God to young people or does youth culture require a radically different approach? The answer in both cases appears to be yes. Radical youth, and they are increasing at a tremendous pace, is not satisfied to "talk about." They want nothing less than experience.

Finally, is there a hope that the youth in all areas of the world will respond to the Gospel and revitalize the mission of the Christian church? One would like to be optimistic on this point. My own feeling is that they will give Christianity a new emphasis and this emphasis will challenge the presuppositions of the technological society and the world market economy-the secular structures of our lives-and will bring us much closer to the Eastern religions and give us a new value of the worth of every person for whom we have long insisted God loved so much he sent his son to die.

10. This and the other papers were discussed in eight groups, which made the following points in their reports:
- a) Do overseas missionaries still have a role to play? Or: should they pull out of the areas where they serve? The paper should have followed up these basic questions.
 - b) Missionaries cannot be described as the prime movers of technological advance. And technology does have a spiritual content because it has a liberating capacity and, as such, works for integral development. And there could be such a thing as a socialist alternative to the world market economy.
 - c) The question is: how can the Christian community have an impact at all? It is not enough to invoke the power of the small, grass root group to mirror God's presence. Christianity also has a world (ecumenic) dimension. The Mission must strike a balance between the local Church and the Oikumene.
 - d) The polarity "secular-spiritual" values should be rejected. One way would be to follow up the signals provided by the youth movements and the criticisms offered by Marxists.
 - e) The protests of youth against our technology could have been made by the Churches. As things are they include the Churches - as part of the technology establishment. The question then becomes: who presents Christ to youth? Youth does not seem inclined to listen to the Churches.
 - f) Christianity seems to have had a part to play in the technology-materialism marriage. The Lordship of Christ should be stressed in order to raise new hopes.
 - g) Christ is not neutral. He brings spiritual values. Which could remove the ambivalence of technology. The problem of the Mission is how to bring these to today's real world of technology and the market economy of the dehumanization processes secular ideologies. The role of the missionary is to liberate: he proclaims that man should not be treated merely as a producer, he attacks impersonal as well as personal evil. And he does it from within, like St. Paul in the letter to Philemon, injecting into the system the Gospel ideas which enable men to be spiritually freed even before the oppressive structures collapse. This is the conscientization process: mission is the conscience of Christians.
 - h) The role of the missionaries, vis-a-vis the language questions is often a problem. Governments often opt for national languages rather than for the languages of particular groups. Again, it often becomes a question of balance. There is a limit to missionary identification with local currents: if one becomes a zionist in Israel and an arab in Jordan, one could not be right but both could be wrong.
11. The groups also raised a number of fundamental questions:
- a) Secularization should be seen as a challenge to our concept of Mission. We should redefine the latter, especially by taking Marxist criticism seriously. The crucial question seems to be: what are the major questions raised by contemporary secularization and religions against Christianity. Mission implies confrontation and we should identify the points where this comes to a head. This is another name for dialogue.

- b) Meanwhile, religions persist and we do not have to apologize for the continuing religiosity of man. Secularization does not mean the end religion but a question to religion. Why not understand religion as the raising of questions? Against secularization?
- c) Are Christians supposed to build a counter culture? What is the meaning of the statement that Christianity is culturally neutral? One way of answering is that by proclaiming Christ Lord of the secular world, we set up groups which differ from the total' culture.

12. In their replicas, the 4 lecturers clarified their thought:

- a) Ayandele insisted that the Message of Christianity had come through to Africans - who could distinguish between its content and the way in which it was lived (or not lived!) by Westerners.
- b) Waldenfels made a plea for dialogue with other religions. There was a danger that we do not take them seriously - a danger coming from our theological background.
- c) Dr. Ji stated that Asians expected witness (= Christian life) rather than aid (= the services of Christians) from missionaries.
- d) Spiritual values tend to be lost in a technology dominated culture: we are led to use God to do our will while the Christian Message says exactly the contrary. Reyburn's concern was to tell missionaries that they were conditioned by their technology dominated culture. This did not mean they could "shed" this conditioning. But it did mean that, as missionaries, **they** had to "carry it critically" - to the point of denying themselves in order to manifest the genuine Christian concern for man. Technology is ambivalent but not neutral: it is our way of participating in it which gives it spiritual value. We do not "carry it" to oppress man but to liberate him.

13. A session was devoted to groups by sphere of interest. In the Documentation Group various proposals were made in view of ensuring a regular bibliographic service on mission studies. In the China group, there was a fruitful exchange of views on the various approaches to this challenge. Latin America and adaptation were considered in the other two groups.

14. Brief reports were presented in plenary session on the activities of the American society of missiology, on the World Mission Institute, on the School of World Mission, on the Pakistan Study Centre, on Missiology in the Netherlands, in the UK, in Nigeria, in Namibia, in Korea, on the Selly Oaks (UK) program and on the archives of the Basel mission.

15. The conference was concluded by a business session which considered the Statutes of the IAMS and elected the various officers.

The Message of the Conference

16. To me the Conference meant a further insight into the complexity of the situation in which the Mission has to be activated today. It focused on a key factor: secularization and showed how missionaries could themselves be simultaneously creatures and creators of the secularization process. As such, there was more sociology than theology in it. This was a pity because sociology seemed more equipped to formulate than to solve problems.
17. Of course, I did not expect a conference of Missiologists, more concerned with the long than the short term view, to attempt to define solutions. But it did become evident that Missiologists could do with more focus on the short term side of the Mission. And here they could do with more data from the missionaries (whom they like to consult in the Archives, at a distance of decades - rather than in the field!). This becomes more evident in an era of rapid change - where even the long term view is bound to change almost overnight!
18. One of the tensions which struck me was the concern of European and US missiologists to disincarnate the Message from the Western cultures and their simultaneous insistence that it should be incarnated in the Third World cultures. The African took a different view by insisting that Christianity was culturally neutral and had been perceived by them as such - in spite of **its** Western incarnation.
19. Meanwhile - and this is very important - what today seems to be of major concern to missiologists are such topics as:
 - how can secularization, especially as it is activated in Marxism, help us purify and perfect our perception of the Christian Message?
 - How must this Christian Message be communicated among the different cultures which make up the modern world? More precisely: how can it be done by (and to) men conditioned by different cultures?
 - To what extent is the Message communicated by Missionaries contaminated by the cultures of the West? By their commitment to technology and to the market economy?
 - How can we decipher the signals coming from the youth movements?
 - Should not dialogue with the living religions be taken more seriously?

Consequences for SEDOS

20. Four days of fraternizing with missiologists helped me focus better on the identity and role of Sedos in the ongoing effort to achieve a deeper understanding of the Mission today.

If "mission studies" can be compared to science, then the missionaries can be related to them much as technology can be related to science: they activate knowledge in terms of life. Sedos is a service to Missionaries and, as such, could be the "technological bridge" between the academic world of missiology and the operational field of missionary activities.

21. Over this bridge would go a two way traffic feeding a) the missionaries with the ideas of missiologists as regards the formulation of the Mission problem today and b) the missiologists with the experiences of the grass roots which prove or disprove their hypotheses.
22. In practice this would be a traffic of information - or as we like to call it, a documentation service. Sedos could "document" missiologists on the experiences (and ideas) of missionaries as it could document missionaries (through their Generalates, of course) on the ideas (and experiences!) of missiologists.
23. I also realized:
 - how crucial is the short term view for our men in the field and how far it could get from the major concern of missiologists; we have to make up for this gap by our own thinking
 - how right our groups have been in insisting on "acculturation" programmes for missionaries going to or returning from the field: it is the best way of switching on the process of rendering our missionaries aware of the impersonal forces at work in the culture they "carry".

APPENDIX "A"IAMS - CONFERENCE Driebergen, August, 19 - 23, 1972List of Participants

AAGAARD Johs, Denmark; ABADAMLOORA Lucas, Ghana; ACU Isac, Brazil; ANDERSON Gerald, USA; ARING P.G., W. Germany; AYANDELE Emmanuel A., Nigeria; BACHMANN Peter, Switzerland; van den BERG J., Netherlands; BLOCH-HOELL Nils, Norway; BOBERG John, USA; BOESAK Allan, South Africa; BRECHTER Suso, W. Germany; BURKE Joan, Italy; BUTLER J.F., Great Britain; CAMPS Arnulf, Netherlands; CLIFFORD Paul R., Great Britain; CLOETE Gerhard Daniël, South Africa; COUTURIER Ch., France; CREEMERS W.H.M., Japan; DAMMANN Ernst, W. Germany; DAMSTEEGT Gerard, USA; DANKER William J., USA; DIEHL Carl Gustav, Sweden; DIGAN P., Belgium; D'LIMA G.A., India; DOCKX Herman, Belgium; van ENGELEN J.M., Netherlands; ENKLAAR Ido, Netherlands; EZEANYA S. N., Nigeria; FRIEDLI Richard, Switzerland; GENSICHEN H.W., W. Germany; GLASSER A.F., USA; GLAZIK Josef P., W. Germany; GORT Jerald D., Netherlands; de GROOT A., Netherlands; HANSEN Holger Bernt, Denmark; HARJULA Raimo, Tanzania; HENKEL Willi, Italy; van HEZEWIJK E., Netherlands; HODNE Ingolf E., Norway; HOEDEMAKER L.A., Netherlands; van't HOF I.P.C., Netherlands; HOLLENWEGER Walter, Great Britain; HONIG A.G., Netherlands; ILOGU E.C.O., Nigeria; JANSEN SCHOONHOVEN E., Netherlands; JASPERS Reiner, W. Germany; JENKINSON William, Ireland; JENNY Beatrice, Switzerland; JI Won Yong, Korea; JONSON Jonas, Sweden; KESSLER J.B.A., Netherlands; KILEY Henry W., Philippine; KIM Yong Ok, Korea; KOHLER Werner, W. Germany; KRAHN Henry G., USA; LAISER Naaman, Tanzania; LANUR Alex, Indonesia; LATUIHAMALLO P.D., Indonesia; van LEEUWEN A.Th. Netherlands; van LIN J.J.E., Netherlands; van der LINDE J.M., Netherlands; MANUPUTTY S.J., Indonesia; MASCARENHAS Louis, Pakistan; MOORE John A. Switzerland; MORITZEN Niels-Peter, W. Germany; MOSLEY A., Great Britain; MYKLEBUST Olav Guttorm, Norway; OCHSNER Knud, Denmark; O'NEILL Cathleen, USA; van OORT H.A., Netherlands; OOSTERWAL Gottfried, USA; PEDERSEN Poul Erik, Denmark; PELTOLA Matti, Finland; PETERS George William, USA; van PINXTEREN Hans, Netherlands; PROMPER Werner, W. Germany; RANSON Charles, USA; REYBURN William D., Great Britain; RIKIN Wesley Mintjarda, Indonesia; ROSIN H.H., Netherlands; ROSSANO Pietro, Italy; RUGARABAMU George, Tanzania; RZEPKOWSKI Horst, W. Germany; SADIQ John, India; SAVARY Michel, France; van SCHALKWIJK J.W.M., Netherlands; SCHMIDT Johann, W. Germany; SCHOEMAN P.C., South Africa; SCHREINER Lothar, W. Germany; SEUMOIS André, Italy; SLOMP Jan, Pakistan; SOVIK Arne, Switzerland; SPAE Joseph J., Switzerland; STAPLES Russell L., USA; SUARDI Odeh, Indonesia; SUHARDI Alph., Indonesia; TOEWS J. B., USA; TONNA Benjamin, Italy; UGWUEZE Francis, Nigeria; UKUR F., Indonesia; VANDERHOFF Frank Paul, Canada; VARNEY Peter David, Great Britain; VERKUYL J., Netherlands; VERSTRAELEN F.J., Netherlands; VERSTRAELEN-GILHUIS G.M.M., Netherlands; de VRIES J.L., S-W. Africa; WAGNER Herwig, W. Germany; WALDENFELS Hans, Germany (Fed. Rep.); WALLS Andrew F., Great Britain; WESTON Frank, Great Britain; WIEDENMANN Ludwig, W. Germany; WIERINGA Luuk, Netherlands; WILLEKE Bernhard, H., W. Germany; ZEEFUJK K.A., Suriname.

APPENDIX "B"MISSIOLOGY IN THE NETHERLANDS (excerpts from the report of Dr. F.J. Verstraelen)INTRODUCTION

In our days 'missiology' in the Netherlands is being marked by one striking characteristic: ecumenical and practical cooperation. The main results of this new spirit of cooperation are: the creation of an Interuniversity Institute for Missiological and Ecumenical Research (1969), the setting up of a new missiological journal 'Wereld en Zending' (a fusion of a protestant and a catholic missiological journal: 'De Heerbaan' and 'Het Missiewerk', (1972), the revival of the Werkgroep Doecenten Missiologie (Association of lecturers in Missiology) and the planned reorganization of the 'Zendingswetenschappelijk Werkverband' (Association for Mission Studies, comprising up till now only protestant scholars and missionaries, but opening itself now also to Roman Catholic members). If one would analyse this new trend of cooperation in the field of missiology one certainly would discover the influence of the reduction of foreign missionary activities of the Netherlands. At the same time they should be interpreted as a desire to find new expressions for a genuine understanding of the ecumenical importance of 'mission' in contemporary history.

With a decrease of those engaged in such activities there is a real danger especially in Catholic circles that missiology (already often isolated because easily connected too exclusively with a special group of people) is becoming still more marginal and with the diminution or even virtual disappearance of the special group (missionaries) gradually vanishing away completely.

The 'Werkgroep Doecenten Missiologie' (Association of lecturers in missiology), aware of this critical position, has started this year in its meetings a concerted effort to arrive at a critical evaluation and reappraisal of missiology and its place and function within theology as a whole.

Starting with the view that theology should be a reflection on the Word of God for the world, and realizing the fact that 'world' in our days comprises the whole globe (and not only the West or the Northern half) missiologists see as their specific contribution to assist in breaking open the 'provincial' outlook of the theological disciplines towards their full dimension which should be related to the concrete world in its "globality". Missiologists want to consider themselves as cosmopolitan experts assisting their Faculty colleagues and challenging them to take into account the necessary theological confrontation or dialogue with such global phenomena as the vital existence of other religions, cultures and the transformation of societies all over the world. Missiologists want to make clear that the only real perspective of theological reflection in our days is to take this world-dimension seriously into account under penalty of becoming irrelevant to modern man who is exposed to the world every day as a global reality. At the same time missiologists can and have to promote insight and understanding, by way of presenting various 'models' of expressions, of the 'variis modis bene fit' principle, which liberates theologians from absolutizing their own insights

and experiences and opening themselves up for inspiration, correction through relativizing contact with different but genuine and authentic realizations of Christian thinking and living outside their respective socio-geographic areas.

How to realize this pretention of missiologists is another thing. But if this view is being accepted as a new vision corresponding to reality, it may be hoped that new ways can be found for missiology to play not a marginal but a vital role within theological faculties and colleges. It will be clear that theology can live up to the required standards of today (i.e. corresponding to the global dimension of modern man) if all theologians engaged in the various disciplines have a 'missiological slant'. It is also clear that in this process of "conversion" of the theologians to this world-dimension, missiologists have a vital and central role to play. If the ideal is integration of missiological aspects in all theological disciplines, (which should be strived after continuously) the fact remains that special attention is needed to overcome the perpetual threat of "provincialism", an attention which will be best kept alive if there will be on the faculties one staffmember who can provide the necessary information and stimulate reflection on global-wide aspects and challenges of christianity today. Missiologists who are aware of the importance but also of the extreme complexity of the global dimension of modern life, will not only offer their assistance and cooperation to their colleagues of Theological Faculties, but will try also to establish links and cooperation with colleagues of other Faculties concerned with the same problems from their specific angle (= interdisciplinary cooperation). In this respect there are new perspectives and opportunities for cooperation especially with scholars of religions, economists and social scientists who more and more are acknowledging the importance of religion on human perceptions and attitudes in the processes of change and development and who are stressing the value of the qualitative aspects of life in achieving socio-economic betterment. Often cooperation with colleagues of non-theological faculties seems to be much easier than with colleagues of the own faculty, some of whom are still easily caught up in a traditional too narrow frame of reference because they do not sufficiently realize that the address of modern theology should be modern man of the unified yet very diversified globe.

Much of the impact of missiology within a theological faculty and within a university at large will naturally depend on the man responsible for it. The whole question for a reappraisal of missiology in a theological faculty (and even within other faculties) boils to a great extent down to the capability of a missiologist to act as a catalyst by asking the right questions and by making relevant suggestions and by offering at the same time his own insights (based on thorough study of global reality from a specialized angle), forcing theology that way to becoming more real i.e. related to our global reality and the challenges this entails for the Christian witness and service. Missiologists have to be "crossing-frontiers"-men concerned not only with the out-going missionary task and activities but also with the impact and necessary influence of universal or global insights and experiences on "theologia in loco" (or for that matter on christians living in a certain part of the world or belonging to a particular, local church).

The first condition for readjusting missiology and bringing about its 'aggiornamento' is to realize the completely new context of "mission" in our days.

This new context should not be evaluated so much as the "end" of former missionary activities, rather as partly its 'fulfillment' in as far there is now coming back a response from the "younger" churches to the older sending churches. This 'response' does, however, mean the end of a dominating one-way missionary enterprise, making mission a 'circulating movement' (Beyerhaus), placing christian witness and service in a more universal and at the same time more concrete context. The stress in our time is on 'mutuality', a common responsibility shared by all Christians for a world-wide task.

The first task of missiology today is to bring into the whole of theological reflection a sharp awareness of this new 'response' and 'mutuality' context of mission, interpreting the 'boomerang' effect of the traditional missionary effort in a positive way because of its corrective, relativizing and also stimulating realistic-inspirational influences. If missiology succeeds in bringing about this awareness-building-process within theology as a whole, new perspectives certainly will emerge.

Let us point here to some perspectives becoming visible in the Netherlands (certainly not without influences from all parts of the world):

1. The concerted effort of the Werkgroep Docenten Missiologie (Association for lecturers in Missiology) to rethink missiology in the new missionary and global context.

(In this they have to avoid the real danger of 'in-group' discussions because this rethinking-process in order to become effective must involve all theologians and colleagues of other faculties concerned with the new global context from their specific angle).

In order that missiology finds its due place within a theological faculty it will be necessary to make a clear distinction between "training of missionaries" and "missiology". The training for missionaries (=those sent out to give missionary assistance to other local churches) should take place in specialized institutes (like 'Hendrik Kraemer Instituut' and 'Kontakt der Kontinenten') and- according to newer insights - mainly within the socio-geographic area itself where the missionary is going to offer his service. It is understood that missiology has also a contribution to make towards the training of missionaries. But the place and function of missiology within a theological faculty has a different, a broader objective. The terminology used by H.-W. Gensichen in his book "Glaube für die Welt" (1971) can be helpful to indicate this objective. Missiology has a two-fold function: it has to keep (or even to break) open for the whole of theology the dimension of relationship to the world, and it has to be concerned with the intention of the church, which makes this relationship concrete in her mission. Both functions include a critical moment: criticism of theology and criticism of the church and one would like to add: also a critical judgement of the world; this threefold 'criticism has to make a missiologist unavoidably to something like a prophet!

If this is so then we must admit that many (Dutch) missiologists are still in want of more prophetic spirit'.

If missiology is concerned with the missionary dimension and intention of christianity, it should be a basic part of the theological training and as such should be firmly rooted in the "kandidaats"-phase.

The new trend becoming manifest in the "doctoraal"-phase at Utrecht, where students do consider missiology as one of the relevant ways to get a better understanding of theology and the function of the church, should be given a chance already for "prae-kandidaten".

This would put the study of theology from the beginning in the right perspective. Missiology is **represented** (though often very weakly) in the "kandidaats"-phase of all Theological Faculties, the great exception being ALL Catholic Theological Faculties/Colleges!!

2. There is a keen interest to assess the new context in an interdisciplinary way, making use of methods and insights of anthropological sciences.

3. In a western situation, the best guarantee to make the "mutuality" aspect of mission more than a pure idea is to keep 'missiology' and 'evangelism' closely together (as is e.g. the case at the Free Reformed University of Amsterdam). Analysing and studying missionary situations and challenges in other socio-geographic areas is of little use if this has no repercussion and meaning in one way or another for one's own situation.

Important is **also** a close link with 'Ecumenics' because according to the definition of John A. Mackay (who was the first to use this term): "Ecumenics is the science of the Church Universal conceived as a world missionary community".

4. As regards the 'integration' model several remarks can be made. It is generally accepted (at least by missiologists!) that all theological disciplines should pay due attention to their respective missionary implications in order to function somehow within the global context of today and to correspond to the universal dimension of christianity. But 'integration' is not being realized automatically, only by expressing its desirability as is shown by the facts. If one looks e.g. to the Catholic Theological Colleges of Amsterdam and Utrecht, both advocating missiological integration in all disciplines, one sees that in fact missiology is virtually absent because its "presence" consists mainly in referring to other Theological Faculties. It seems to be clear that some conditions must be fulfilled if 'integration' means more than a mere wish:

- a. There should be at least one full-time missiologist on the staff who makes missiology present on a Faculty as an essential part of the 'kandidaats'-phase. A part-time or visiting missiologist cannot really have a lasting influence on the total planning of the theological curriculum (which especially in the new Catholic Theological Colleges is changing continuously). The situation in Tilburg illustrates this condition very well (unfortunately in a negative way).
- b. 'Integration' will succeed only if this is a deliberately pursued aim of the whole Faculty-staff. They must be willing to accept suggestions and questions from the missiologist as regards missiological aspects and implications of their respective disciplines and they must let him feel that they expect something from him in this direction. This idea seems to have been realized at the Catholic Theological College of Heerlen, where one staffmember got from the staff itself the task to check the missiological relevancy of the whole curriculum.

We would like to mention here also a proposal being made by Prof. Honig at Kampen, who wants to promote 'integration by way of a policy in nominating assistants to professors of various disciplines. These assistants should specialize e.g. in historiography of younger churches (church history), in questions concerning the relationship Church and Israel (exegesis), in "ideologies" in connection with ethics, evangelism and missiology etc.

5. If theology fundamentally has to be a 'scientia and praxim' and if missiology claims to be concerned pre-eminently with the relevancy of christian faith for the world, missiology should represent within the Theological Faculty the 'hot issues' of our contemporary global history, by challenging the relevancy of all theological disciplines for the immense problems of our modern unified world, in which for the first time in history mankind as a whole has become the bearer and agent of history and consequently responsibility can only be met by a world-wide view and action.

Reviewing the topics treated by Dutch missiologists during the academic years 1970/71 and 1971/72 one can safely conclude that they are becoming more and more aware of their special responsibility as regards promoting reflexion on today's "hot issues". Dutch missiologists are discovering also new ways of tackling those intricated problems in cooperation with their colleagues of other Faculties. It is hoped that cooperation in this field with colleagues of their own Theological Faculties will increase.

6. Yet, the best guarantee for a revival and readjustment of missiology towards its rightful place within theology as a whole is given with the concerted effort of all missiologists in the Netherlands to reassess their problems and tasks in common. This is being done in the Werkgroep Docenten Missiologie (Association of lecturers in missiology) and in the "Interuniversity Institute for Missiological and Ecumenical Research". That this Institute is trying to develop missiology within the new context of the challenges of the contemporary global reality can be concluded from the two study-projects it is undertaking on 'Mutual Missionary Assistance between the Churches' and on 'Religion and Development'. The Bulletin of the Institute (Exchange) wants to focus the attention on the 'voices' of the younger churches, stressing this way the new dimension of 'mutuality' in mission. Missiologists in the Netherlands, aware of their vocation of being critics of theology, church and world will not be the last to recognize the need for a continued critical attitude and evaluation also of their own undertakings.

They also realize that the battle for full recognition of missiology as an essential element in contemporary theological reflexion is not yet won. But they are determined to continue their fight, not from an instinctive desire for survival, but out of a strong conviction that they have a real contribution to offer for making the christian faith and theology more relevant to the conditions and challenges of modern man and its global reality.

NEWS FROM AND FOR THE GENERALATES

1. Sr. Barbara Hendricks MM is visiting Maryknoll Sisters in Korea and Japan, accompanied by Sr. M. von Teufel, and will be returning to Maryknoll in early September.
2. CICM - Fr. Goossens will be absent from Rome from the end of August until mid October, on a visit to Belgium and Zaïre.
Fr. Linssen is on a visit to the Far-East (Indonesia, Singapore, Hong-Kong, Taiwan).
Fr. Peters will visit Brazil during August.
3. MARYMOUNT - Sr. Ines Pereira has now left Rome. Her address for 1972 is:
Colégio Nossa Senhora das Gracas, Avenida Antonio de Carvalho, 535,
C.P. 1309 - 90000 Porto Alegre - RGS, Brazil.
For 1973: Colégio Regina Pacis, Rua Benfica, 715 - 50000 Recife - Pe., Brazil.
4. SECAM press office, P.O. Box 2885, Kampala, Uganda, 17th August, 1972:
"Brother Charles Henry Buttimer, the Superior General of the Christian Brothers de la Salle, spoke on behalf of the Union of Superiors General (men). He said that the men religious are ready to work for the Bishops especially in the formation of the laity in schools, retreat houses, urban centres and religious education. The bishops were asked to use priests for priestly functions only, while other functions should be entrusted to the laity."
5. TROISIEME CONGRES ANNUEL DE L'ACECA, Nairobi. Le troisième congrés annuel de l'ACECA et la 10ème conférence annuel sur la mobilisation de l'épargne nationale aura lieu à Tunis, du 12 au 15 septembre. C'est le premier congrés de l'ACECA qui ait lieu dans un pays francophone. (Conseil Mondial des Caisses Populaires, Nairobi, Kenya).

CORSO PER MISSIONARI IN PARTENZA PER L'ASIA E L'AFRICA
=====

Per la prima volta, in Italia, si tiene quest'anno un corso per missionari e missionarie che partono per la prima volta per le missioni d'Asia e d'Africa.

Il corso è promosso dal Consiglio Nazionale Missionario, in collaborazione con i 4 istituti missionari d'origine italiana (PIME, Consolata, Saveriani, Comboniani).

E' aperto a tutti i missionari e missionarie, religiosi e laici, sia appartenenti agli istituti che inviati dalle diocesi, in partenza per una missione d'Asia o d'Africa.

Si svolgerà presso la casa dei convegni dei Fratelli delle Scuole Cristiane:

Fonte Viva - Corso Garibaldi 244 - Albano Laziale - (A 25 km. da Roma).

Il corso inizierà nel pomeriggio del 26 settembre e terminerà il mattino del 3 novembre.

Il programma si articola attorno a 6 temi fondamentali, ognuno dei quali viene svolto - durante una settimana - da una équipe di specialisti.

I temi corrispondenti alle 6 settimane del corso sono:

CHIESA E MISSIONE

BIBBIA E CATECHESI

DIALOGO CON LE RELIGIONI

ANTROPOLOGIA E CATECHESI

PASTORALE LITURGICA

SVILUPPO ED EVANGELIZZAZIONE.

Il programma dettagliato, come pure ulteriori informazioni e moduli per l'iscrizione, possono essere richiesti al direttore del corso:

P. Enrico Bartolucci
Missionari Comboniani
Via Luigi Lilio, 80
00143 ROMA - Tel. 59.11.450