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THEOLOGICAL OBSERVER

JAPAN: WHAT IS THE FUTURE OF WESTERN MISSIONARIES?

The gaudy neon signs on the Ginza do more than brighten the modern glass fronts of the banks, offices, and department stores on this most expensive property in the world. The bright lights of the chrome-shiny Nissans and Toyopets speeding through the traffic snarls of the world's largest city do more than cast shadows on Tokyo's busy streets. These illuminate a new situation for the Christian church and its mission.

No longer is it adequate to think of the church's call to the world in terms of the kindly missionary in his white sun helmet condescending to bring the blessings of Western civilization to "poor heathen" in their backward ignorance and primitive poverty. Asia is moving at an exhilarating pace, and the church must reexamine its concept of mission or be buried in the dust of a past day.

Japan, because it has been most successful among the countries of Asia, probably indicates most clearly what the church is facing in Asia: rampant materialism, revival of traditional religions, and national self-consciousness.

Asia is determined to enjoy the fruits of Western technology—television, automobiles, washing machines, refrigerators. 91.2% of Japanese homes have television sets, 80.2% sewing machines, 71.7% washing machines. This year 9.8% of the families plan to purchase refrigerators. 17.3% intend to construct or repair their houses. American propaganda of "the good life" has succeeded

Richard Meyer graduated from Concordia Seminary in 1947. He was commissioned as missionary to China in August 1948. The same year he was forced by political developments to go to Japan, where he is currently serving.

so well that most of the people of Japan (and of all Asia) are convinced that these gadgets are essential for happiness.

Even more significantly the people of Asia no longer think that Christianity is necessary, or even helpful, in getting these things. Education, science, and technology appear to be much more beneficial.

Secondly, Japan has indicated the potential vitality of the traditional religions. Buddhism and Shintoism have not withered away, and the so-called New Religions, which have their roots in these old faiths, have sprung up with amazing energy and appeal. The Japanese are a "religious" people. Their religion, however, is not a personal "faith" as Christians think of it, but a total system which includes their family, social, and even political life. Any religion must demonstrate its relevance to the total life of the people in order to gain and hold followers.

Politically Japan is the most stable country of Asia. Japan has not suffered under colonialism, and Japanese nationalism is not militant at present. Nonetheless the Japanese are extremely self-conscious, and the church must recognize this or forever remain a "foreign" religion. Christianity must present the changeless Gospel in Japanese dress and avoid "the smell of butter," which clings to so much of the present church life in Japan.

Facing these obstacles, the Christian movement in Japan can hardly boast of its successes. Although the Roman Catholic Church has been in Japan since the days of Xavier, and other churches (over 250 various denominations or church groups are registered) have been working faithfully in Japan for over 100 years, yet only a mere fraction of the nation is within the Christian church. Less than 1% are considered church members, though as many as 3% state their religious preference as "Christian." The frontier

of evangelism in Japan seems almost to have frozen. The United Church of Christ in Japan (the "Kyodan," the largest non-Roman-Catholic church in Japan since its formation at the beginning of the Pacific War through the union of all non-Roman-Catholic churches at the prodding of the government) reports that during the past 10 years the number of adults baptized each year has decreased to about half the number reported in 1951. Generally the churches are small and weak. 65% of the Kyodan's churches have a membership of fewer than 60. 85% have a Sunday morning attendance of fewer than 60.

The mission of The Lutheran Church—Missouri Synod has been in Japan only since 1948. The church has given splendid support for this expensive field, contributing \$1,034,053 for work in Japan during 1964. There are 39 missionaries and 15 Japanese pastors now at work. Yet the Japanese churches report only 1,644 communicant members. Even more discouraging than the low number of adults baptized each year (135 during 1963) is the large number of "inactive members" (39% of the total membership) who were once baptized but no longer remain regular participants in the church's life—a problem shared with all other Christian churches, including the Roman Catholic community. The Kyodan estimates 80% of the 80,000 baptized since 1951 have dropped to the inactive list.

Clearly it is time for the church to rethink its mission. Over against such discouraging results, should we continue to send men and money to a country which already has so much of the progress of the West?

These are the questions we are facing: What is our mission? Why do we send missionaries? Are we motivated merely by a desire to demonstrate our superior progress to the "poor heathen"? Or do we really mean it when we say that a person without Christ is lost, no matter how much of this

world's things he may possess? Are we convinced that man needs the Gospel of Christ more than anything else and that all his progress without God is not merely a zero but a minus? Have we perhaps been motivated by a sort of ecclesiastical imperialism in which we strive for little colonies of our Synod abroad? Have we been guided by chances for quick success rather than by a concern for the person for what he is or can be with God? Are we ready to lose ourself, to be the suffering, sacrificing servant?

The answer must come in more than words. The answer will be spelled out with continuing calls to the outstanding graduates of our seminaries. Where we are required to proclaim the Gospel to a highly literate, well-educated, and sophisticated people, we must send the very best pastors and missionaries. There must be enough men in the mission staff that certain missionaries may have the time to become fully qualified in fields of study which will help to present the Gospel with greater clarity.

Faced with a society which places strong emphasis on the "image" of a movement as it is seen in its buildings and facilities, the church must be prepared to contribute even more to provide adequate worship facilities, schools, and "centers" for the young church.

Our concern for developing self-supporting congregations should not prevent us from sharing our material gifts, but rather through our wholehearted sharing at this time we must seek to establish the pattern not only of self-support but also of sharing with others on the part of the newer churches.

In a culture which has never made distinct divisions between "religious" and "secular," the church must address itself to man in all his life. The church dare not stand aloof from the struggles in the arenas of politics, social concerns, or man's physical needs.

As the national church develops, the "mother church" must have sufficient confidence in the Holy Spirit to permit the

fledgling to determine its own way, even when this might be somewhat different from "the way things are done in the States." The Japan Lutheran Church has set its schedule for attaining complete "autonomy" by 1969. Sympathetic understanding and cooperation on the part of all involved is required if this is to become a meaningful autonomy.

In this critical challenge to the church in Japan, there are also distinct advantages. In a nation where governmental agencies for education, medicine, and social service are well advanced, it is not necessary that the church start from scratch or carry on every type of activity required to meet the needs of the total man by itself. In many cases the church can utilize, assist, guide, and supplement government activities. It is possible that the church's greatest successes can be achieved by working through these agencies rather than in competition with them. Possibilities exist for establishing "institutes" or "chairs" in connection with existing schools or institutions if we can resist the temptation to think we must do it all ourselves and if we can become less timid about working with other agencies.

Even greater possibilities exist for cooperation with other churches. Our mission in Japan has benefited from the work of other denominations and also of other Lutheran churches in Japan. Long before the Rev. William J. Danker, our church's first missionary, arrived in Japan, the Lutheran Church had already been planted and possessed the Catechism, the Common Order of Service, and considerable Lutheran literature in the language of Japan. With understanding and wisdom the early leaders of the various Lutheran groups recognized their common confessional concern and established a pattern of cooperation which facilitated joint efforts without encouraging doctrinal indifference. Since 1951 the Lutheran Literature Society, a cooperative effort of 10 Lutheran bodies at work in Japan, has made remark-

able progress in the production and distribution of literature to meet the demand in this highly literate nation. Although our own Concordia publications are able to supplement the Lutheran Literature Society's work, the latter organization is able to call upon many more writers and editors, especially Japanese writers, than we could possibly find within our own small group. Recently an even more far-reaching proposal has been presented, namely, of a cooperative theological training effort. While each seminary would maintain its identity, there would be joint use of facilities and some combined classes. A third possible cooperative effort among English-speaking people in Tokyo is being discussed at present.

Before 1953, missionaries of The Lutheran Church—Missouri Synod were active in discussions which led to the uniting of the Japanese churches of seven different Lutheran Missions into the Japan Evangelical Lutheran Church. Dr. O. H. Theiss, then head of the Missouri Synod's theological training program, was instrumental in drafting the "Doctrinal Witness," which together with the Lutheran Confessions became the doctrinal basis for this union. The Lutheran Church—Missouri Synod, however, did not enter the union, on the stated ground that the doctrinal basis was "inadequate," although it never specified in what ways it was inadequate. After a 10-year hiatus, the Doctrinal Unity Committee of the Missouri Synod's mission has again requested the Japan Evangelical Lutheran Church to enter discussions with the hope of achieving altar and pulpit fellowship, and the first informal meeting of all missionaries and pastors of the two churches in the Tokyo Area was held Feb. 1, 1965.

At the same time the Japanese church organization of the mission has resolved to enter the "Association of Christian Churches" in Japan, an agency to help the various denominations deal with the Japanese government (all churches must be registered

through the Education Ministry) concerning taxes, religious freedom, etc. This is also affiliated with the "Association of Religions," which includes Buddhist and Shinto representatives. The missionaries are currently studying the Japan National Christian Council with an eye to possible membership.

All these activities indicate the awareness of our church in Japan of its need to recognize its relationship to the other churches and to work together wherever this can be done without compromising the truth. There is a general feeling among the missionaries that it is inevitable that eventually the churches of the Missouri Synod's mission will be united with the other Lutheran churches in Japan. The only question is when and how this will come about.

Finally, Japan challenges the church to look to the future and invest in it. The missionaries in Japan see that in spite of the small number of adherents in Japan this country still holds hope for the mission of the church throughout Asia. In Africa and Asia the doors are rapidly being closed to Americans, while at the same time the Japanese are being welcomed. Japan offers the technological blessings of America—without the fearful specter of the white man's imperialism. Recently Ghana, India, and Indonesia, at the same time that they were rejecting American offers, made overtures to Japan for technical assistance. Doctors, teachers, scientists, and businessmen from Japan are entering places closed to Americans—even Red China! Here lies a real opportunity for the church.

In spite of the difficulties mentioned above, the Japan church gives promise of meeting this challenge. A growing number of Japanese pastors, graduates of the post-university level theological training program of our church, are exerting new and effective leadership in the 55 local congregations and mission stations. Determined steps have been taken to establish a strong national church

organization, and the national organization is already functioning efficiently in the three areas of the Japan Lutheran Church. Although the number of Christians is small, the quality of many is impressive, and the lay members assume a greater role in the church organization than is true in America. The officers of the Japanese church are predominantly lay. Many laymen function in place of a pastor or missionary in the local scene as far as it is possible for them to do so. Contributions of the congregations indicate encouraging growth.

Now the church looks beyond its own. With the open door to Japan's technicians and businessmen, how many Japanese Lutherans will be carrying out their mission in places like Ghana or Iran? How soon will the Japanese churches be able to send their own missionaries to other nations of Asia and Africa? The answer will depend on the readiness of our church now to continue its participation in the mission in Japan with even greater boldness. This is no time for faint hearts. The times call for new vision. This is our challenge.

Tokyo, Japan

RICHARD MEYER

INDIA: CHALLENGES FROM EVERY DIRECTION

India presents challenges for the Gospel which are thrilling and almost frightening. These challenges come from the Lord, who has placed a small minority of about 10 million Christians into a massive nation of 450 million people. Of those 10 million the India Evangelical Lutheran Church is an almost infinitesimal speck of 35,000 people. But in the faith that all challenges come from

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Him who has sent His disciples into the world we are ready to enter into His tasks.

The challenge comes in a nation that is entering the 20th century with the impetus of having started late and being in a hurry. Christianity may have been accepted years ago by people simply because it came from the foreign nations; today that same Christianity is being rejected for the same reason. But in this situation some men are willing to listen to what the Gospel has to say and see what Christ can mean. As they listen, however, they expect to hear the Gospel say something valid to them; they are no longer satisfied with the customs or clichés of Christianity or of their own ancestral religions for that matter. To the church the challenge is thrown down: "Can you speak in such a way that people can understand what Christ means to the world? Can you get away from your Christian Tamil and Malayalam and speak in terms that the Hindu and Muslim will understand? While you are at it, can you speak to the Indian of the 20th century? He is no longer the hopeless, poverty-stricken peasant of the last century, but the poor laborer who has caught a vision of progress. This is where you are; can you meet this challenge?"

This immediately sounds a challenge to theology. To speak significantly to the Indian of today may take a good deal of psychology and sociology, but it takes even more theology. As one studies the significance of Hindu thoughts about God, one realizes that Scripture's statements on the Incarnation are far more significant and to the point than we often suppose. He also sees that muddy thinking on this matter, especially that which permits a docetic view of our Lord or obscures His humanity, is extremely dangerous. As he listens to the Muslim's misunderstanding of the sonship of Christ, he realizes with what care this vital doctrine must be explained. The doctrine of sin needs a special treatment among people who look upon their

own poverty, including depravity and even moral wretchedness, as something of a negative reason why God would choose them for His mercy. In an age of irresponsibility and apparent willingness to accept cheap grace, a new emphasis upon the message of the Old Testament is necessary. As "missions" grow into churches and as churches face their problems and the intricate questions of polity, everyone is driven back to a new understanding that the church exists wherever the Gospel is preached and the sacraments are administered.

As we look across at our fellow Christians, Lutheran and non-Lutheran, we are struck by the fact that they are struggling with the same problems, the same theological questions. There are not many places in the world where Lutherans and non-Lutherans have been sitting down for 15 years to discuss the matters that are basic to a united witness. But this has been happening between Lutherans and members of the Church of South India. All of this is not rosy and without difficulty. But when such conversations turn toward the development of a catechism that can be used for instruction of people in churches in the Indian context, a challenge toward unity that cannot be ignored has come. Inter-Lutheran cooperation finds people farther separated by geography and language, but the work of living under the Word continues through the Federation of Lutheran Churches in India. In addition, a church in Orissa State and its associated board, the Breklum Mission of Germany, are turning to the Board for World Missions for help in supplying them with Commonwealth personnel. The challenge to find a God-pleasing expression of unity rings from all sides.

The challenges come in stirring tones. The plea from the Orissa field is typical. The Breklum Mission began work there 80 years ago. They attempted to reach some aboriginal tribes with the Gospel. For years their efforts

were in vain. In that time the Jeypore Lutheran Church grew up in the area, composed of later settlers in Orissa. For the last 15 years, however, these aboriginal tribes have been opening up to the Gospel faster than they can be served. Some 600,000 people are open to its message. But the doors are often shut to German missionaries, as they are also to missionaries from the United States. They have asked The Lutheran Church—Missouri Synod to help with Commonwealth missionaries. Can we refuse a challenge like this? Time is running out; we have been asked to help; can we refuse?

Challenges come for specialized ministries. Literacy is rising through India at an unbelievably rapid rate. A prominent Christian editor went to a railway station and picked up a Tamil Hindu booklet, entitled *Thus Spake Vivekananda*, containing sayings of a modern Hindu saint. On the back cover he saw a note that this, the third printing, was for 50,000 copies. And this was only in the Tamil-speaking area. Christian literature must move out of its ghetto. Books on Christian subjects can speak more significantly than Vivekananda does in this day. Format, production, writing, journalism, all these have to grow. The Lutheran Church—Missouri Synod is making a large sum of money available for this kind of work in establishing a Mass Communications Center. But the center will need personnel, men willing to come out, even for short terms, to build up a program of literature, of drama, radio, and other aids that can make the Gospel available in digestible and helpful literature throughout India. Radio Voice of the Gospel is beamed from Addis Ababa to India and comes through clearly. Much more work must be done in building up a system of programming and production. Almost every town has a radio, usually turned on full blast for the benefit of all in the village. In India you figure families per radio, not radios per family. The opportunities are unbelievable.

One could say much more of opportunities among college students, in new industrial colonies, among refugees from Ceylon, Burma, and African countries. Much more could be done simply in the field of music, developing Christian music so that it would stand forth among the musical forms of this vast country, both in the village chapel and in the concerts of the nation. Who can number the services that Christian hospitals can perform for the country, giving a continuing visible demonstration of what the Gospel means? Other avenues of witness, too many to number, remain.

These, and many others, are the challenges. But we are so few! Only 35,000 baptized members, with only a handful of educated people. Missionary help is at a longtime low, with little relief in sight. And who knows how long the government will permit either missionaries or funds to come into the country? Some say 10 years, some say less. But must the Lord decimate our numbers before we learn Gideon's lesson, that it is the Lord who gives the victory? Certainly we have had enough lessons to know that we have to plan for eternity and work as though today were our last on earth. Will the Lord find us at the task when He comes?

The Lord has given the church in India some tremendous resources. There is a vast pool of manpower, young men and women who are willing to prepare themselves for the tasks of serving God and their nation. They are steadily gaining education which will enable them to step into the service of their church and of the land. But further training, more, better, and faster training, is needed. Much can be done in building up more efficient institutions for advanced theological training, giving overseas training to some men and developing laymen's institutes and in-service training for pastors. For this we need time and men. We need men, not just to fill in the gaps for older missionaries who

are leaving; we need men to step into the new challenges.

This is not an SOS. God doesn't need that! The work of the church in India, the work of the India Evangelical Lutheran Church and of many other churches, is going forward, thanks to God's great power and mercy. Our lethargy will not slow it down; God is too powerful for that. But this is the publication of a challenge. Bluntly put, the question is: Do you want a part in this great and challenging work? With prayers, with understanding, with men sent from your places to Commonwealth countries who in turn will release others for India, with all of these you can have part in this challenge. It is all a vision, but a vision with real substance behind it. These are the challenges from God coming out of India.

Nagercoil, India HERBERT M. ZORN

KOREA: GOLDEN CHALLENGES CONFRONT THE CHURCH

1. UGLY FACTS

Christianity is having a tough time trying to catch up with a world undergoing rapid changes and facing mammoth challenges. No less are we of The Lutheran Church—Missouri Synod sweating to keep up the pace with the rest of Christendom.

Under the impressive umbrella of world Lutheranism, we have for a long time enjoyed the treasures of its traditions. We are sharing in the work of the Great Reformer.

Nevertheless, the Lutherans appear to be slow and uninfluential, yet proud. Old-fashioned in thinking, small in number, narrow in scope—this might describe what we have been! No little time has been spent in reciting reminiscences and chewing the left-

Won Yong Ji graduated from Concordia Seminary in 1952. He is currently serving as missionary to Korea, Lutheran Hour director in Korea, and director of the Bible correspondence course in Korea.

over dry principles of others, such as the antiquated "Nevius Method" in the overseas mission operation. We have seldom discovered any new method or approach to missions for ourselves and thus made some contributions to others. In this respect we should be ashamed to be the heirs of the creative Reformer.

The total number of constituents of the churches related to The Lutheran Church—Missouri Synod in Asiatic lands is less than 100,000, smaller than the third largest non-Roman-Catholic group in Korea, the Holiness Church. The number of missionaries and national pastors are just equal to the smallest staff in many fields. We may be proud of 70 years of work in one field of Asia. But in size and maturity, as well as in the length of time itself, we are indeed insignificant.

Our time is no longer the same as our fathers'. It is a new age. The time is over when people used to think "the West has the best" and "the missionary knows everything." This may still be true for certain dreamers, but the ego of proud modern man will not accept it. No longer can we naively assume that the more missionaries we send out, the more converts we will win. Only with close cooperation between missionaries and national workers, with a sound theology of missions, and with workable principles and approaches to missions will we be able to carry out effectively the great commission of our Lord.

2. COMMON TASKS

Is theology challenging academically? Theology is one of the least attractive fields of study for many promising young people in many parts of Asia. Korea, the "most Christianized land in Asia . . . strongest Protestant land in the Orient," is certainly no exception. A practical indication is that the theological institutions (presently more than 20 in number) gather the ones who

have failed in the stiff entrance examination to various fields of the science of their first choice. Theology rarely attracts the elite among the youth. This situation is naturally reflected in the quality and respectability of the leadership of the churches. Why is it so? The answer is many-sided. In theology, it often appears, there is much theoretical jargon but too little practicality; very limited opportunity for advancement; economic insecurity; relatively low professional status in the society. Such negative factors attached to theological study are of no small concern for us Lutherans, who seek to upgrade theological seminaries in Asiatic countries. To make theology a challenging field for study is, therefore, a common task for the churches in America and Asia. It is important and urgent.

Is theology challenging professionally? Theology, positively speaking, is a science whose primary concern is the human being in relation to God. Negatively, however, theologians tend to be men living in an ivory tower who are eloquent in highly sophisticated theological talk, well versed in quoting Barth, Bultmann, Tillich, Niebuhr, and so on. When theologians stand aloof from facing people's crucial problems, their theology gets irrelevant. Let theology meet the people, speak to the common folk of the new hope and new life in Jesus Christ, walk with the people who are not so well off, make its message active in life. Not until faith becomes active in life, religion gets relevant to daily life, and theology becomes a challenging profession will really promising young people enter the ministry. This is again the most essential issue in upgrading our theological training programs.

"No man is an island," the young people sing. We are interdependent and mutually interacting. We are indeed our brother's keepers. Whatever precious thing we may have, we are obligated to share it with others. Our "purest doctrine," our noble tradition,

our highly treasured confessions, our high standard of Christian conduct, all these must be graciously made available for all who need them and want them. Neither exclusivism nor mutual suspicion brings a positive solution for the predicament of all Christendom today in the face of numerous inimical ideologies. Lutherans may make more constructive contributions by confronting the issues more positively, whether they be theological, ethical, or social in nature. Through mutual contacts we can learn much from others also. There is still more room for us to learn. Though a blunt generalization, that is a basic premise for engaging in interchurch relations on the front lines as far as our mission work is concerned.

God asks the best of us. The future of the Christian churches, humanly speaking, will be determined by their willingness, readiness, and effectiveness in discovering, mobilizing, and utilizing the best ideas of God's people in their midst for the work of the Lord. A further cultivation of such ideas is also necessary. In God's providence the regenerated men of God with ideas may be able to save the world on the brink of death. In this respect, too, quality has more significance than mere quantity. The atheistic world also knows this truth. Communists do not stand idle, but push their campaign with their best ideas and maximum resources and effort. Does our Lutheran Church do its full share?

3. A NEW TASK

The rapid advancement of mass communications in the past decades has changed the world considerably. Among various mass media the field of writing presents a vast challenge and almost unlimited possibility for exploration. For Christian missions literature evangelism is a universal demand transcending national and denominational boundaries. Such worldwide challenges as the population explosion, the increase of literacy among people, and the resurgence of many

national religions call for the preparation and distribution of wholesome food for the mind, good reading materials to strengthen and arm the minds of the people. Nowadays the battle of ideas is more vicious than war with weapons. There can be no better food for nourishing the newly converted and for strengthening the older believers than good reading and study materials.

For literature evangelism the needs are many: writers, money, developing and improving methods of production, distribution, follow-up, and so forth. But the greatest of these is writers. Where can we get them? The only answer: Train them! For the writers, ideas and techniques of writing are indispensable, as is also a market for the materials prepared. Discovery of new and thought-provoking ideas, a keen sense of observation, appropriate presentation of a relevant message, all these have their ground in self-searching. Self-examination and independent thinking have been inadequately nurtured in Christian circles, especially among younger churches. These words of Luther still give us food for thought: *Drei Finger thun's, sagt man von Schreibern, aber ganz Leib und Seele arbeiten daran.*

4. PROSPECT

The future prospect is good. Lutherans are finally waking up, just before the last call, and discovering that they were slower and less effective than they had anticipated. They seem to be aware of the size of the challenge from the right and from the left, the need for some new ways and approaches to missions. This is a very significant step for which we ought to be thankful. We are not without those who are discouraged, but on the mission scene we have even more of those who are encouraged. Dedicated workers in the fields, together with willing and energetic supporters on the home front, can do wonders. God is with us. Setting up "missions" to be a chief concern for the 46th synodical conven-

tion this year is indeed a realistic sign of where our church stands. Our Lutheran Church is deeply interested in God's "missions" at home and in the world. This is a great reason for joy and optimism.

With a promising tomorrow in sight, what we need most now is COURAGE. Courage to venture, courage to change (if necessary), courage to witness, courage to share, courage to be humble when we have the purest and the best, courage to treat the humblest as one of us.

Seoul, Korea

WON YONG JI

NEW GUINEA MISSIONARIES CONFER

Self-examination in the light of the Gospel imperative, the nature of the church, and swiftly changing social and economic conditions received major attention in a six-day conference of New Guinea Lutheran Mission—Missouri Synod (NGLM—MS) at Amapyaka, New Guinea, Jan. 17—22, 1965.

The 17-year-old Missouri Synod mission in central New Guinea consists of missionaries drawn from congregations in the United States, Canada, Australia, and New Zealand. They include 21 pastors, 22 teachers, 20 medical workers, and 27 other laymen and women, among them an agriculturist, a linguist, an electrician, builders, mechanics, and business staff.

MGLM—MS works in partnership with the Wabag Lutheran Church (WLC), an organization of congregations with 23,000 baptized members that has developed through the work of the mission since 1957. The WLC is today supporting 200 New Guinean missionaries of its own and has a budget of \$7,000 for 1965.

As its first order of business following an opening service of Holy Communion, the

Willard Burce graduated from Concordia Seminary in 1947. He was commissioned as missionary to New Guinea in 1948 and has been serving there since.

missionary conference gave approval to a thorough revision of its constitution. The revised constitution of the mission incorporates results of a self-study that has been in progress during the past year and a half. It states the general objectives of the mission as follows:

- (1) The discipling of Christian believers in the Territory of Papua and New Guinea in accord with the Gospel and the command of our Lord Jesus Christ.
- (2) Effectively functioning and mutually co-operating congregations of Christian believers, i.e., congregations that recognize and fulfill their Scripturally designated functions of evangelical Christian witness and education, Christian discipline, and Christian stewardship.

The constitution lists the following activities and agencies through which the mission will continue, with God's help, to work toward its objectives: direct evangelistic endeavor, cooperation with established congregations and their agencies, production and distribution of Christian literature, schools and literacy work, medical work, agricultural and other economic development.

The constitution as revised contains the following statement on the relationship of the mission to the WLC and its congregations:

Where by God's grace Christian congregations have been established through the work of this Mission, it shall be the policy of this Mission to refrain from exercising authority over such congregations, and from assuming functions belonging to them. The same policy shall apply in our relationship with agencies of cooperation established by such congregations.

At the same time it shall be the policy of this Mission to work at all times in partnership and in close consultation and cooperation with the established congregations and their agencies wherever this can be done without prejudice either to the congregations or to the objectives of the Mission.

The strengthening of the Wabag Lutheran Church as a confessional agency of intercongregational cooperation is of special concern

to this Mission. It shall be the policy of the Mission to request the Board for World Missions to release property and staff to the Wabag Lutheran Church at such time and in such manner as developments shall indicate.

The constitution defines the mission's stance toward the discussions now going on between the Lutheran churches and missions in New Guinea:

This Mission sincerely desires to see the Spirit-given unity of the Lutheran Church in New Guinea outwardly recognized and expressed in full obedience to the Gospel and the Scriptures, and shall actively seek the achievement of this goal.

Reporting to the mission conference on the work of the past year, the Rev. Karl J. Stotik, mission president, referred to a concern being expressed by WLC leaders as many Christians lose their "first love" and as the church and the world in New Guinea become too comfortable in each other's presence. Many of the New Guinean evangelists and elders feel increasingly inadequate to cope with the changing nature of the evangelistic and pastoral task. In asking for greater church-mission partnership they are thinking chiefly in terms of more missionary leadership at the congregation and circuit level. Missionaries, on the other hand, continue to emphasize the need for congregations to stand on their own feet. They understand church-mission partnership more narrowly in terms of a combined outreach to the heathen. Meanwhile with experienced staff in constantly short supply, there is growing pressure for more and more of the ordained missionaries to be taken out of congregation and circuit work in order to fill positions in translation work, adult literacy, literature production, theological training, and mission and church administration. The Rev. Mr. Stotik recommended an early seminar on the work of the ordained missionary within WLC circuits and urged that in the placement of ordained missionaries primary emphasis be given to circuit and congregational work. He also called for increased ac-

tivity of mission laymen in the congregations and for more effort by all mission staff personnel to become fluent in the vernacular language as a basic tool of communication and cooperation.

Another report submitted to the Amapyaka gathering referred to WASO Ltd., an independent corporation which is being developed under mission leadership to assist in economic development among the Wabag people. The corporation's name is taken from a vernacular word signifying productive and creative activity. WASO Ltd. performs a needed service among a people with few economic opportunities by purchasing and marketing locally produced coffee and vegetables, as well as by operating trade stores, a bank agency, and a post office. Functioning on a sound business basis, WASO Ltd. has proved a good investment for its stockholders, 85 percent of whom are New Guineans. Total capital to date is \$15,000. WASO Ltd. has made a favorable impression among the people, and the technical assistance given to it by NGLM—MS is a significant part of the mission's total ministry.

NGLM—MS and the WLC jointly sponsor a Bible translation committee, which reported that during 1965 1 Thessalonians and 1 Peter had been issued (in the Enga language) in a tentative mimeographed edition, that drafts of James and of the Johannine epistles were in the committee's hands, and that Acts, 1 Corinthians, and the Gospel According to St. John were in the process of translation.

The Amapyaka conference also heard a report on the progress of inter-Lutheran discussions in New Guinea. In addition to NGLM—MS and the WLC, the Lutheran stage in New Guinea is occupied by Lutheran Mission—New Guinea (LMNG), an autonomous mission which is supported through the Lutheran World Federation by The American Lutheran Church, the United Evangelical Church in Australia, the Neu-

endettelsau Mission Society, and the Leipzig Mission Society; the Evangelical Lutheran Church of New Guinea (ELCONG), consisting of the congregations served by LMNG, with about 300,000 baptized members; the Australian Lutheran Mission (ALM), an agency of the Missouri-related Evangelical Lutheran Church of Australia; and the Siassi-Menyamya congregations served by the ALM, which number about 6,000 members. ELCONG has not so far been recognized as an autonomous church by the Lutheran World Federation, nor has the WLC as yet applied for recognition as a sister church by The Lutheran Church—Missouri Synod.

Two years ago NGLM—MS joined ALM in inviting LMNG and ELCONG to initiate discussions on the basis of the Scriptures and the Confessions with a view to achieving a united Lutheran church in New Guinea, on the grounds that "a united indigenous Lutheran church is vital for the future of Lutheranism in New Guinea." This invitation led to formation of a Committee on Theology and Interchurch Relations (CTICR), with representatives from all six of the participating churches and missions. The chief duty of the committee was to draft by the end of 1966 "a confessional statement of faith that will take into account the worldwide and local theological issues that are relevant to Lutheran churches in New Guinea."

In its first meeting the CTICR took cognizance of the de facto fellowship that has existed from the beginning among the New Guinean congregations served by NGLM—MS, LMNG, and ALM. As reasons for a united church the committee cited the prayer of Christ in John 17; the need for a unified pastoral effort as old social and tribal patterns rapidly disintegrate and new ones form in and around urban centers; and the need for mutual aid should war again cut them off from their supporting churches, as has

happened twice before in this century. The committee stated:

Who bears the primary responsibility for the task of drawing up a statement of faith and of finding a way to form one Lutheran Church in New Guinea? This responsibility rests in the first instance on the three groups of Lutheran congregations in New Guinea. However, it is a fact that within Christ's family we have fathers and older brothers who long ago sent the Gospel to us and who still work among us. We cannot turn our backs on these fathers and brethren in this matter. We trust that they can work together with us, within the framework of the Gospel, in seeking the road to one Lutheran Church in New Guinea.

It is our aim to prepare a statement of faith which is fully Biblical and Gospel-centered, and which thus is one with the historic confessions of the Evangelical Lutheran churches and mission societies which brought the Gospel to New Guinea and still work in our midst.

The CTICR has now completed the first four sections of the statement of faith, which deal with the Trinity, the Scriptures, Creation, and Sin. These are being submitted to the participating churches and missions for study.

A report on inter-Lutheran consultations in America was provided at the Amapyaka meeting by the Rev. Dr. Theodore Nickel, Second Vice-President of The Lutheran Church—Missouri Synod and chairman of its Commission on Theology and Church Relations. Dr. Nickel also led the assembly in daily Bible study.

Other visitors at the Amapyaka conference included the Rev. James Mayer, area counselor for Missouri Synod work in New Guinea, Ceylon, India, and the Near East; the Rev. John Strelan of ALM; and the Rev. Alfred Walck of LMNG and ELCONG. Official WLC representatives participating in the conference were Waima Wasea, the WLC president; Reo Raku, first vice-president; James Takote, treasurer; and Thomas Ango, member of the CTICR.

In elections held during the conference, the Rev. Karl Stotik, was reelected for a

two-year term as mission president. The Rev. Ian E. Kleinig of Angaston, South Australia, was elected vice-president. Stotik has served in New Guinea since 1951, Kleinig since 1948.

WILLARD BURCE

Wabag, New Guinea

THE PROBLEMS OF A "CONFESSIONAL MISSION"

The entrance of The Lutheran Church—Missouri Synod into Central America and the Caribbean area in general was the result of the confluence of several Macedonian calls from that region and the release of the pent-up energies of the Synod in the postwar world. I suspect that when the Synod decided to make Central America one of its mission fields, it was moved by a number of drives and motives and that the Holy Spirit played a large role in the shaping of those motives. Since this was our first venture into a strong Roman Catholic area, no one could have raised or even envisioned all questions relating to our relationships with an already well-established Christian church. And so the climate of thought and action on the eve of the Synod's entrance into Central America was the typical mixture that surged through the entire body in the forties: synodical confessionalism with its concomitant tendency to exclusivism and its anti-Roman stance, plus "neo-Missourian" activism which expressed itself in an emphasis on external methods, publicity, and a craving for concrete statistical results.

The missionaries found themselves propelled into a society where the name of Christ was by no means an unknown entity. On the one hand, they found that a good deal was

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made of Christ in the Roman Catholic Church, which has left deep traces in the customs and culture of the Latin American countries. But they saw that the hold of this church on the masses was in its role of handmaiden of popular piety, with its fusion of indifference and fanaticism and with its strange patina of "Christo-paganism," particularly among the Indian sectors of the population. On the other hand, they found themselves surrounded and at times almost overwhelmed by the militant non-Roman-Catholic missionary witness with its phobia of all things "Roman," its insistence on an emotionally experienced and precisely datable "new birth," and its puritanical moralism and legalism. They felt that these two religious camps represented equally sterile extremes, that the extremes had arrived at an impasse in their conflict with each other, and that these extremes were profoundly irrelevant to a society torn by radical social change and conflict.

Driven both by conviction and by the practical needs of the situation, the emissaries of The Lutheran Church—Missouri Synod laid the groundwork of what has been called a confessional mission, a mission that distinguished itself clearly from both extremes of stagnant Romanism and revivalist sectarianism. Granted, as I have indicated, that the name of Christ was not unknown in Central America, still the redemptive message and the personal presence of Christ were not being effectively and relevantly mediated by the existing Christian forces to significant sectors of the population. So ran the reasoning behind the action of the missionaries. Thus it was deemed necessary to offer a third possibility to the Central American public. Accordingly, the Christian message proclaimed by the missionaries was made incarnate in Christian forms of worship, life, and organization that would be meaningful to a people nurtured for four centuries by Spanish Roman Catholicism and that would at the same

time avoid the excesses of that Spanish heritage. Emphasis was placed on catechetical instruction, congregational participation in the liturgy, frequent celebration of Holy Communion, and the *mutuum colloquium et consolationem fratrum*, of which Luther speaks in the Smalcald Articles as one of the sources of spiritual strength with which our gracious God has provided us.

There can be no doubt that the forging of such a third possibility on the Central American scene was and is beset by many problems. Along with the effort to establish a clean and clear distinction between our work and the religious right and left, there has arisen among our Christians, and particularly among their leaders, an unfortunate spirit of standoffishness vis-a-vis other Christian groups. It is admittedly difficult in the Central American environment to foster a proper and true ecumenical spirit, for human beings in general and Christian bodies in particular tend to be attracted to mutually exclusive poles in these tropical climes. Undoubtedly a huge task facing the present and future leadership of the Central American Lutheran Church will be the creative extension of the "confessional mission" concept. By that task I mean the deploying of classical and "catholic" Christian forms of life and thought for the benefit and enrichment of all of Christ's church, and that without the watering-down of the Christian substance that is one's own precious heritage. So far very little has been done in a practical way to bring into fruitful encounter the concepts of confessional mission and responsible ecumenism.

Already we are experiencing the bane which frequently accompanies institutionalism in our efforts to give form and life to the confessional mission concept. Since the Christian faith lives and dies by the incarnational principle, we are not among those who deride all concrete forms of congregational and supraparochial church life. Church

organization, also on what used to be called the mission fields, is not only a practical but also a theological necessity. But the presence of institutions easily breeds a stagnant institutionalism. It will be a large part of the task of the national leaders to show by their actions that ecclesiastical forms are not ends in themselves but the means of Christ's mission to the world.

A third pressing need of our Central American Lutheran Church *in fieri* is the development of social relevance and impact upon the affairs of the workaday world. A pietistic heritage in some areas of The Lutheran Church—Missouri Synod and our at least partially justified polemic against the old social gospel have prevented us from understanding the social impact and relevance of the Christian faith, and it is likely that this heritage and polemic have willy-nilly infiltrated into the consciousness of the young church in Central America. We missionaries need to ask ourselves whether consciously or unconsciously we have projected upon the minds of our hearers the image of the United States of America as the ideal kind of society in which the Christian faith can best realize itself. We need to ask ourselves to what extent our ethical teaching has been content to relate itself to the personal morality and the private sphere of life of our Christians, and we need to ponder how little we have striven to prepare them to face the problems of a secular world and a society which is struggling to free itself from the moorings of feudalism and laissez-faire capitalism. It may be that the time for such preparation is short, for the revolutionary rumblings that are heard throughout Latin America may soon be transformed into the quakes of radical and complete social change. If this happens, will the only recourse of our Latin American Christians be to flee, physically or spiritually, to the "haven" provided by the Colossus of the North?

I have not even raised the question which

for some may be the touchstone of all problems: Is a confessional mission theologically justifiable in Latin America? Needless to say, I believe that it is, but not for the purpose of becoming an exclusive confessionalist shelter for a few select individuals but, as I have already indicated, in order to be a haven for the good of all of Christ's church in Latin America.

As we look to the future, the problems loom large on the horizon. But we know that the Holy Spirit is the divine Builder of the church and the divine personal Force in Christ's mission. We believe that at the present time, given our resources and the Latin American situation, the reality of confessional mission is the tool which He has placed in our hands in order to accomplish a part of His work. At the same time we want to keep our minds, hearts, and eyes open to His future, a future which may be difficult for us to foresee, but a future which will be the scene of the realization of His will and purpose for church and world, in Latin America and in every other part of this planet.

ROBERT T. HOEFERKAMP

Mexico City, Mexico

CONVOCATION ON WORLD PEACE

As part of the International Cooperation Year proclaimed by President Johnson last October an "International Convocation on *Pacem in Terris*" met in New York City from Feb. 17 to 20, 1965. A host of distinguished scientists and statesmen, religious leaders and philosophers, educators and economists, lawyers, and businessmen, representing many nations, many religions, and many viewpoints, spoke to an audience of some 2,000 invited guests and reporters from across the country. The speakers and panels took as their basic document the encyclical of the late John XXIII *Pacem in Terris*, issued in April 1963, and sought ways of translating its proposals into concrete political programs.

I

Opening ceremonies were held at the United Nations, where Secretary General U Thant greeted the convocation, which was then addressed by Vice-President Hubert Humphrey and Ghana's UN representative and president of the General Assembly, Alex Quaison-Sackey. The next day the convocation settled down to business in the Grand Ballroom of the New York Hilton.

Panels were chaired by Chief Justice Earl Warren, British Economist Barbara Ward, Belgian statesman Paul-Henri Spaak, and Senator William Fulbright. They dealt with such basic and knotty questions as national sovereignty and ways of establishing an effective world authority, the economic requirements for peace, European problems such as the division of Germany, and the meaning of coexistence.

The ancient and modern authorities cited in support of the various arguments and viewpoints are a gauge of the vast spectrum of human wisdom brought to bear on the question of world peace by the convocation. Muhammad Zafrulla Khan, judge of the International Court of Justice, quoted the Koran; the auxiliary bishop of New York read to the convocation a letter addressed to it by Pope Paul VI in which he quoted the Psalms; Dr. Kenzo Takayanagi quoted Article 9 of the Japanese Constitution; Madame Vijaya Lakshmi Pandit quoted the Hindu Vedas; Prof. Luis Quintanilla of the University of Mexico quoted the charter of the Organization of American States. All these sacred and secular scriptures have this much in common: They sound the call to all men to commit themselves to the establishment and extension of dignity and justice and peace for all nations and for all men.

II

A few of the speakers and many of the audience were neutralistic, pacifistic, and optimistic, as was evidenced by the enthusiastic

applause which greeted the (usually discreet and indirect) references of speakers to banning the bomb, admitting Red China to the UN or pulling out of South Viet Nam.

But the hardheaded, practical down-to-earth types were plainly visible and audible also. The opening session in the New York Hilton on Feb. 18 saw the emotional and enthusiastic pacifists and the hardheaded but hopeful realists sitting on the same platform at the same time and speaking back to back.

Linus Pauling, twice winner of the Nobel Prize (science and peace) recalled the fact that man's civilization has been evolving for the last million years since man first emerged at that moment when the mutational process doubled the size of the brain. That change in the brain has permitted the inheritance of knowledge and learning through the processes of learning, remembering, and communicating. Furthermore, the world has been changed by the scientists and by their precursors who have been responsible for the improvement of man's well-being and the reduction of suffering in the world. Today the greatest remaining cause of suffering is war. Dr. Pauling strongly hinted that if the scientists instead of the politicians ran our government and the government of the Soviet Union, they would soon find a way to eliminate the violence and suffering of war. He made a ringing appeal for concentrated efforts to put into practice what the encyclical *Pacem in Terris* preaches. He ended with these words: "I express now my hope and my belief that we shall succeed in abolishing from the earth forever the great immorality of war."

A more sober view of the human situation was offered by Prof. Paul Tillich of the University of Chicago in an address which immediately preceded that of Dr. Pauling. Prof. Tillich presented a closely reasoned critique of Pope John's encyclical and an analysis of our hope for peace.

In criticizing the encyclical he drew attention to four facts which it overlooks: 1) in most Eastern cultures the notion of individual dignity does not exist; 2) there is inevitably injustice in the struggle for justice; 3) there is no effective authority without a power structure, and every power must exert a measure of coercion; and 4) a government cannot be judged on the same basis as an individual, nor can a government be asked to adopt the Sermon on the Mount as its constitution.

What of our prospects? Prof. Tillich declared that he spoke as a Protestant theologian and an existentialist philosopher, that is, he "sees human nature determined by the conflict between the goodness of man's essential being and the ambiguity of his actual being, his life under the conditions of existence." All man's doings are ambiguous, bad as well as good, for man's will is ambiguous, bad as well as good. The recognition of man's ambiguity does not lead to despair. It does help to distinguish between utopian expectation (a final stage of justice and peace within history) and genuine hope (partial victories over the forces of evil in a particular moment of time). Progress is not inevitable. Every gain in science and technology involves a loss, and every good is accompanied by a shadow of evil. But such realism need not lead to cynicism. "The basis for genuine hope is that there is something present of that which is hoped for, as in the seed something of the coming plant is present, while utopian expectations have no ground in the present." Tillich then identified four "seeds."

1. The atomic threat has produced a "community of fear," so that there is not only "my nation" but "mankind with a common destiny." Luis Quintanilla later reflected the same insight when he remarked that we should grant a Nobel Peace Prize to the atomic bomb, since it is the reason that we do not now have a war. The reason is cer-

tainly not that men have suddenly become morally superior to previous generations. ICBMs are responsible for translating human solidarity from a vague idea into a fact.

2. Rapid communications can have the effect of "changing the image of the other as strange and dangerous."

3. The increasing number of cross-national and cross-ideological cooperative efforts are yet a third seed.

4. There is a growing structure of legal custom and agreement which is recognized by men and groups of different nations and religions and ideologies and professions. But something more even than the growing legal roof is needed for the establishing of peace. "Consensus" is too intellectualistic. Tillich suggested "communal eros," and eros directed toward the people of other nations, appreciating and loving their uniqueness, their virtues, their contributions, in spite of their shortcomings. Such eros always strengthens genuine hope.

III

Very few speakers represented utopian views. Most were idealistic, offering frank diagnoses and sober proposals for nurturing the seeds which are present.

Philip C. Jessup of the International Court of Justice declared that absolute individual state sovereignty is incompatible with international law, and he added that this is a view not shared by jurists of the Soviet Union. Muhammad Zafrulla Khan said that insistence on national sovereignty is a natural aftermath of colonialism and that strong sovereignty is a precondition of international cooperation: "Only free and sovereign nations are able to accept a limitation on their sovereignty on a mutual basis."

Luis Quintanilla opposed the remark that peace must begin in the heart of man by saying that peace must really be built in the institutions of man, and he offered several proposals for strengthening the existing struc-

ture of the UN and for transforming it into an effective world authority: expand the Security Council from 11 to perhaps 25 members, alter the General Assembly so that states representing larger populations have a proportionately larger vote, give the International Court of Justice power to enforce its decisions, and adopt universal membership for the UN, to include automatically all the nations of the world.

IV

In general the audience found the views of Linus Pauling most congenial, while the members of panels and the featured speakers

more nearly agreed with the views of Paul Tillich.

The convocation accomplished its announced purpose. According to Robert Hutchins, president of the Center for the Study of Democratic Institutions and chairman of the convocation on *Pacem in Terris*, the purpose of the gathering was to "open up a new conversation about the requirements of peace on a level somewhere between apathy and panic and this side of the irrelevance of propaganda."

ROBERT H. SMITH

Chappaqua, N. Y.