Course Description: This course surveys the outreach of the Christian movement from apostolic times to the present. Analysis and evaluation of the relationships between the Christian mission and secular and ecclesiastical cultures are included. (3 hrs)

Learning Objectives: By the end of the course, students will demonstrate the following learning outcomes (competencies):

A. Cognitive Learning Outcomes:
   1. Students will be able to trace the history of the spread of Christianity and will be able to relate that spread to events, developments, and personalities in both the secular and ecclesiastical cultures of the time.
   2. Students will be able to recognize and identify recurring issues and cross-cultural principles relating to the spread of Christianity and will be able to draw lessons for missions today.

B. Affective Learning Outcomes:
   1. Students will develop a growing confidence in God’s sovereign governance over the affairs of individuals and nations as He carries out His redemptive plan until it is culminated in the return of His Son, when the kingdoms of this world will become the Kingdom of our Lord and of His Christ.

C. Volitional Learning Outcomes:
   1. Students will deepen their commitment to the missionary enterprise and to the task of developing tools for their own use in cross-cultural discipleship.

Required Reading:
   Simmons, Scott J. 1996. John Calvin and Missions. (course paper by former RTS student) (14 pp.)

Recommended Reading:
**Reading Report:** Students will submit the reading report attached to this syllabus at the before the final exam. The report will indicate the amount of reading done in the semester. For full credit, students should read 1200 pages. You may include reading done in conjunction with the required paper.

**Paper:** In consultation with instructor, students will choose one of the individuals listed in the section “Pioneers in modern missions.” Prepare a paper and on the life and ministry of the person of your choice. This paper will be due on the day listed and students will present their paper in class.

**Course assessment:** Grades for the course will be based upon the following elements:
- Midterm exam: 30%
- Paper: 30%
- Report on assigned reading: 10%
- Final exam: 30%

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Class Schedule

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<td>encounter between Christianity and Islam”</td>
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<td>Mar 6</td>
<td>“The World of Martin Luther” (30-min. videotape &amp; discussion)</td>
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REading report for MS506

Complete and sign this form and return to Dr. Hoffecker on or before final exam.

Assigned reading: # of pages read


Simmons, Scott J. “John Calvin and Missions”

Walls, Andrew F. The Missionary Movement in Christian History

The total number of pages I have read for this course is __________ [include above texts and pages listed below].

Signed: _______________________________ Date: __________

Student’s Name

List sources of additional reading below; indicate whether primary / secondary work and number of pages read.

Author  Title  Primary / Secondary  # pages read
Lecture #1 Introduction; Context for Christian Expansion

Dr. Hoffecker

I. Beginning from where we are. Each of us brings to this course an appreciation of the Gospel and its growth from the NT Church to the 21st c.

A. Common misconception that many evangelicals bring to missions = bias against early Christianity prior to Reformation


C. “The Kingdom Strikes Back: Phase #1” The Old Testament.
   
   1. Patriarchal period
   2. Captivity in Egypt
   3. Judges (settlement in Canaan)
   4. Kings: Northern Israel and Southern Judah
   5. Babylonian Captivity

D. “The Kingdom Strikes Back: Phase #2” The Christian Church from Pentecost to present.
   
   1. 0-400 Winning the Romans
   2. 400-800 Winning the Barbarians
   3. 800-1200 Winning the Vikings
   4. 1200-1600 Attempting to win the Saracens
   5. 1600-2000 To the ends of the Earth

E. Thus we open the course with the thesis that 15 centuries of missionary expansion preceded the Protestant Reformation.

F. Connection with History of Christianity I & II.

II. Christianity as a world religion. “Christianity occupies a unique position in world history, being today the predominant religion in four and a half of the world’s six continents (Europe, North and South America, Australasia and the Pacific, southern Africa) while even in Asia, the world’s most populous continent, where it includes in all a very small proportion of the population, it still has hundreds of millions of adherents and is predominant within several countries – the Philippines, South Korea, East Timor. One could reasonably claim that it is, in historic reality, the one and only fully world religion.” Adrian Hastings, A World History of Christianity (1999)

III. Augustine’s City of God provides context for our opening of history of missions.

   A. Kane, A Concise History of the Christian World Mission (1978): The City of God built as three cultures converged
      1. Greek Culture: Alexander the Great prepared the world for the spread of Christianity.
      2. Diversity of gifts: Greek culture brought tremendous assets to the 1st c: art, literature, architecture, language, science and philosophy.
3. Gk philosophers still studied as the cradle of western thinking.

4. Greek language

5. After Alexander. With the fall of Gk culture, the divided empire replaced with Roman culture.

B. Roman Culture. While Gk culture perhaps better known for its gifts, Roman culture very important for establishing context in which Christianity could expand.
   1. Vast expanse.
   2. Population
   3. *Pax romana*.
      1. Maintained by Roman military superiority
      2. Governed by Roman law.

1. At the dawn of the Christian era, most of the world’s population was concentrated in a band extending from the Tropic of Cancer (about Latitude 23 degrees North) to about Latitude 50 degrees North, and stretching from the British Isles in the West to the Japanese Islands in the East.

2. Significant populations lay outside the band, notably in Southeast Asia and South India, in Africa, and in the Americas. Nevertheless, a majority of the global human population inhabited the central band of Europe, North Africa, and Asia.

1. Since the times of Darius of Persia (c. 500 BCE) and Alexander of Macedon (d. 323 BCE), that geographic band had been connected by military, trade, and cultural movements.

2. At its height, the Persian Empire held sway from Egypt and Asia Minor in the West to the Indus River in the East.

3. Alexander’s short-lived empire added Greece and parts of North India to the territory of conquered Persia.

4. The Jewish Diaspora of the sixth century resulted in a wide-ranging constellation of local Jewish communities throughout that part of the civilized world. Those communities had proliferated across the Mediterranean throughout the Roman Empire by the time of Christ.
C. Hebrew Civilization [Special and General Revelation].

1. Hebrews carried with them: worship of the one true God; the Holy Scriptures; the expectation of the Messiah. Recorded in Gk language; taught in synagogues where Gentiles were welcomed; tradition of rabbinic reflection upon Torah.

2. Paul worked with tremendous advantage.

1. There was, therefore, a natural thoroughfare for the Gospel in place from Western Europe and North Africa across Central Asia to North India and Western China.

2. Caravan routes and military roads brought trade and culture to and fro, and local synagogues or Jewish centers dotted the map.

3. Arguably the great majority of Jews in Jesus’ day still lived outside Judea and Galilee. Many were proselytes or Gentile seekers (God-fearers) won through aggressive Jewish missionary efforts (cf. Matt. 23:15).

4. Such local gatherings provided entry points for the Gospel, which the Apostle Paul and others used to penetrate population centers. Even the God-fearers (Gentile inquirers not yet converted to Judaism) would have had some previous contact with the Hebrew scriptures (Old Testament) and would therefore have encountered elements of the biblical worldview.

5. In God’s Providence, the world had been prepared for the Gospel.
I. Introduction: Missions at heart of both OT and NT: Christianity is missionary religion.
   A. Began with program of redemption immediately following the Fall [cf., Protoevangelion in Gen 3:15].
   B. Continued in Patriarchal narratives: God called Abraham and through him all the world was to be blessed
   C. Story of OT = repeated failure of Israel to be faithful to God’s covenant [as Holy Nation, Kingdom of Priests]
   D. So God brings in outsiders
   E. God sent prophets as covenant lawsuit messengers to call people to covenant faithfulness.

II. New Testament continues missions as central focus.
   A. On 70 occasions Jesus expresses concern for non-Jewish people
   B. Jesus’ commission
      1. Upper Room without Thomas present: John 20:21
      2. Breakfast by Sea of Galilee: Commission of Peter. Jn 21
      3. Upper Room: preach to all nations: Lk 24:44-49
      4. Great Commission: Mt 28:18-20; “go” cross boundaries

III. NT church began with Jesus and his chosen disciples; yet it became “the only true universal religion.”
       2. Narration of beginning of mission
       3. Closes a generation later with
          4. The Holy Spirit’s coming made this rapid expansion of the church possible.
       5. Neill: Three radical changes which affected the church and its fulfilling missionary mandate:
          a. Christ’s return delayed.
          b. Movement of the church outward.
          c. Destruction of Jerusalem, 70 AD.
             i. It eliminated Christianity’s protection as religio licita.
             ii. Since 70 the church has never had one local center, although some have attempted to claim such place[s] exist.
             iii. Several earlier events had started the missionary movement
       6. Antioch replaced Jerusalem as the center for the spreading of the Gospel.
          a. It became the center of Paul’s missionary career.
          b. The churches in and around it grew rapidly [Quote by Roman historian: “The filth of the Orantes has emptied into the Tiber.”]
          c. Col. 1:23: gospel was “preached to every creature which is under heaven.”
          d. I Thess. 1:8 “has gone forth everywhere.”

IV. Paul – the apostle to the Gentiles – the missionary theologian [“task theologian”].
A. Many evangelicals, and especially Reformed evangelicals, think of Paul primarily as the systematic theologian par excellence.

B. His epistles were missionary epistles, written to churches he planted throughout Asia Minor.

C. Epistle of Romans was his *curriculum vita*.
   1. Closed Romans with his commitment to Gentile mission: Chap 15
   2. v. 8ff.
   3. v 16
   4. v 19
   5. v 20
   6. v 24

D. Strategy of suffering.
   1. When Paul called in Acts 9
   2. In defending his apostleship, Paul mentions long list of suffering as his credentials: II Cor 11:23-9
   3. Cardinal principle of missions: Gospel not preached without opposition

V. Paul’s *Modus Operandi*

Paul’s *Modus Operandi*

- Seek out strategic urban centers
- Begin preaching the gospel in a local synagogue
- Present Jesus as the fulfillment of Messianic prophecy
- Form a new local worshiping community

A. Paul’s missionary strategy: Seek out strategic urban centers.
   2. We do not know if Paul’s *modus operandi* was representative.
   3. He would begin his preaching of the Gospel at the local synagogue, if the city had one.
   4. As a visiting rabbi, he would naturally be invited to bring an address.
   5. He would invariably use the opportunity to present Jesus Christ as the fulfillment of messianic prophecy.
   6. Eventually resistance hardened, and new believers would be expelled.
   8. There is some debate over how intercultural was Paul’s ministry.

B. To the Uttermost

To the Uttermost

- The Apostles, according to tradition
  - Mark to Egypt
  - Andrew to the Ukraine
  - Bartholomew and Thomas to Persia and India
- The Rank and File to Samaria and Antioch
- Sub-Sahel Africa, the Americas, Southeast Asia
- The Lord’s last command: the responsibility of the whole Church

1. Ancient traditions, as reported by Eusebius of Caesarea, as contained in the Gnostic and pseudepigraphal Acts of Thomas, and as preserved in local legends of the Ethiopian Coptic Church and the Mar Thoma Christians of South India, describe global missions carried out by the apostles themselves as well as those, like John Mark, who were close to them. For example, Mark is reported to have gone to Egypt.
2. Andrew to what is now the Ukraine.
3. Bartholomew and Thomas to Persia and India (North India was then a province of what was known as Persia).
4. Some have actually argued that Acts 1:8 was carried out by the apostles themselves within their own lifetime.

5. Interestingly, it was the rank and file, not the apostles themselves, who first led the way into Samaria and Antioch (cf. Acts 8:1-4 and 11:19-21).

VI. Result of apostolic missions: churches planted in Asia Minor, Greece, to Rome.
   A. Others must have been involved in missionary effort. Casual references appear in NT to churches in Judea, Galilee, Samaria (Acts 9:31), Syria and Cilicia (Acts 15:23), Pontus, Cappadocia and Bythinia (1 Pet 1:1). Who founded them and when? Maybe from the list of peoples mentioned on day of Pentecost – 15 regions named by Luke.
I. Introduction. Information of Christianity’s expansion in period immediately following apostles is meager.

The early Christian movement was predominantly urban within a culturally plural social and religious environment.

A. The growth of the Christian Church in the first three centuries is without parallel in the annals of history (Latourette).
B. Other religious and philosophical movements
C. Prior to Constantine, Christianity grew in the Roman Empire without military conquest.
D. Despite opposition and often ruthless persecution by the Emperors and their provincial governors.

E. Grassroots evangelism.
F. Motivation.
G. Christian view of death.

H. Christian view of life.

II. Missions in 2nd and 3rd c.
   A. Large, influential churches existed in Alexandria, Carthage and Edessa, but we do not know who founded them or when they were established.
   
   
   C. Carthage: the center of Roman civilization in North Africa.
      1. Tertullian
      2. Cyprian, heir of Tertullian, led growing churches in time of intense persecution by Rome.
      3. North Africa known for its many bishops
      4. The most prominent bishop was the towering figure of Augustine, bishop of Hippo in 4th – 5th c.
   
   D. Spain had established Christian churches by the beginning of the 3rd c.
   
   E. Gaul: Lyons and Vienne had churches by 2nd c.
   
   F. Asia Minor: Spread of Christianity here known from famous correspondence between Pliny, Governor of Bithynia and Emperor Trajan.
      1. Due to work of Gregory Thaumaturgus (c.213- c.270) [Miracle Worker], population changed radically.
      2. Trajan’s famous answer.
      3. Tertullian’s response.
      4. Blood of the martyrs is seed of the Church.
   
   G. Britain.

III. Persecution of the Church. As mentioned above, missionary advance occurred in the face of occasionally rabid persecution.

IV. Result of first epoch of missionary history: Christianity grew; but how much and what are the numbers?
   
   B. Much less information outside of Acts.
   
   C. Secular scholars like Gibbon more skeptical. But even he admits that in 3rd c. significant converts added
D. Rome. Figures remain; in 250 AD the church in Rome supported one hundred clergy and 1500 poor persons.

E. Larger portion of population in East.

F. Change with Constantine and Theodosius.

G. Eusebius: *Ecclesiastical History* traced the early development of Christianity from its inception to the council of Nicaea.
   1. Eusebius informs us of the early controversies
   2. Threat of syncretism.
   4. Social relief.

V. Summary:
   A. Paul’s missionary strategy was first large impetus.
   B. Christianity had advantage of not being associated with any ethnic / nationalistic tie.
   C. Constantine’s decision
   D. But not all is light.
      1. Rather it was through Christians’ convictions and practices during widespread epidemics in 165 and 250-260 AD
      2. Christians established hospitals when persecution ended.
      3. Family
      5. Striking presence of women martyrs.
      6. Eusebius’ *Ecclesiastical History* which supports Starks’ evaluation of early Christianity’s impact on Roman culture. Neill notes the conviction of Christians that the redeeming power of the gospel could not be kept to themselves but they must share it with others. “At that time [c. beginning of 2nd c] many Christians felt their souls inspired by the holy word with a passionate desire for perfection. Their first action, in obedience to the instructions of the Savior, was to sell their goods and to distribute them to the poor. Then, leaving heir homes, they set out to fulfill the work of an evangelist, making it their ambition to preach the word of the faith to those who as yet had heard nothing of it, and to commit to them the books of the divine Gospels. They were content simply to lay the foundations of the faith among these foreign peoples; they then appointed other pastors, and committed to them the responsibility for building up those whom they had merely brought to the faith. Then they passed on to other countries and nations with the grace and help of God.”
Spread of Christianity by 300 AD
Lecture # 4 Conversion of Goths

Dr. Hoffecker

I. Introduction: Constantinian Christianity.
   A. Conversion of Constantine.
   B. Issued Edict of Milan in 313

II. Council of Nicea (325)
   A. Role of Councils.
      1. Nicaea (325) condemned Arianism
      2. Constantinople (381) condemned Apollinarianism; revised Nicene Creed
      3. Ephesus (431) condemned Nestorianism and Pelagianism
      4. Chalcedon (451) condemned Eutychianism
      5. Constantinople (553) condemned Monophysitism
      6. Constantinople (680) condemned monothelitism
      7. Nicea (787) legitimated icons
      8. The expanding church set theological boundaries
   B. Authority of Bible affirmed and canon solidified.
      1. These ideas severely challenged currently by those who claim the early church eventually suppressed a vast diversity of views.
   C. Christianity and the Empire [church and state].
      1. Was there a need any longer for missions?
      2. Converts brought their paganism and joined it with their patrimony.
      3. Usually when ecclesiastical power wedded to political power, spiritual integrity and effectiveness suffer.
      4. Constantine brought great benefits to the church.
   D. Already, the pressures on the northern frontiers of the Empire had long been felt.
      1. Many of the Roman legionnaires were recruited from among the northern barbarians.
      2. In the third to fifth centuries, Mongol invasions led to migrations by the Huns and Goths in turn, with incursion into the Empire by each as the result.

III. Christianity to Goths. The Goths were the first of the Teutonic peoples to adopt Christianity in large numbers.
   A. Catholic (Nicene) Christianity reached the Goths first through Christian prisoners.
   B. The Audians (named for a heterodox bishop, Audius) spread Christianity outside the Empire after Audius was banished.
C. Most of the Goths were Arians. Named for the heretical bishop Arius, whose teachings were condemned at the Council of Nicea in 325, largely won by Ulfilas (311-380 C.E.), himself of Gothic stock.
   2. While visiting Constantinople he met bishop Eusebius.
   3. He labored for some 40yrs beyond the boundaries of the empire.
   4. His greatest accomplishment was creating an alphabet for the Goths in order to translate the Bible into Gothic.
   5. Portions of his Bible translation have been preserved.
   6. Thus the first contact with Germanic tribes who would eventually wreak havoc upon the empire was not only peaceful but an example of missionary activity.

The launching of barbarian invasions: or as they are now sometimes euphemistically called “Germanic migrations”!

IV. Germanic invasions began in late 4th c.
   A. Cause: Pressure from the Huns
      1. Visigoths sought shelter across Danube and when provoked by Romans, defeated imperial forces at Adrianople in 378.
      2. Emperor Valens was killed.
      3. Alaric led them through Greece and laid siege to Rome in 408, 409 but not until 410 did Alaric take Rome.
   B. Invasion by the Vandals; simultaneously established strong Germanic kingdom in Africa by 425.
   C. Interpreting the fall of the empire: Edward Gibbon, *The History of the Decline and Fall of the Roman Empire* (1776).
   D. Franks. The first major tribe to convert to orthodox Christianity. Reported by Martin of Tours: *History of the Franks*.
      1. Clovis’ conversion.
      2. Clotilda’s first attempt to convert Clovis failed [when their child died Clovis said his god would never have allowed it].
         1. Previously converts among Germanic peoples had been Arian.
   E. Spain’s conversion.
      1. Muslim conquest.
      2. But the Islamic tide would fall decisively at the battle of Tours in 732 in northern France.
      3. Thus Europe was spared the uprooting of its faith which occurred across North Africa.
      4. Perhaps 60% of the monasteries and bishoprics throughout the world were located in North Africa at the time of the Muslim conquest. It was the “heartland” of Christianity.
   A. To comprehend missions (and thus the history of missions) necessitates an understanding of the perspectives or paradigms which have defined theological vision.
   
   B. “Paradigm” from Thomas Kuhn *The Structure of Scientific Revolutions*.

   C. Various paradigms have appeared in church history.

   D. Bosch identifies 6 epochs 
      [1] NT apocalyptic paradigm: Matthew = mission as disciple making; Luke-Acts = mission as practicing forgiveness and solidarity with the poor; Paul = Invitation to join the eschatological community. 
      [2] Hellenistic paradigm of the patristic period; 
      [4] Protestant (Reformation) paradigm; 
      [6] The emerging ecumenical paradigm

II. The Church and its Context. The Christian faith as it entered the Greco-Roman world underwent a significant transformation from a Jewish faith, rooted in Jerusalem and the heritage of Judaism, to a world religion with a message of redemption based in the NT.

   A. Christianity filled vacuum of pagan world in decay. As a mass movement, stable and rich in content it offered those whose philosophies were experiencing “failure of nerve.”

   B. Pervasive effect of Gk philosophy. Key concepts from Platonic and other groups = gnosis.

   C. Church Councils. Avoiding the errors of Gnostics, the councils began to address issue of Christian truth, doctrine. Their formulations used terms like ousia, hypostasis – non-biblical terms used to express biblical truth.

   D. While avoiding extreme of Hellenization, philosophy provided the church with tools to analyze aberrations, to pursue awkward critical questions, to distinguish truth from fantasy, to repudiate magic, superstition, fatalism, astrology, and idolatry, to grapple seriously with epistemological questions which produced a fundamentally rational account of how human beings attain appropriate knowledge of God – all with intellectual rigor and deep faith commitment.

III. Eclipse of eschatology, rise of metaphysical categories.

   A. Salvation considered in terms of eternal life [Heb yasha = to save from disaster, danger, catastrophe, free captives]. Salvation = saves from this earth; it does not renew, change this reality.

   B. *Theosis*. Key term for eastern orthodoxy “godlike”; II Peter 1:3, 4: “… he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature.”

IV. The Church in Eastern Orthodoxy. In keeping with the view of salvation, the work of church now conceived as contributing to the sanctifying of believers.

   A. Effect on the mission of the church.

   B. Mission functioned under the aegis of Christian empire. Just as Constantine presided over the Council of Nicaea, so Christ ruled as a majestic king who granted an audience in the liturgy which reflected magnificence and glory.
C. Patristic and Orthodox Missionary Paradigm.

1. Roman Church allied itself with Franks in the West; Popes inaugurated rulers in west [eventually produced “Holy Roman Empire”]; rulers reciprocated with protection and granting territories to papacy resulting in Papal States.

2. Eastern Church associated with Emperor. State and Church even more united than in West.
   
   a. Such a political philosophy clearly influenced the definition of mission. The mission of the church was the mission of the emperor.
   
   b. Such harmony has resulted in two charges: [1] Protestants disparage the Eastern Church for relinquishing control of the church to the emperor. [2] critics claim the Church lacked a clear mission and thus became non-missionary.

   
   a. Theological reflection as an intellectual discipline. Origen was the first systematic theologian. As an apologist he defended the faith and his *First Principles* represents the first eastern theology.
   
   b. Orthodox mission is church-centered.
      
      i. The Church is the dispenser of light and life.
      ii. Thus the Church became the aim of mission and the fulfillment of the gospel.

   c. Liturgy occupies supreme place in mission.

   “As church of the Easter light and liturgy it sees its main task in enlightening the pagans who are to receive God’s light through the liturgy. The major manifestation of the missionary activity of the Orthodox Church lies in its celebration of the liturgy. The light of mercy that shines in the liturgy should act as center of attraction to those who still live in the darkness of paganism.” (Rose)

   d. Mission and unity coincide.

   e. Emphasis on God’s love for the world and life resulting from union with God. If love and life are primary elements, *theosis* heightened in its meaning – it is missiological.

   f. Orthodox missions and monasticism.
      
      i. Eastern Hesychasm. Eastern monasticism known primarily for its mystical spirituality. Hesychasm from *hesuchos* = “quiet”.
      ii. Understood “theology” in narrow sense as a discipline concerned with the knowledge of God. Knowledge here was not theoretical, but a matter of practice.
      iii. Simeon (949-1022) abbot of Constantinopolitan monastery. In the Eastern tradition, monks attain the knowledge of God when they are transformed and divinized through the vision of the divine light which shone in the transfigured
Jesus (Mt 17).

iv. This apophatic or negative theology became the primary characteristic of Eastern thought.

a. Evaluation.
   
i. Absence of verbal witness.

   ii. Absence of activism; non-involvement in society.

   iii. Orthodox enculturation and contextualization of the faith. Key words emerge: tradition, orthodoxy, the Fathers.
Lecture #6 Missions to Slavs

Dr. Hoffecker

I. Introduction: Christian history focuses so exclusively on westward expansion that we tend to read everything through Western eyes and neglect what was happening in the Eastern Roman Empire with its center in Constantinople, the ancient Byzantium.

A. Importance of Eastern history. Constantine’s era (4th c.) to Turkish conquest of Constantinople (1453) comprised an amazing eleven centuries.

B. Early Eastern history marked by iconoclastic dispute.

C. Constantinople flourished – Neill: it was the greatest and most civilized city in the world.

D. The Church suffered in the East due to prominence of the state; the Emperor was viewed as the divine head of the Empire.

II. Early apostolic mission. Kiev, Ukraine, was visited by the Apostle Andrew.

III. Spread of Christianity into the Balkans: the beginning of Slavic Christianity.

A. Constantine [Cyril] (826-869) and Methodius (c. 815-85). First great mission to the Slavs in the mid-ninth century, under the Byzantine Patriarch Photios.

B. Both politics and religion intermixed as was often the case in missions. Pope at Rome and Patriarch of Constantinople asserted their claims over the boundary of their Patriarchates.

C. East / West dispute over boundaries of their authority. Boris of Bulgaria approached Franks for missionary work.

   1. Emperor selected Constantine and Methodius. Both of noble birth in Thessalonika, well educated and experienced in governmental work.

      a. Development of Slavonic tongue. Key to Constantine’s and Methodius’ success = their decision to use Slavonic tongue as the medium to minister to the Slavs. Constantine developed Glagolitic Script.

      b. Thus a key difference between Eastern and Western missions = different languages used and reasons for doing so.

      c. West used Latin. Westerners believed that tongues of Germanic tribes were too “barbaric” to be used for Christian purposes.

      d. East thought in a totally different way.

   2. The work of Cyril and Methodios had lasting effect in the Balkans and in Rus (the region of Kiev).

   3. Work in Bulgaria. The Slavic work spread at the end of the 9th c. in Bulgaria. Khan Boris first sought a relation with the western church.
a. In 870 a church council placed Bulgaria under the patriarchate of Constantinople.


IV. Serbia. Byzantine missionaries also went into Serbia in the second half of the 9th c.

A. Sava (1175-1236), widely acknowledged as the most outstanding leader among the Orthodox nations.

1. Assumed life of a monk.

2. Joined by his father. He experienced an emotional reunion with his father who at this point wanted to complete his life in the monastic life as well under the name of Simeon.

3. Later public life.
   a. Sava’s reputation as a genuinely humble man, intent on teaching, preaching, founding monasteries and teaching the art of icons helped solidify Serbia for the Orthodox faith as opposed to Western Catholicism.
   b. After the Muslim victory, the authorities ordered the exhuming and burning of Sava’s body in an attempt to desecrate it and erase his memory.

V. Russia, Kiev. Russia comprised a vast territory with a variety of tribes that lacked unity and a distinctive culture of their own. Kiev was the most powerful and prosperous city in Russia in the 10th c.

Olga’s conversion (957).

Vladimir’s (980-1015) delegates to St. Sophia. Traditional story: He invited representatives of the four religions (Judaism, Islam, Eastern and Western Christianity) to Kiev and described the merits of each. Judaism and Islam did not impress him, but he could not decide between the two houses of Christianity.

Vladimir made Kiev into a Christian kingdom (988).

1. Vladimir embraced the Eastern form of Christianity. Vladimir baptized and many followed his lead and received baptism in the Dnieper River.

2. The patriarch of Constantinople appointed a bishop.

Kievan period of Eastern Orthodoxy: c. 988-1200.

1. With Jerusalem fell, Alexandria, and Antioch went to the Moslems.

2. Only Rome and Constantinople were left among the great metropolitans of the 4th c.

3. After the Great Schism of 1054, Rome was viewed by the Eastern Church as heretical.

4. Patriarch of Constantinople actually accepted “filioque” in the vain hope of help from the Christian West.

5. This disqualified the see from subsequent world leadership.

6. The consecration of the Bishop of Kiev by the Patriarch of Constantinople and the recognition of the blood link between the Byzantine royal line and that of Vladimir have led the Russians to view the Patriarch of Moscow as rightful leader of the true Church throughout the world.

VI. The Rise of Moscow. Located in central Russia, possessing a large population and ruled by Ivan I (1325-41).
A. Sergius of Radonezh (1314-92) the Russian equivalent of Serbian Sava.

B. Spread of monasteries.

C. Tradition of Russian art.

D. Moscow became self-governing in 1453

1. Prince Ivan III of Moscow married Sophia, niece of Constantine XI, last of the Byzantine emperors.
2. Ivan III adopted the Byzantine sign of the double eagle.
3. Grand prince Ivan IV assumed title tsar. Known as “Ivan the Terrible” the term “tsar” is an adaptation of the Roman and Byzantine emperors’ “Caesar.”
4. Moscow viewed as “the third Rome.”
5. Holy Russia. Orthodox leaders believed, that they inherited a divine mission, a special calling – to manifest the spiritual tradition which extended back to the very earliest church.

E. Alexander Solzhenitsyn’s Letter to the Leaders of the Soviet Union. In the late 20th c. He used the expression “Holy Mother Russia” to refer to the moral and spiritual authority that Russia held for a vast number of Russians.

F. “It’s never too late for repentance,” a famous phrase borrowed from the New Testament to challenge Soviet leaders to release their strangle hold on the Russian peoples. Thus Solzhenitsyn drew upon Russian church history to challenge the legitimacy of Marxism.
I. Introduction. Defining the Middle Ages.

   A. Eastern paradigm.
   
   B. Medieval redemption entailed overcoming the ravages of sin through a crisis penitential experience.
   
   C. The major figure in the West was the towering figure of Augustine.

II. Augustine’s response to Pelagius and the individualization of salvation.

   A. Pelagian view of human nature
   
   B. Augustinian view of fallen human nature.
      
      1. Bosch presents Augustine as other-worldly and individualistic as opposed to OT and NT presentation of this-worldly and communal.
      
      2. Dualism. West tended to follow with a dualistic view of reality – salvation is a private matter involving escape from the world.

III. “Ecclesiasticization of salvation.” This evolved out of the Donatist controversy in North Africa in the 4th and 5th c.

   A. Augustine’s refutation of Donatists. Augustine claimed that the church was not a refuge from the world but existed for the sake of a world suffering under sin.
   
   B. Defended Roman Church; opposed schism.
      
      1. Cyprian’s view of unity of the church: “outside of the church there is no salvation.” Pope Boniface’s Unam Sanctum (1302): “… it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.”
      
      2. Ecclesiasticization reinforced in church’s view of baptism. Actual performance of baptismal rite came to be more important than the individual’s appropriation of salvation.
      
      3. Augustine applied this teaching to Donatists. They could not undo their baptism.

IV. Mission between Church and State. Augustine’s City of God.

   A. Two cities, spiritual entities, dwell on earth: the City of God which is eternal; this is the pilgrim people of God who will live forever.
   
   B. Augustine not totally negative about the City of Man. The Roman Empire is neither God’s instrument for salvation (many believed this, especially Roman emperors!!), nor is it totally demonic.
      
      1. Moreover, the earthly city is subservient to the heavenly city.
      
      2. Thus Augustine’s magnum opus safeguarded the spiritual kingdom; it alone is unassailable
      
      3. In practice, the relation between church and state actually reflected more give and take – a reciprocity.
4. Loyalty to church and state were considered interchangeable.

5. How could the church have allowed itself to be so tied to the state?

V. Indirect and Direct “Missionary Wars.”

A. Pope Gregory the Great, the first pope of the Middle Ages.

B. This perspective gave way to “indirect wars.”

C. Under Gregory I defense of Christendom and its extension became the foremost duties of the political ruler.

D. Charlemagne, crowned Emperor in 800.

E. Crusades. These were not missionary wars even though many Christians regard them as such.

F. Conversion of Jews. The Jews were considered much like heretics.

VI. Colonialism and Mission.

A. One appalling consequence = the imposition of slavery where Christianity spread.

B. Missions an extension of colonialism.

1. Pope as head of church.

2. Countries as patrons of missionary expansion.

3. Thus colonization and mission were interdependent.

4. Now “mission”= activities of church by which ecclesiastical system extended to different parts of the world.

5. Christopher Columbus (1492) a case in point.

C. Pope responded to missionary policies of Spain and Portugal (1622) by establishing the Sacred Congregation for the Propagation of the Faith.

D. Summary: Much of Medieval paradigm flawed.

VII. The Mission of monasticism.

A. Western monasticism primarily communal rather than individual in emphasis.

B. Western monasticism much less dependent on state.

C. Characterized by vows of poverty, chastity and obedience.

1. Monks replaced martyrs as the spiritual elite; they became the ideal of perfection.

2. The exemplary lifestyle made a profound impact especially among the poor.

3. Monasteries became centers of education and cultural advance.
4. Monks’ tenacity, patience, perseverance.

VIII. Evaluation of Medieval paradigm. Primary text of Medieval = Lk 14:23, “compel them to come in.”

A. Not all was negative. This paradigm held high the calling of planting a Christian civilization where there had been destruction and pillaging.

B. A significant change has occurred within the Roman Church since the Second Vatican Council (1962-65).
Lecture #8 Christianization of Europe

I. Introduction: Missions during the “Dark Ages.”

II. Celtic missions: Ireland. Primary figures here are Patrick and Columba.
   A. Ireland before Patrick.
      1. Celtic Christianity differed from Roman.
      2. Invasions by Angles and Saxons.
      1. Patrick’s early life and conversion.
      2. Call to Ireland. While in France he experienced his “Macedonian vision.”
         a. Patrick: the apostle of Ireland.
         b. Cahill makes much of Patrick’s Letter to Coroticus
         c. Introduced communal ascetic life.
         d. Few facts survive, but many legends.
         e. In his *Confessions* he recounts many perilous events.

III. Irish missions. Columba the “apostle to Scotland.”
   A. Missionary work in Scotland (563). Columba’s work followed the normal Irish pattern: 12 missionaries under the leadership of a 13th
      1. Iona became one of the most successful monasteries in church history for missionary work.
      2. For over 200 yrs Iona sent missionaries to all parts of Britain and Europe.
      3. The authority of Iona’s abbot held greater weight than the word of the pope.
   B. Columbanus (543-615)
      1. In 590 he and a band of 12 missionaries went to France and worked in southeastern region.
      2. Exiled from Burgandy.
      3. Forced out of Constance. Went to Bobbio in northern Italy.
   C. Aidan (d. 651) The most prominent of followers of Columba.
      1. Founded Lindisfarne.
      2. Oswald interpreted his teaching to his nobles and elders.
      3. Aidan trained youths to continue work.

IV. Anglo Missions from Rome: Pope Gregory the Great (590)
   1. Gregory and Angle slave boys.
2. Augustine of Canterbury (d. 604) with team of Benedictine monks (7 arrived in England).

B. Friction between Celtic and Roman mission.
   1. Ethnic animosity between the native Celts and the converted pagan Angles.
   2. Religious controversy: [1] Celtic Christians did not accept Augustine’s view of pope’s authority to determine their faith and practices; [2] Augustine tried to force Roman date of celebrating Easter; [3] in Celtic form, abbot more important than bishop; also their bishops had no fixed geographical diocese but traveled; this conflicted with Roman fixed residence; [4] they differed in the way they tonsured their clergy. [5] A more serious difference: missions.
      a. Celtic emphasized producing the scriptures and religious writings in the vernacular.
      b. The common people were meant to be kept dependent upon the pronouncements of the Church hierarchy.


V. Missions to Holland and Germany.
   A. Holland. Wilfrid, (d. 709) bishop of York, preached to Frisians on his way to Rome and baptized many of the leaders and thousands of the masses
   B. Willibrord (658-739) Trained by Wilfrid in Ireland.
   C. Boniface (680-754): the apostle of Germany.
      1. Served first under Willibrord. Little known about this period.
      2. Summoned to Rome and consecrated by Pope Gregory II as bishop for German territory.
      3. Destroyed sacred oak of Thor at Geismar (724)
      4. Boniface a tireless worker; great organizer, and ardent evangelist.
   D. Charlemagne (771-814)
      1. Holy Roman Empire.
      2. Saxon resistance to Charlemagne’s reign.
      3. Succession of campaigns from 772-798.
      4. By Charlemagne’s death, the “conversion” of heathens accomplished. Territories organized into six dioceses.
I. Introduction: Vikings enter the picture of Western civilization.
   A. Who were the Vikings? The Vikings inhabited inhospitable lands in the far North, in Scandinavia
      A. Their farms clung precariously to the mountain valleys adjoining the fjords.
   B. Longships developed.
   C. Viking character.
      A. Unlike the preceding Goths and Saxons, the Vikings were neither civilized nor even nominally Christian.
      B. They possessed traditions, mythology to support their worldview.
      C. Previously these northmen remained isolated from the rest of Europe.
      D. Whereas earlier invasions spared churches, Vikings seemed especially bent on plundering them.
      E. Vikings prized bravery and fierceness in battle.
   D. The Viking threat.
      A. The longships could maneuver in relatively shallow water and could be carried overland between watercourses.
      B. They were uninhibited about killing defenseless and unresisting monks, women, and children.
      A. England invaded first (793).
      B. Ireland. New series of attacks in opening of 9th c.
      C. Vikings sailed up the Seine and sacked Paris.
      D. All of Europe terrified of the Viking threat.

II. Anskar (801-65).
   A. Known as the “Apostle of the North.”
   B. Traveled to Denmark and Sweden.
   C. The emperor appointed him Bishop of Hamburg (832).
   D. Success in converting King of Jutland.
   E. Later missions were sponsored by the continental Saxon king Otto I (962).

III. Denmark. Here Christianity first made a lasting impact.
A. The Danish king Gorm attempted to extirpate Christians from his realm in Anskar’s day, and he largely succeeded.

B. Harald Bluetooth (d. c.986) Gorm’s son.

C. But the situation changed again with his son Sweyn who remained a pagan.

D. Followed by Canute, king of both England and Denmark from 1014 until his death in 1035.
   1. He invited English missionaries to go to Denmark.
   2. Attempted to form a Christian kingdom.
   3. Pilgrimage to Rome in 1026.

IV. Christianity in Norway.

A. King Haakon the Good (935-961) was reared in England where he became a Christian.

B. King Olaf Tryggvason (963-1000).
   1. Sovereignty was not absolute in Norway. He did so by both persuasion and force as he utilized the local assemblies, things, which existed for judicial purposes.

C. King Olaf Haraldsson (1015-1028). Completed the task begun by his predecessor.
   1. Elected king of Norway by the local things (councils of chieftains).
   2. He also died in battle.
   3. The work of Christianizing the country was far from complete.

V. Christianization of Sweden. Attributed to King Olaf Skotkonung (993-1024). He was a contemporary of Norwegian Tryggvesson and his successors.

VI. Summary. Many early Scandinavian conversions were made by force under newly converted rulers.

A. Independent-minded Viking chieftains resented such evangelism, and reversions were frequent.

B. Where conversions were voluntary, the results tended to be more lasting, especially when decisions were reached through local Viking deliberative assemblies, or things.

C. Ethnomusicology was missiologically significant in the conversion of the Vikings, because the Christian message was effectively conveyed through songs and ballads by traveling scalds (bards or minstrels).
I. Introduction. Just as the common misconception of evangelicals = “no saints in the middle” so the common misconception of missiologists = total absence of missions from the reformers.

II. The Roman Catholic paradigm experienced a crisis in the late Middle ages. The Medieval synthesis ruled with its two-story structure. The missionary text of the Protestant paradigm = Rom 1:16, 17. Luther recovered the idea that God’s righteousness was not God’s condemnation but rather a free gift.
   A. Not all elements of the Medieval paradigm were rejected.
   B. Protestants, except for Anabaptists, continued to espouse a relation between church and state.

III. Primary features of the new Protestant paradigm.
   A. Centrality of the Bible; Luther’s sola scriptura. Not nuduscriptura.
   B. A new objective basis for salvation found in the teaching of the solas: gratia, fides, Christos.
   C. Human beings were viewed from the perspective of the Fall
   D. Protestants also stressed the subjective dimension of salvation.
   E. Priesthood of believers and responsibility of the individual.

IV. Implications for missions. Each of these features had an immediate application to the mission of the Church which could become either a positive or negative influence.
   A. Centrality of Scripture. Instead of sometimes arbitrary rule by the church and clergy, the Bible stood as the ultimate source of authority in all matters.
   B. Justification by faith. Became an urgent motivation for missions
   C. The Fall safeguarded the idea of God’s sovereignty and protected missions as God’s own work.
   D. Subjective dimension underscored the worth of the individual a gain over the Middle Age’s tendency to lose the individual in the masses.
   E. Priesthood of believers recovered the biblical idea of every Christian having a calling and a responsibility to serve God

V. The magisterial Reformers and missions.
   A. Reformed worldview: transformational content of biblical teaching makes Calvin’s views inherently missionary.
      1. Sovereignty of God. God’s sovereignty not just an abstract concept.
      2. The glory of God. All of creation glorifies God by its being.
      3. Vocation. All callings are holy, not just “religious” ones.
      4. Evident in Calvin’s pastoral prayers.
   B. Luther and Calvin provided an entirely new paradigm for missions based on the fact that God has provided a salvation that must be preached if mankind is to be saved.
C. Calvin was even more explicit.

D. Both Luther and Calvin refused to use the sword or coercion as a means of making Christians.

E. Several other factors to consider:
   1. “Reforming the church” was implicitly missionary activity.
   2. Luther, Calvin and Zwingli had no immediate contact with non-Christian peoples.
   3. The churches of the reformation were fighting for their very survival.
   4. By abandoning monasticism, the Reformers lacked a missionary agency.
   5. Protestant wars of religion.

VI. The Anabaptists.

   A. Anabaptists considered all of Europe its mission field.

   B. Anabaptists and the Great Commission. Anabaptists tended to absolutize the missionary mandate (Mt 28: 18-20) at the expense of the cultural mandate (Gen 1:26-28).

VII. Protestant scholastic orthodoxy and missions. Essential to Protestant scholastic view of missions was its view of what constituted a true church.

   A. Many believed that the Great Commission had been fulfilled by the NT church itself.

   B. Scholastic view of the church.

      1. The European churches spent most of the time sparring over matters of detail.
      2. Rome responded in kind at the Council of Trent.
      3. Then later Protestant confessions added discipline as the third sign of the church.
      4. Thus Catholics prided themselves in visible unity and Protestants in their doctrinal impeccability.
      5. End result = reformational descriptions of the church accentuated differences rather than similarities.

VIII. We must see whether this view of missions is actually born out in the Protestant reformers themselves.
Lecture #11 Missions in Protestant Reformation

I. Introduction: Our purpose is to test whether the Reformers actually had a genuine missionary paradigm.

A. Larger historical context.
B. 1500 to about 1800 = the largest episodic advance of the geographic boundaries and numerical growth of Christianity since the Christian conquest of the pagan Roman Empire.
C. The charge leveled against the Protestant Reformation is poorly founded.

II. Historical Background.

A. Waldensians:
1. Founded in 1176 by Peter Waldo
2. Joined by other followers; all devoted to apostolic poverty
3. Appealed to 3rd Lateran Council
4. Waldensians disobeyed this order and were excommunicated in 1184.
5. Expulsion strengthened their resolve
   a. Efforts to retain their evangelical influence.
   b. Persecution. Most severe persecution occurred in 1655 in the “Piedmont Easter.”
   c. The Waldenses were a reform movement akin to the Reformation
B. John Hus (d. 1415) Rector at University of Prague in Bohemia.
1. Wycliffe’s ideas carried to Bohemia
2. Huss became popular hero in Bohemia.
3. Pope ordered Hus to retract his ideas and to stop preaching.
4. Council of Constance. (1414)
5. His execution precipitated the Bohemian revolt.
   a. Four Articles of Prague (1420)
      i. free preaching of Word of God.
      ii. cup to laity
      iii. apostolic poverty
      iv. strict clerical and lay life
6. Eventually Bohemian Church reunited with Catholic Church; but radicals refused and left the established church. They formed Unitas Fratrum (Union of Brethren)
C. Record of opposition to Protestant cause
1. political restiveness of Teutonic princes
2. wealth and political expansion of Spain and Portugal in the 16th c.
3. attempts to crush the Reformation led to terrible persecutions
III. Reformed missions results.

A. Missions in the ministry of John Calvin.

B. Calvin’s teaching on missions. (Simmons’ paper)
   1. The Great Commission.
   2. Predestination / election does not preclude missionary responsibility.

C. Calvinistic missions.
   1. Geneva as a missionary sending center.
   2. Refugees sat under Calvin’s teaching just as Calvin learned from Bucer as a refugee at Strasburg.
   3. Calvin remained in intimate contact with many of them.
      a. Concrete statistics
      b. Being a missionary was no easy business.
      c. Letters confirm the results.
      d. Other reformed churches in Europe.
   4. Transcontinental missions. Protestants prevented from sending missionaries overseas by act of Pope who divided the New World between Spain and Portugal.
      a. Gaspard Coligny collaborated with Calvin to send two missionaries from Geneva
      b. Expedition landed in Rio de Janeiro, Mar 10, 1557.
      c. This story told by one who returned to France.

D. Simmons’ conclusion

IV. Follow-up of Reformed missions.

A. 400,000 Huguenots were dispersed from France after the St. Bartholemew’s Day Massacre (1572)
   1. The Huguenot diaspora contributed their considerable skills and industry to rapidly industrializing countries
   2. Later early Pilgrims’ efforts

B. Moravians

C. Formation of missionary societies

D. By the second decade of the 19th c., England and the Netherlands controlled much of the high seas.

E. Conclusion.
Introduction. Roman Catholic paradigm.

A. Francis of Assisi (1182-1226)
   1. Francis’ Rule: consisted primarily from selections from Christ's commands – “apostolic poverty.”
   2. Gained papal recognition in 1209
   3. Franciscan piety
   4. Francis went to Egypt during one of the crusades and vainly attempted to convert a sultan to the faith.

B. Dominic (1170-1221): a Spaniard who experienced firsthand the ineffectiveness of Catholic missionaries dealing with the Cathari.
   1. Emphasis on missionary zeal.
   2. Sought Papal recognition in 1215.
   3. The members at first were mendicant
   4. Popes later employed them in the inquisition, and they became known as *Domini Canes*, the Lord’s watchdogs.

II. Missions in Pre-Reformation Period
A. Conversion of the Baltic peoples. Founded in 1198, the Teutonic Knights, a militant order similar to the Templars

B. Missions to the Muslims.
   1. Ramon Lull (1235-1315), a Franciscan tertiary
   2. Three things were needed to evangelize the Saracens:
      a. A thorough acquaintance with their language.
      b. An apologetic to engage Islam. He learned from the Muslims that they believed that they could demonstrate their doctrines. Christianity should attempt the same.
      c. Courage to live among the Muslims and to be a witness even unto death.
      d. Lull served as a courtier at the court of King James of Aragon; became a hermit and afterwards a tertiary of the Order of St. Francis.
      e. Made four trips to North Africa

III. Post-Reformation Period: formation of new religious orders – primarily the Jesuits; Council of Trent to consolidate Catholic teaching – maintain the Medieval paradigm
A. New religious orders.

B. Ignatius Loyola founded the Society of Jesus (Jesuits) in 1534.
   1. Served as page in the Court of Ferdinand and Isabella.
   2. He became a soldier only to suffer a severe wound to his right leg in 1521 which left him limping for the rest of his life.
3. Ignatius devoted himself to reading devotionally
4. Devoted himself to most severe expressions of penance.
5. Pilgrimage to Jerusalem (1523).
6. Appealed to Pope to form a Company of Jesus (1534).
   a. To instruct children and illiterate in God’s commands.
   b. To preach and serve as chaplains or missions leadership.
   c. Take special vow of obedience to Pope.

B. Spiritual Exercises (1541).

C. Accomplishments of the Society of Jesus
   1. Phenomenal growth
   2. Greatest success in area of education and missions.
   3. Jesuits helped turn the tide of Catholic Reformation
   4. Jesuits had their detractors both within and outside of Catholicism.
   5. Suppressed in 1773; reinstated in 1813.

IV. Missions to Far East.
   A. Francis Xavier (1506-52) One of original followers of Ignatius.
      1. Arrived in Portuguese Goa in India and proceeded to preach and minister to the sick.
      2. In 1549 he went to Japan; devoted the first yr in learning the language and translating into
         Japanese the principle articles of faith.
      3. His vision shifted to China.
      4. Probably Roman Catholic’s greatest missionary. Xavier baptized thousands. Traveled over
         5,000 miles in 4 years.
   B. Matteo Ricci (1552-1610)
      1. Chinese xenophobia well known.
      2. Ricci approached the Chinese with various European inventions which raised their curiosity –
         clocks, maps, musical instruments.
      3. Then he distributed leaflets containing a Chinese translation of the Ten Commandments and a
         small catechism.
      5. Controversy over contextualizing use of the divine name.
      6. Not even all Jesuits agreed with Ricci’s practice.
      7. A bitter controversy ensued.
V. Missions to Central and South America.

A. The pope arbitrarily issued a bull dividing the New World lands between Spain and Portugal.

B. Historians have focused on abuses entailed in these colonizing ventures. The system of *encomienda*: literally “recommendation.”

C. Bartholomew de Las Casas (1474-1566).
   1. Las Casas responded with an overly romantic view of their pure and peaceful natures.
   2. He became ordained and eventually rose to office of bishop of Chiapa.
   3. Largely through his influence, Emperor Charles V revoked encomienda by proclaiming the New Laws in 1542.

D. Neill’s evaluation of Roman missions in Latin America. Two primary criticisms:
   1. The Churches were non-communicating churches: they did not give full sacramental rights to “converts.”
   2. Catholics made no attempt to build indigenous ministries / churches.

VI. Missions in 17th c.

A. Robert de Nobili (1577-1656)
   1. He studied Brahman customs and avoided everything that could become a barrier to the Gospel
   2. He was largely successful in reaching the higher Hindu castes.
   3. His methods aroused suspicion and opposition from the Church hierarchy.

B. Alexander de Rhodes (b. 1591)

VII. Summary.

A. Neither Protestants nor Roman Catholics, early on, encouraged ordination of non-Europeans or adoption of their customs.

B. Rome seems to have been more intent upon imposing its institutional structure and authority.
   1. So long as outward behavior conformed to minimal standards, natives were considered to be within the pale of the Church, even though baptism itself was often withheld from them.
   2. The concept of church membership is very different in the Roman Catholic Church
Lecture #13 Pietist / Moravian Missions       Dr. Hoffecker

I. Introduction. We might call this “Reformation Paradigm, Part II: 1600-1800”

A. The Protestant churches were relatively weak and small in number.
B. The Counter Reformation in the form of the Jesuits and the Council of Trent led to a resurgence of Catholicism.
C. Protestants got bogged down in a competitive scholasticism that sapped the vitality from the original lively Reformation.
D. Series of religious wars; culminating in 30 Years War: 1618-48
E. Isolation of Protestants from mission lands of Asia, Africa and the New World.
F. Thus we find that significant missionary work did not arise until later even though the reformers clearly laid the groundwork for an explosion in missions.

II. German pietism.

A. Philip Spener (1635-1705)  Pia Desideria (1675)
   1. He stressed personal devotion, a lively understanding of the biblical text, small group meetings in the church for fellowship, prayer and spiritual enrichment.
   2. Emphasis on Christian conversion.
      a. Shift the principle focus of from cognitive agreement with a system of doctrine
      b. Becoming a Christian was understood not as a matter of nurture.
      c. Necessity of a dramatic conversion as the result of a fierce inward, penitential struggle.

B. August Francke (1663-1727)
   1. Mission developed as King Frederick IV of Denmark decided to imitate Roman Catholic rulers.
   2. Frederick turned to Francke in Halle for Pietist help.

III. Moravian missions. This group almost wiped out by the Counter Reformation.

A. Nicholas Ludwig Zinzendorf (1700-1760).  Order of the Mustard Seed
   1. Bosch: At the age of 15 Zinzendorf formed a pact in which they would work for the conversion of pagans.

B. In 1722, Zinzendorf permitted persecuted religious refugees to settle on his lands.
C. In 1732, Zinzendorf heard of a Lutheran foreign missionary enterprise in danger of abandonment.
   1. The small community of Herrnhut provided a majority of all Protestant foreign missionaries in the eighteenth century (Pierson).
   2. Zinzendorf became opposed to the practice of group conversions.
   3. *Ecclesiolae in ecclesia*. He also did not favor church formation since by definition “churches” were characterized by formality, lifelessness and lack of commitment.

D. Moravian missions tied to the primary tenets of pietism as a movement.
   1. Simplicity of the gospel.
   2. Individualistic character.
      a. They relied upon a personal calling of the Holy Spirit.
      b. Thus mission is not a “church activity” but of individuals.
      c. The best preparation was not scholarly learning but knowledge of Bible content, a warm-hearted devotion to Christ, and the leading of the Holy Spirit.
   3. Separation of church and state.
   4. Mission also had exterior interest
      a. Moravians studied medicine, geography, and languages.
      b. Later, however, pietist / Moravian missions made a radical separation between sacred and profane.
   5. Finances. Missions was understood as a self-supporting community activity.
   7. They were the first group in modern times to recognize their obligation to bring the gospel to the Jews.
   8. Moravian missionaries known for taking on the most isolated and difficult contexts.

E. Zinzendorf became bishop of the Moravian Church in 1737.

F. Moravian missionaries had a profound effect upon John Wesley.

G. Awakening within Protestantism of an awareness that cross-cultural missions constitutes a fundamental calling of the Church.

IV. Puritan missions.

A. Doctrine of predestination.

B. The glory of God.

C. God’s grace and unfathomable mercy.

D. Sharing the gospel and colonial expansion.
E. Millennialism. Millennial hopes fluctuated between premillennialism with Adventist tendencies and postmillennialism with its belief in gradual improvement of human conditions.
I. Introduction: Enlightenment: 17th to the 19th c.
   A. Diversity: Enlightenments.
      B. Biblical basis for paradigms.
         1. Patristic missions: John 3:16
         2. Medieval Roman Catholic: Lk 14:23: “... go out into the highways and hedges and compel people to come in that my house may be filled.”
         3. Protestant Reformation: Rom 1:16f: “gospel is the power of God for salvation to every one who has faith … For in it the righteousness of God is revealed through faith for faith…
         4. Modern Enlightenment: mission much more diverse. Thus several texts come to mind: [1] Western Christians viewed people of other races and religions as living in darkness: Acts 16:9: “Come over to Macedonia and help us.” [2] Evangelical premillennialists eschatological vision of Mt 24:14: “And this gospel of the kingdom will be preached throughout the whole world as a testimony to all nations; and then the end will come.” [3] Those drawn to the legacy of the Social Gospel: John 10:10: “I have come that they might have life and have it abundantly.” [also Mt 25:31ff: cup of cold water, clothing to poor, visiting in prison] [4] Great Commission of Mt 28:18-20. Most widely used during entire modern period, beginning with Wm Carey.
      C. Enlightenment brought a severe change to worldview – rationalism, secularism, humanism shaped the thinking not only of western culture, but it invaded the church itself.

II. The Enlightenment worldview.
   A. Enlightenment affected Protestant worldview more so than it did Catholicism
   B. Broke the traditional order of things inherited from Medieval worldview
      1. No longer was there a universal church.
      2. The rule of kings and nobles was shattered.
      3. Scientific discovery eliminated the need for God.
      4. Enlightenment thinking rested on two primary bases:
         a. reason
         b. science

III. From these principles humans approached everything with a different set of assumptions: thinking, explaining, discovering, colonizing, experimenting all took on a totally different meaning.
   A. The Enlightenment’s effect on religion.

IV. Motifs of the Enlightenment worldview.
   A. Reason assumed a primary role in Christian theology.
      1. In its most radical forms [French and German enlightenment], reason held an autonomous role
      2. In less radical forms of the Enlightenment [Scotland and America] autonomy not vaunted
      3. Liberal view: Theology now studied as any other discipline, from the point of view of reason, not faith.
         a. Gradual “Arminianization” of evangelism
b. Diminution of Reformed and Lutheran denominations.

B. Enlightenment distinction between subject and object in the natural sciences was transferred to Christianity.

1. Liberal view: placed themselves above the biblical text; they extracted ethical codes and social principles to be taught.
2. Evangelicals also affected with emergence of individualism.

C. Elimination of purpose / teleology from worldview thinking.

1. Liberal view: purpose removed from scientific study and its replacement with direct causality
2. Evangelical emphasis on means – ends in evangelism.

D. Philosophy of progress. Discovery of new things became an end.

1. Liberals foresaw that the advance of science and technology would lead to development in the Third World to New World standards.
2. Christianity as an irresistible force at work in reforming the world, eliminating all evils – poverty, drunkenness, illiteracy.

E. Enlightenment distinction between fact and value.

1. Liberal view. Religion transformed into deism. Religions were not eliminated; but they were changed.
2. Evangelical view: Revivalism.

V. Variety of Christian missions in light of the Enlightenment. We will now turn our attention to the practical outworkings of the variety of paradigms.
Introduction. The European Century.

A. While it was clear that the New World would be Christian, one could not say the same for the rest of the world.

B. New resources and energies emerged in 19th c.

C. Debate over the relative accomplishments of missions as they are intertwined with colonial expansion.
   A. Destructive forces unleashed in colonialism.
   B. Also the countries themselves lacked coherence and strength to withstand aggression.
   C. Several types of aggression marked the colonial era
   D. Thus moderns usually mount an entire litany of offenses against not only colonialism but the missionary movement itself.
   E. But where Christian missions functioned at its best, genuine change for the better is evident.
   F. Finally, we must remember that the 19th c was not simply the Protestant century.

II. The Modern Missionary Movement

A. Influences on William Carey

B. Cross-cultural missions has always been integral to the Christian message
   A. Emil Brunner: “The Church exists for mission as a fire exists in burning.”
   B. So each age of the Church has had cross-cultural carriers of the Gospel.

C. Unique Characteristics of the Modern Missionary Movement
   A. It was a grassroots (decentralized) and predominantly lay movement
   B. It made use of mass publications
C. It was originally (and mostly still remains) largely predicated upon voluntary associations.

D. It included a gradually increasing proportion of non-ministerial missionaries, especially medical personnel and educators.

E. Inclusion of women.
   1. Originally missionary labors carried out exclusively by men.
   2. First Protestant missionaries in this era were married men.
   3. The new movement started about the middle of the 19th c.

F. Indigenous vs foreign dominated churches.

III. The European Century

IV. How have conditions surrounding the movement changed over the past two centuries?
   A. The territorialized and politicized notion of Christendom has given way to a large scale diffusion of Christians
      1. Few countries are still Christian in the medieval sense of the word.
      2. In the context of modern globalization, most countries are now culturally (and often religiously) plural.
   B. The demographic center of gravity both of Christianity and of the missionary sending nations has shifted
   C. No longer are countries either “open” or “closed” to missionaries.
   D. Increasingly, the Church is present in most countries of the world, and the remaining work comprises two priorities:
      1. To evangelize unreached people groups
      2. To strengthen the existing churches.
   E. The distinction between “sending” and “receiving” nations is receding.
   F. The great challenges for missions today appear to include such issues as:
      1. Intentional multi-cultural ministry teams
      2. Partnerships which recognize and incorporate the contributions and needs of each branch of the global Church--theologically, technologically, materially, and in human resources
      3. Cultivation of a global missions perspective among all believers,
Lecture #16 Rise of Missions Societies

Dr. Hoffecker

I. Introduction: One of the remarkable innovations of the Enlightenment era is the emergence of missionary societies: some denominational; some interdenominational, some nondenominational. They first appeared in the early 18th c, but by the end it burgeoned into a major movement. While it began in Europe, it exploded in America as part of the Voluntary Society movement in the early 1800s. Another burst occurred in the 1880s (81 prior to 1900) and still another missionary explosion after the conclusion of WWII (83 in 1940-9, 113 in 1950s, 132 in 1960s and 150 in 1970s (Jesus Movement).

A. Voluntary societies.

B. Related to the concurrent evangelical awakenings

C. Among the many mission societies which proliferated in the eighteenth and nineteenth centuries are the following:
- Danish Halle Mission (f. 1705)
- Moravian Mission (f. 1732)
- German Christianity Fellowship (f. 1780)
- Baptist Missionary Society (BMS) (f. 1793 by Wm. Carey)
- London Missionary Society (LMS) (f. 1795)
- Netherlands Missionary Society (f. 1797)
- Church Missionary Society (CMS) (f. 1799)
- British and Foreign Bible Society (f. 1804)
- London Society for Promoting Christianity among the Jews (f. 1809)
- American Board of Commissioners for Foreign Missions (1810)
- American Baptist Missionary Board (f. 1814)
- Basel Mission (f. 1815)
- American Bible Society (ABS) (f. 1816)
- Berlin Society (f. 1824)
- Edinburgh Medical Missionary Society (f. 1824)
- China Inland Mission (f. 1865 by Hudson Taylor)
- American Board of Commissioners for Foreign Missions (1810)
- American Baptist Missionary Board (f. 1814)
- Basel Mission (f. 1815)
- American Bible Society (ABS) (f. 1816)
- Berlin Society (f. 1824)
- Edinburgh Medical Missionary Society (f. 1824)
- China Inland Mission (f. 1865 by Hudson Taylor)

II. Characteristics of missions societies.

A. Individuals and teams

B. Monks and monasteries

C. The mission society did not require missionaries to be self-supporting

1. It did not limit the missionary force to those under religious orders
2. It mobilized lay missionaries from all walks of life
3. Gathered a broad support group of believers at home
4. The church at home became a launching base for missions.
5. The mission magazine became the primary organ

D. The mission societies at no time constituted anything like a majority of the population in any of the missionary sending countries.

E. Leadership of men like William Wilberforce

III. The stories of several mission societies illustrate the era.

A. The Baptist Missionary Society (f. 1793) William Carey (1761-1834)

1. An impoverished young pastor and shoe cobbler
   a. Reports of Captain Cook’s voyages of discovery

2. A burning conviction grew that missions was the central task of the church.
   a. Theological assumptions of his Calvinist peers
   b. Many believed that Great Commission given only to the original apostles.

3. He wrote a paper advocating the sending of missionaries, *An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathens* (1792).
   a. Effectiveness of his *Enquiry* = its straightforward simplicity.
   b. He pointed out the pervasiveness of sin
   c. However, God has a redemptive plan.
   d. Apostles undertook vigorous work
   e. He narrates a “Survey of Present State of the World.”
   f. Lists impediments and reasons for not taking the gospel
   g. Revolutionary step: Must not be content with praying for these peoples.
   h. Carey’s motto
   i. In June, 1793 Carey left for India with his family
      . Early mission fraught with difficulties.
      ii. Moved to Serampore; labored for 34 yrs
      iii. Lost MS after 40 yrs work

B. Rapid succession of other mission societies.

C. The BMS focused originally on India as a mission field, but sent missionaries as well to Ceylon in 1812 and to Jamaica in 1814.
D. The Church Mission Society (CMS) (f. 1799 as the Society for Missions in Africa and the East (renamed in 1812, renamed again in 1995) was established by members of the Church of England (Anglican).

1. The CMS began work in Sierra Leone

2. CMS missionaries subsequently served in New Zealand, India, Malta, Nigeria, Uganda, Kenya, Ceylon, China, Japan, Pakistan, Nepal, the Middle East, and Eastern Europe.

3. One quarter of its over 2,000 missionaries sent out during the first century of its existence were single women

4. Henry Venn (1846-1872) served as its general secretary.

E. The China Inland Mission (f. 1865), renamed Overseas Missionary Fellowship in 1964

1. The CIM an international, interdenominational faith mission

2. Taylor insisted that his missionaries live according to the customs and dress of those among whom they worked.

3. Most CIM missionaries were married, so the mission established a boarding school for missionary children in China.

4. The CIM preferred to work in remote areas unreached by other mission societies.

F. American Board of Commissioners for Foreign Missions (ABCFM) (f. 1812) came out of the Haystack Prayer Meeting of 1806. Samuel Mills, himself deeply influenced by the Second Great Awakening, led students at Williams College to pledge themselves to missions. Its first five missionaries sailed for India in 1812. Of the five, Adoniram Judson and Luther Rice became Baptists. Judson went on to Burma, and Rice returned to the U.S. where he formed the Baptist Missionary Union.

1. The ABCFM emphasized evangelism and church planting.

2. About half its missionaries were Congregationalists, and most of the rest were Presbyterian or Reformed.

3. Two ABCFM missionaries went to prison in protest of the expulsion of the Cherokees from their land in Georgia.

4. They entered Hawaii in 1820

5. The first two ABCFM missionaries to Sumatra were killed and cannibalized.

6. ABCFM medical missionaries like Peter Parker and John Scudder worked in China and India.

7. The ABCFM secretary of the Board from 1823 to 1866 was Rufus Anderson, who, together with Henry Venn of the CMS, formulated the “Three-Self” principle of missionary method (self-support, self-governance, self-propagation).

8. In the 1950’s the ABCFM became the United Church Board of World Ministries.

IV. Conclusion. Mission societies a major innovation in missionary work.

A. Elements of early mission societies became the heritage of evangelical missions.

B. Lack of theological guidance and discipline.

C. Andrew Walls (1996) suggests that the mission societies captured the missionary movement for the past two centuries, but that the era of the traditional missionary may be drawing to a close.

1. New social, economic, technological and political developments

2. Today the opportunities for missions among unreached peoples are increasingly found in restricted access countries.
I. Introduction: Challenges to mission work in America.
   A. Very familiar material to most of us.
   B. From the beginning of European settlement in North America, Christians have had to face two
dominant realities:
   1. evangelizing an expanding frontier
   2. maintaining unity in diversity.

II. Lay leadership, vestry system
   A. The Anglican presence was weakened by the absence of any American bishops during the colonial
period.
   B. Left a vacuum soon filled by enterprising lay leadership through the rise of the vestry system.

II. Early French missionary work
   A. Early French missionary work was culturally sensitive to the native peoples.
      1. French tolerated Huguenots up until the Revocation of the Edict of Nantes in 1685.
      2. After the British took control of New France (Canada) in 1763, they permitted Roman
         Catholicism and the French language to be freely expressed in Canada.

III. Events in the Colonies. Prompted by three great forces for renewal: Great Awakening, the birth of Methodism
    and evangelical awakening in Anglicanism.
   A. Early colonies dominated by English Protestants:
   B. Maryland chartered as a Roman Catholic refuge colony under Lord Baltimore.
   C. Puritan missions to natives.
      2. Eliot reproduced Puritan model of Christian community
      3. Gathered about 3,600 Indians into 14 settlements
         Charity.”
      5. Eliot translated Bible into Mohican language (1661, 3)
   D. The First Great Awakening
      1. Jonathan Edwards contributed by his remarkable intellect and spiritual force.
         a. His main contribution = sound theological (Scriptural) foundation
         b. He also recorded its development.
         c. Edwards also brought renewed eschatological dimension to his analysis.
      2. David Brainerd (1718-47)
         a. He spent himself in a brief but intensive mission to native tribes in New York and
            New Jersey
         b. Kept detailed diary of his daily devotions
c. Edwards published the diary.

3. George Whitefield and John Wesley contributed to the Awakening.

IV. Other developments: Mission work among the slaves.
   A. The growing slave population: South
   B. Blacks in the North
   C. The colonial Catholic church in Spanish, French and Portuguese lands
   D. The Protestant church in colonial North America, however, had a more ambivalent attitude toward the advisability of Christianizing the slave population.
   E. The English bishops
      1. London’s Society for the Propagation of the Gospel in Foreign Parts (founded in 1701)
      2. The progress of these ministers sent by the Society was slow.
      3. The Methodists and Baptists were far ahead of the other denominations in effecting conversions among the slaves.
      4. Samuel Davies was an early (New Side) Presbyterian missionary among the slaves

V. Along the Frontier
   A. Methodist lay circuit riders and Baptist lay preachers

VI. After the War of Independence.
   A. Second Great Awakening.
   B. New optimism gripped the churches giving rise to a surge in missionary spirit.
      1. Great optimism a reflection of postmillennial eschatology.
      2. Revivalism under Charles G. Finney placed great emphasis on “new measures” which “worked up” rather than “prayed down” conversions.
      3. In combination with the voluntary societies mentioned in earlier lecture, missions and evangelism tied close together.
   C. Evangelical unity that characterized 18th and earlier 19th c began to disintegrate. This came about after the Civil War.
      1. Prior to the war, the mainline denominations stood united behind revivalism and social reform.
      2. Two different eschatologies drove their missions.
3. Final result of this bifurcation. The split in Protestantism represents the extent to which the Enlightenment finally caught up with North American churches and their view of missions.

VII. Migrations of Roman Catholics to North America
   A. The great potato famines in Germany and especially in Ireland led to mass migrations of European Roman Catholics in the 1840s.
   B. By the 1850s the Roman Catholic Church was the largest single Church body in North America.
Lecture #18 Missions to India

I. Ancient India. Until 1947, “India” referred to a land mass as difficult to define as Europe. It included everything south of the Himalayas, south and east of the Hindu Kush, and west of the mountains of Burma. It therefore included all of modern India and Kashmir, Nepal, Sri Lanka, and Bangladesh, and much of Pakistan and Afghanistan.

II. Early missions in India
   A. The Mar Thoma Christians
   B. Such stories, a blend of fact and myth.
      1. They should not be treated with less respect than the ancient stories of early Christian missions in Europe, however.
      2. Eusebius (c. 260-340 C.E.) Ecclesiastical History
      3. Chrysostom, bishop of Constantinople (398)
   C. The Gnostic Acts of Thomas (2nd c.)

III. Events in History of Indian Missions
   A. Christianity entered India very early.
      1. Resulted in the establishment of a thriving Christian Church,
      2. The Mar Thoma Church rejected statues and icons in worship.
      3. The Mar Thoma Church was subsequently labelled “Nestorian” (and, by implication, heretical) by Roman Catholic missionaries.
   B. Portuguese arrived in 15th c.
      1. The earliest European missionaries.
      2. The Portuguese established commercial enclaves.
      3. Local governors exercised control over Roman Catholic clergy and often acted independently from either Lisbon or Rome.
      4. The Portuguese were superseded by the Spanish, Dutch, French, Danish, and British in turn as colonial powers.
      5. Controversy over contextualizing. Matthew Ricci, Jesuit missionary in China, adapted elements from Chinese respect of ancestors, from Confucian religion, by using Chinese terms T’ien (heaven) and Shang-ti (Sovereign Lord) to designate God.
a. Not even all Jesuits agreed with Ricci’s practice.

b. When the matter was submitted to Rome in the early 18th c, Clement XI pronounced against using these names to indicate the true God.

6. Robert De Nobili heard of Ricci’s methods in China and tried similar experiments in India.
   a. De Nobili adopted the attire and manners of a Hindu holy man (a sadhu) and later of a Brahmin
   
b. His work resulted in the conversion of many Brahmins
   
c. He also got into controversy as someone claimed that his Portuguese background connected him to Parava caste.
   
d. Issue raised the question that has never been fully resolved.

7. His methods were considered suspect by later Roman Catholic clerics and the Church hierarchy.

C. Today, no Christians trace their descent from those converted under De Nobili’s ministry, whereas a great many do so with respect to Xavier.

D. The Roman Catholic Church and Mar Thoma Church
   1. The Roman Catholics demanded the Mar Thoma Church acknowledge the supremacy of the Pope.
   
   2. Archbishop Menezes called for a council of kattanars (priests) after first ordaining enough kattanars to ensure a majority vote in his favor.
   
   3. Synod of Diamper (1599)

   4. Nevertheless, the majority of the Mar Thoma Church resisted and, in 1653, elected their own metran.

E. Evangelical Missions
   1. Evangelical missions began with the arrival of Protestant colonial activity in the seventeenth century.
   
   2. In 1706 two German evangelical missionaries, Ziegenbalg and Plutschau.
      a. The Danish governor opposed their work as complicating his business interests.
      b. Ziegenbalg and Plutschau translating Indian literary works into English.

   3. The most famous of the Protestant missionaries to India was William Carey.

4. Other notable Evangelical missionaries of the period were Henry Martyn, who translated the Bible into Urdu in 1810.

5. Alexander Duff, who established a school of higher learning in Calcutta (1830-48) as a means of reaching the elite and opening the culture to the Gospel.

6. Most effective of all the European Evangelicals was probably Christian Frederick Schwartz (1726-98)
   a. Arrived in India in 1750 as a Lutheran missionary
b. Noted for his extraordinary gifts in languages.

c. He built upon the foundation of his German predecessors, Pietists Zieganbalg and Plutschau.

d. He extended Christianity among the Tamils during a time of incessant war and suffering, working through Indian leadership which he trained.

e. Named protector and regent of the Rajah’s son.

f. At Schwartz’s funeral Serfoji read a eulogy in English

g. Simplicity of life.

h. Some estimates state that Schwartz actually gained as many as 6,000 converts, both Hindus and Muslims.

7. Persecution by local warlords resulted in martyrs by the thousands during the period 1799-1806.

IV. Barriers to the Gospel today

A. Caste, worldview, and custom remain major barriers to the Gospel in India.
   1. Not only intermarriage, but eating with or even associating with members of lower castes.

   2. Under such pressures, some Christians have urged the avoidance of any behaviors which distinguish Christians from Hindus.

B. The question, however, still turns on whether such customs are biblically acceptable.

V. The Church Today

A. The Church in India today continues to comprise three major groupings: Thomas Christians, Roman Catholics, and Protestants (mostly Evangelical).

B. The Church in India sends out more cross-cultural missionaries than the Church in any other country.

C. There have been people movements to Christ, led by Indian Christians, especially among the tribal peoples and outcastes.

   1. Donald McGavran studied the phenomenon and wrote his influential book, *Bridges of God*.

   2. McGavran’s ideas underlie much of the literature of the modern church growth movement.

D. By contrast, Charles Van Engen has called for establishing intentional multi-cultural congregations in North America, critiquing the writings of prolific church growth writers such as Peter Wagner. The debate continues as part of the legacy of Indian missions.
I. Introduction: Missions to China prior to 1400
   A. Ancient tradition
   B. Nestorian mission. Alopen led a “Nestorian” mission to the capital of the T’ang dynasty in 635
      1. The Chinese could not read the characters.
      2. The inscription in Chinese indicated that there were millions of Nestorian Christians in China in the 8th c
      3. Most westerners begin with missionaries such as Jesuit Matteo Ricci, (1601), and China Inland Mission founder Hudson Taylor (1854).
      4. Alopen: ca.1625 black marble monument: "The Monument Commemorating the Propagation of the Ta-ch'in Luminous Religion in the Middle Kingdom."
      5. Alopen may or may not qualify as China's first missionary.
   C. Collapse of Nestorian church.
   D. Mongol rule: Marco Polo.
      1. Yuan dynasty (1279-1368). Kublai Khan founded the Yuan dynasty.
         a. His mother was a Nestorian Christian
         b. Missionaries and traders came to China
      2. Many Mongols, some of high rank, professed Christianity
      3. Church weakened.
      4. Ming Dynasty (1368).

II. Roman Catholic missions
   A. Francis Xavier (1506-52)
   B. Other Roman Catholic missionaries followed.
      1. Although their work was hindered by the Portuguese padroado (royal patronage arrangement).
      2. 1605, the Dutch East India Company
   C. Matteo Ricci (1552-1610)
      1. Ricci won the respect of the Chinese intellectuals
2. Ricci’s approach

3. Manchu dynasty came to power in 1644

D. Roman Catholic missions and popular religion
   1. Roman Catholic missionaries working among the common people

2. Missionaries working in the countryside

3. The “rites controversy” and the Chinese word to be used for “God” brought the conflict to a head.
   a. The Jesuits were forbidden to use the terms Tian (Heaven) or Shangdi (Ruler of Heaven) for God, but were only to use Tianzhu (Master of Heaven), in order to keep the Creator distinct from Creation.
   b. Chinese Christians were also forbidden to participate in rites of respect for Confucius.
   c. Christianity was persecuted strenuously from 1724 onward,
   d. Roman Catholic missionaries, before being expelled, had put into place three things:
      i. a system of Chinese catechists,
      ii. congregational leaders
      iii. women known as “virgins,” who took oaths of chastity
   e. Under Chinese lay leadership, the Roman Catholic community grew to 200,000 by 1800.

III. Protestant Missions
   A. Robert Morrison (1732-1834), London Missionary Society (1807).
      1. Utilized his linguistic skills
      2. Only 11 converts in 25 yrs service; ordained one man.
      3. An Anglo-Chinese school opened in Malacca (1818).

B. Other Protestant missionaries followed.

C. Hudson Taylor established the China Inland Mission to take the gospel to the Chinese hinterland.
   1. Protestant missionaries largely concentrated on the cities, leaving the rural villages to the Roman Catholics.
   2. By 1900, Protestant missionaries in China numbered more than two thousand.

D. The Boxer Rebellion (1900) an uprising against foreign influence.
   1. The Boxers arose about 1899 as a secret society
   2. The Manchu rulers first opposed the Boxers but later encouraged them.
   3. The Movement centered in Peking; On June 21, 1900 China declared war on the western allies.
   4. Reinforcements were rushed to China; an army of about 20,000
5. The Chinese had to pay 450 millions in silver dollars


7. European suppression of the Boxers resulted in enforcement of the Opium trade.

8. Within twenty-five years the number of Protestant missionaries had quadrupled to 8,000.

IV. World War, Domestic and Foreign Rulers

A. Japanese invasion.

B. Generalissimo Chiang Kai-Shek’s wife was an American-educated Methodist,

C. Communist influence.

   1. The Chinese Nationalists were forced to withdraw

   2. Many missionaries were either killed by the communists on trumped-up charges

   3. The China Inland Mission became the Overseas Missionary Fellowship.

D. The Three-Self movement had taken root in China toward the end of the nineteenth century.

   1. The communists established an official bureau of religion to infiltrate and control the officially recognized “Three-Self Patriotic Movement” churches.

   2. All others were proscribed.

E. Great Leap forward. Under Mao Zedong, the Chinese communists launched the Great Leap forward in the 1950s and the Cultural Revolution in the 1960s.

   1. The results were disastrous for China.

   2. It broke the back of the economy

   3. It destroyed the ancient foundations of China’s culture.

   4. The underground Church in China

   5. Far from vanishing, the Christians in China now number over fifty million, about five per cent of the population.

V. VietNam

A. Alexander de Rhodes (1591-1660), French Jesuit arrived in Vietnam in 1624.

   1. He learned the Vietnamese language. He then translated a catechism into vernacular Vietnamese using Latin characters.

   2. He founded the Domus Dei, seminary trained lay catechists.

   3. Missionaries were expelled from Vietnam in 1750.

B. French established their rule in Indochina.

C. As in China, the communists eventually ousted their rivals and took control.

D. Christians in Vietnam remain a persecuted, underground minority.

VI. Philippines

A. In the Philippines, Spanish missionaries arrived in the 16th c.
1. Father Aglipay (1860-1940).

2. Bishop Aglipay attracted many followers, said to number more than 1 million.

3. In Mindanao and other southern islands, Islam had become established.

B. Protestants entered the scene in 1898.

C. Most Filipinos today are Roman Catholic, but there are strong folk religious undercurrents.

VII. Japan

A. Francis Xavier arrived in Satsuma, Japan, in 1549.

1. They accommodated themselves to Japanese dress and customs as much as possible.
2. Also learned the language and attempted to reach the upper classes.

3. Xavier’s realization that presenting the gospel to a more civilized people was different from presenting it to primitive.

4. By the early 17th c, converts numbered some 300,000 out of a population of twenty-five million.

B. Spurred by the peasant uprising in Kyushu in 1637-38, persecution broke out in the 17th c.

C. Japan was sealed off from outside influences until the American black fleet of Commodore Perry opened its ports by a show of force in 1853.

D. An underground community of folk Christians (Kirishitan) continues to this day.

VIII. Korea

A. Nestorian Christianity arrived about the same time as Buddhism.

B. Korean diplomats visited the Chinese imperial court in 1777.

C. A Chinese priest secretly entered Korea in 1795 and was martyred in a general persecution of Christians in 1801.

D. Protestant missions by American and Australian Presbyterians and American Methodists began in the 1880’s.

1. John L. Nevius (1829-93)

2. Revivals broke out in 1906 and spread beyond Korea.

3. Resistance was ruthlessly suppressed, but persisted, led by Korean Christians.

4. Following the expulsion of the Japanese in 1945, a mass movement began from Shamanism and Buddhism to Christianity.
5. Today Christians represent about 30% of the population and are prominent in government, business, and education.
   a. South Korea, with a population of 45 million, ranks behind only the United States as a foreign missionary sending country.
   b. North Korean Christians number perhaps 80,000.
Lecture #20 Missions to Africa

Dr. Hoffecker

I. Introduction: The Church in Early Africa

A. Eusebius’ Ecclesiastical History.

B. By the time of Tertullian (c. 220)

C. By the time of the Arab (Muslim) conquest of North Africa in the mid-7th to early 8th c, sixty per cent of the world’s Christians are estimated to have lived in that part of the world.

D. Only the Coptic Church has survived (in Egypt and Ethiopia)

E. Although there are many Christians today (intensely persecuted) in Southern Sudan as a result of the work of missions like SIM (Sudan Inland Mission).

F. Outside Egypt, Christians are few across North Africa proper in our day.

II. Weakening influences on the church

A. Barbarian invaders – Byzantine conquest.

B. The invasion of Egypt by the Sassanid Persian king in the early 7th c

C. Church schisms.

D. Fortress mentality.

E. Not a few 8th c. North African theologians saw the hand of God’s judgment upon the Church in the guise of the Arab conquest.

III. Coptic church

A. The Coptic Churches have struggled to keep their identity.

B. Lack of missionary vision.

C. Elsewhere across North Africa, virtually nothing is left of once thriving Christian communities.

IV. Nubian Christianity

A. Meanwhile, Nubian Christianity actually grew during the medieval period.
B. Nubia was compelled to send the Muslim regime in Egypt about four hundred slaves per year in exchange for other goods.

C. Christian Nubia fell to the Saracen Mamluk Turks of Saladin’s successor, the Sultan of Cairo in the 15th c.

D. In the 16th c the Nubian Church had all but disappeared.

E. Nubian evangelism of neighboring peoples was undermined by the Muslim-enforced slave trade.

V. Ethiopia and Eritrea. The founder of Ethiopia (or Abyssinia) and the founder of the Imperial dynasty are held to be Menelik I, son of Solomon, King of Israel, and of Makeda, the Queen of Sheba.

A. The state came under increasing pressure from the expanding Islamic world.

B. The Ethiopic Church responded by calls for repentance and renewal.

C. The result was the rise of the Zagwe dynasty (c. 1137-1270). The Ethiopian monk and missionary, Tekla-Haymanot (c. 1215-1312 C.E.), urged the restoration of the Solomonic dynasty in Ethiopia.
   1. Tekla Haymanot, “the Father of All Monks.”
   2. His name translates roughly into the “tree of faith.”
   3. Legend holds he resorted to trials by ordeal in successful attempts to win over powerful pagan kingdoms in the south.
   4. Tekla Haymanot died at the close of the 13th c at the age of 91.

D. The reign of Zara-Yaqob (1434-68)
   1. He brutally suppressed both paganism and the Stefanite reformers.
   2. Imam Ahmad bin Ibrahim, the Muslim ruler of a neighboring Muslim state, conquered Ethiopia in 1529 and suppressed Christianity.
      1. Displaced by the Ethiopians with the help of their new allies, the Portuguese, in 1543.
      2. The Ethiopian Coptic Church continues its existence to this day.

VI. Portuguese missions
   A. Built around its enclave system of colonization.
   B. Characterized by “a pattern of initial success followed by eventual collapse” (Shaw 1996, 111).

VII. Robert Moffat (1795-1883)

VIII. David Livingstone (1813-1873) a Scottish Presbyterian of humble roots.
   A. His goal was to eradicate slavery by a combination of “commerce and Christianity.”

IX. Dutch missions
   A. Meanwhile, the Dutch had begun colonizing Cape Town in 1652
   B. Their descendants, the Boers, sought to establish Covenant states in Natal and the Orange Free State, resisting British advances.
C. South African apartheid

X. African Independent Church movement
   A. The African Independent Church (AIC)

   B. It is autochthonous and syncretistic.

XI. Pioneering efforts
   A. Protestant missionaries persisted in going to Africa, despite its reputation for being a “missionary graveyard.”

   B. Mary Slessor (1848-1915). Mary Slessor the second of seven children she became a skilled jute worker in the mills.
      1. Applied to the Foreign Mission Board of the United Presbyterian Church.

      2. Witchcraft and superstition prevalent in a country whose traditional society had been torn apart by the slave trade.

      3. Mary successful in raising their standing in society.


      5. Ravages of disease and the dread mosquito.

      6. Request by the Governor that she combine her missionary activities with an administrative position as a Member of the Itu Court.

      7. James Buchan described her as the “Expendable Mary Slessor”.

C. After 1820, Liberia had been created as an attempt by Americans to re-patriate former black slaves to Africa.

XII. Africa Today
   A. Contextualized theological education is scarcely available to the African population for the most part.

   B. Theological education abroad for Africans has brought its own problems.
      1. “Brain drain” of leadership from Africa or the cultural alienation of foreign-educated African leaders from their communities of origin.

      2. Ethnic genocide by “Christian” Tutsis and Hutus

C. Exclusive emphasis by missions boards on UPG’s (Unreached People Groups) may threaten to leave the work of integration and consolidation unfinished.

D. What is needed now is not an emphasis on either dependence or independence, but the interdependence of the Body of Christ (I Cor. 12 & 14).
Lecture #21 Oceania / Australia

Dr. Hoffecker

I. Oceania
   A. Mapping Oceania. James Cook (1728–1779)

   B. The famous voyages of Captain James Cook brought the English-speaking world’s attention to Van
     Diemen’s Land, which the British re-named “Australia,” the Southern Land.
     1. European discovery and mapping of Oceania accelerated quickly.
     2. Indonesia had already been claimed by the Dutch
     3. New Guinea was claimed by the Dutch, Germans, and British
     4. New Zealand by the British; the smaller island chains by the British and French.

   C. Europeans who came to Oceania.
     1. Drifters.
     2. Traders.
     3. Both groups made life difficult for missionaries.
     4. Nevertheless, Christian missionaries did go.
        1. The Work.
        2. They also labored to learn the local languages
        3. Persistence.
        4. Encounter of Christians with native worldviews.
        5. Conversions.

     5. By the beginning of the 20th c., much of Micronesia professed evangelical Christianity.

   D. John Paton (1824-1907).
     1. In 1854, he pioneered missionary work in the New Hebrides
     2. The ‘Reformed Church already had a single missionary, the Rev. John Inglis
        1. The elders of the church were seeking volunteers.
        2. With his newly married young wife, Mary Ann Robson, he reached the mission
           station at Aneityum on 30 August
3. His wife died within days of the birth of their first child.

4. He returned for the first time to Scotland (1863-4)

5. After placing the new missionaries in various islands, Paton himself settled on the small island of Aniwa.

6. His method was representative of Presbyterian missions of the period.

7. He authored a famous autobiography of his mission experience.

His ministry is one example in which the Church in the Old Country and the Church in the New Lands would join hands.

II. Australia
   A. Originally colonized as a penal colony.
      1. The first permanent settlement in Sydney Cove made by the convicts, guards, and administrators who arrived on prison ships in 1788.
      2. Attendance at divine services was required.
      3. When convicts escaped or were released, they moved into the interior.

   B. Many in Australia today proudly claim descent from convict settlers.

   C. Women.

   D. Value systems today.

III. Australian Aboriginals
   A. 300,000 Aboriginals of about 500 tribes (and over 40 languages) lived on the continent at the time of Captain Cook’s voyages.

   B. Aboriginals hunted and slaughtered by colonists.

   C. Dreamtime and Dreaming.

      1. ‘Ancestor Spirits’ came to Earth in human and other forms and the land, the plants and animals were given their form as we know them today.
2. The Dreamtime contains many parts.

3. The stories have been handed down through the ages and are an integral part of an Indigenous person’s 'Dreaming'.

4. Legends of the 'Dreamtime' are handed down by word of mouth and by totem from generation to generation.

D. Christian missions.

E. Mission stations
   1. The station system virtually put an end to the nomadic way of life.
   2. The old system of “law” under elders with initiation rites of passage collapsed.
   3. The primal religion of the Aboriginals was very complex and resistant to the Gospel.

F. At present, Aboriginal culture is experiencing a self-conscious renaissance.

IV. Australia today
   A. Australia today is officially 80% Christian.
   B. Only 6% will be in any house of worship on an ordinary Sunday.
   C. Are such countries today “reached” or “unreached”? Are they “mission bases” or “mission fields”?
I. Introduction: Central and South America. Events affecting missions leading up to 1820
   A. Roman Catholic missions among the Indians in Central and South America
   B. The Napoleonic Wars weakened the hold of Spain and Portugal upon their American colonies.
      1. Growing social concern for the welfare and Christian "salvation" of all mankind.
      2. The Victorian era was a veritable “golden age” of missionary endeavor
   C. Creole governments of the emerging states
   D. The hold of Roman Catholicism upon the state was seriously weakened.
   E. Into this vacuum quickly came Protestant missionaries.

II. Protestant Missions – Sacrifices and Success
   A. Latin America no longer the preserve of Roman Catholic Church
   B. Allen Francis Gardiner (1794-1850).
      1. At age of 40 he devoted himself to pioneer missionary work.
      2. His first attempts failed to the east coast of Africa.
      3. He ended up going to the Patagonians of Tierra del Fuego.
      4. Six companions accompanied him under the Patagonian Missionary Society.
      5. His entire party died of exposure in 1851.
      6. Their sacrifice resulted in renewed efforts.
      7. In 1872 the first baptisms of Tierra del Fuegans occurred.
   C. Advances.
      1. By the end of the 19th c, Protestant missionaries (including Moravians and the Church Missionary Society) had made substantial inroads among not only the Indians but non-Christian whites and Roman Catholics as well.
      3. Their work stretched from the Falkland Islands (Malvinas) to Central America.

III. Effects of Immigration
   A. New waves of immigration from Europe brought many Protestants.
   B. Waldensians from Italy.
   C. Not all Protestants kept their faith, however.

IV. Work among Roman Catholics
   A. By the end of the 19th c.
   B. Melinda Rankin (1811-1888)
1. Supported by the Presbyterian Board of Education she moved to Brownsville, TX.

2. Aided by the non-denominational American and Foreign Christian Union.

3. She raised money to purchase property and subsidize converts to do missionary work.

4. Opposition from local Catholic clergy forced her to move repeatedly.

5. In 1872 poor health forced Rankin to give up mission work.

V. Chile and Argentina
   A. By 1914, Chile had more Protestants than all the rest of the South American Republics bordering the Pacific combined.
   B. Argentina had more Protestants converted from Roman Catholicism than did Chile.
   C. Buenos Aires became a major Protestant mission center.

VI. Brazil. The 5th largest country in world in area.
   A. The greatest successes of Protestant missions in South America were in Brazil.
   B. 1500-1800 Protestant missions were initially associated with French and Dutch invasions.
      1. The Dutch invasion of northeast Brazil in 1630
      2. Dutch Protestants worked among the Indians and organized two presbyteries with 12 churches and 10 presbyteries.
   C. 1850-1970 several Protestant denominations established.
      1. the missionaries were theologically conservative
      2. they used colportage, personal and itinerant evangelism, discipleship and church planting as mission strategies
      3. they established educational and theological institutions as means of training nationals
      4. they viewed Roman Catholics as their main missionary targets.
   D. Number of converts from Roman Catholicism in Brazil in 1914 was twice that in the United States.
      1. American Protestants have shown little reluctance over proselytizing.
      2. Methodists, Presbyterians, Baptists came and explicitly sought “converts.”
      3. Of special mention = Assembly of God.
   E. Ministry among the Indians of the Amazon also gathered momentum.
   F. Protestant missions and churches used education as a primary missions tool.
   G. Today, its population of aboriginal Indians, Europeans and Africans.

VII. The 20th c, and Today. Two influences:

1. Liberal liberation theology.
   1. Liberationists stress systemic problems of injustice.
2. They present a comprehensive framework or worldview from which they determine the mission of the church.

3. They utilize the methods of Marxism and social sciences.

4. Key theme = Kingdom of God which is to be realized in mission work.

5. Evangelical missions has learned from liberationists.

B. Charismatic Protestantism
   1. Part of charismatic success due to its missionary method.

   2. Its weaknesses.

   3. Charismatic Christianity challenges the hegemony of Roman Catholicism in Central and South America.
Lecture 23 Ecumenism

Dr. Hoffecker

I. Introduction: Definition
   A. Ecumenical
   B. Ecumenism
   C. Ecumenicity
   D. Ecumenistics

II. Historical Overview
   A. The first seven councils of the Church.
   B. The Great Schism of 1054.
   C. From the 16th c, the Protestant Reformation further divided the visible Church.

III. Problems and Issues
   A. Denunciations: Counter reformation and scholasticism
      1. Catholics and Orthodox had anathematized each other in 1054.
      2. In the 16th c, Catholics and Protestants anathematized each other.
      3. Before long, Protestants (Anabaptists, Lutherans, Reformed, Anglicans) were anathematizing each other as well.
   B. There seemed to be very little awareness of how cultural differences affect interpretation of the Bible.
   C. Against this trend stood such Reformers as John Calvin and Martin Bucer.

IV. Pietism and the Moravians (18th c)
   A. Zinzendorf
   B. William Carey

V. Mission societies in 19th c
   A. Two exceptions
   B. The Evangelical Alliance was formed in 1846.
      1. Monthly journal, *Evangelical Christendom*
   C. Student Volunteer Movement (SVM)
      1. Originated in summer Bible study conference in 1886 at Mount Herman, MA.
      2. “Mount Hermon100” signed the “Princeton Pledge”
      3. Goal = mobilize thousands of students to carry gospel to ends of he earth.
      4. Motto: “The evangelization of the world in this generation.”
   D. World Student Christian Federation (WSCF) formed in 1895.

VI. Ecumenical Missions Conference. (1900)
   A. The word “ecumenical” was intentionally used.
   B. By doing so, the term’s meaning shifted from the visible Church to include also the mission of the Church to the world.
   C. John R. Mott (1865-1955)
      1. Cornell’s University Christian Movement
2. Became general secretary of the Student YMCA and chairman of SVM.
3. Published *Evangelization of the World in this Generation* (1900).

D. Kenneth Scott Latourette’s 7 vol *A History of the Expansion of Christianity* (1945)

VII. World Missions Conference of 1910 and the World Council of Churches

A. Edinburgh (1910).
B. The organizers of the conference did not invite missionaries working among Roman Catholics in South America, nor did they invite either Roman Catholic or Orthodox representatives.
C. Remarkable for several reasons:
   1. Interdenominational character
   2. Range of issues it tackled.
   3. It established several groups:
      a. The International Missionary Council (IMC) (1921).
      b. The Universal Christian Council for Life and Work (1925)
      c. The Faith and Order Movement (1927).
      d. All were combined after WWII into the World Council of Churches (WCC) (1948).
D. Key shift occurred in SVM Conference in Des Moines (1920)
E. Thereafter, doctrinal differences were downplayed in the interests of advancing organizational union.
F. The WCC today has a cordial relationship with Roman Catholics and Eastern Orthodox Churches, but not evangelicals.

VIII. International Congress on World Evangelism

A. Lausanne Conference.
B. Bosch: Lausanne illustrates the two mandates of the Church: spiritual and social.
   1. Key writing = Carl F. H. Henry’s *The Uneasy Conscience of Modern Fundamentalism* (1947)
   2. Joined by evangelicals like John Stott and Billy Graham
C. The LCWE has been a symbol of a new evangelical ecumenism.
D. Parallel organizations.
   1. World Evangelistic Fellowship (WEF)
   2. Global Consultation on World Evangelization (GCOWE)
   3. Latin American missions organizations such as COMIBAM
   4. AD2000 Movement (*A Church for Every People and the Gospel for Every Person by the Year 2000*)

IX. Ecumenism today. Theologically liberal mainline Protestant denominational leaders now dominate the World Council of Churches.

A. Historically it is doubtful that their theology could ever have launched the ecumenical movement.
B. Rather, evangelicals involved in missions began the movement, which was then commandeered by theologically liberal denominational leaders.
C. Vigor of the new evangelical ecumenism.
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<td>1700-present</td>
<td>Ecumenical Movement</td>
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<td>1800</td>
<td>1846, Evangelical Alliance</td>
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