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## Mission Trends no. 1 and 2

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(1) social control, (2) a pleasurable escape from reality, (3) a form of vigorous but safe protest, and (4) a unifying force.

This is a good book to see even if, as Foronda admits, it is just preliminary in nature, and this reader happens to believe that no scholarly work should be published until everything germane to it is accounted for. The book's lack of pagination is another consequence of publishing in haste and repenting at leisure.

Similar finding guides to the other regional folklores and folkives of the country should now be made, so that folklorists can sit down and study our collections in earnest and make them yield insights into just why the Filipino behaves as he does.

*Maximo D. Ramos*

MISSION TRENDS NO. 1: CRUCIAL ISSUES IN MISSION TODAY. Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. New York/Grand Rapids: Paulist Press/Wm. B. Eerdmans, 1974. ix, 276 pages. \$2.95.

MISSION TRENDS NO. 2: EVANGELIZATION. Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. New York/Grand Rapids: Paulist Press/Wm. B. Eerdmans, 1975. 280 pages. \$2.75.

This review comes on the scene rather late and out of breath, and this is all the more reason to begin with a word of very sincere gratitude to Dr. Anderson and Father Stransky for initiating and carrying out the useful project ("useful" is really an inadequate word to describe it) of bringing together recent articles which bear on the major issues and themes in the theology of Christian mission today. The project is a necessary one and we are fortunate that the present editors are the ones who have chosen to collaborate in its execution. The books present an excellent panorama of contemporary writing on the missionary task of the Church and deserve not only a place in libraries of theological schools, but (hopefully) the better honor of being widely used in classrooms and study forums, wherever these major issues are discussed among thoughtful Christians.

Dr. Anderson needs no introduction to theological students in the Manila area. He was formerly professor of Church history and ecumenics, and academic dean of Union Theological Seminary in Manila. The publication for which he is locally best known is *Studies in Philippine Church History*, which he edited and published in 1969 under the Cornell University Press imprint. At present Dr. Anderson is director of the Overseas Ministries Study Center in Ventnor, New Jersey.

Father Thomas F. Stransky, president of the American Paulist Fathers,

was a staff member of the Vatican Secretariat for Promoting Christian Unity from 1960 to 1970. It was in this capacity that he visited Manila in 1965.

*Mission Trends No. 1* deals with rethinking "mission"; with the message and goals of mission; the missionary; churches in mission; humanization, dialogue, and liberation. *Mission Trends No. 2*, on evangelization, takes up the mandate and meaning of evangelization; priorities and strategies; common faith and divided witness; new perspectives on other faiths and ideologies. *Mission Trends No. 3* (see forthcoming *Philippine Studies* review) whose overall theme is "Third World Theologies," presents some of the best writing from Latin America, Africa, and Asia on "contextualized theology." Surely no major concern in the contemporary reflection on "Church and Mission" is missing. We owe this doubtless to the "catholicity" of the editors and their grasp of the contemporary problematic.

May I say, at the outset, that it is my hope to return to these books in a future article for this periodical, and that this will perhaps excuse me from having to enter upon a more developed treatment of some of the issues the essays in these collections take up, and which we ourselves will touch on lightly here.

*Mission Trends No. 1* can serve as a general introduction to the series. A few of its themes might be indicated. The *malaise* in mission (in the sixties, especially the mid-sixties) is well expressed here, e.g., by the Argentinian theologian, José Miguel Bonino, in "The Present Crisis in Mission." Bonino states that the present conditions in what were formerly known as "mission countries" — today's Third World, roughly — "call into question not only mission as such, but the theology which has undergirded it, the Church which has supported it, and even the message it has proclaimed" (p. 39). The trial to which the entire missionary enterprise is summoned in recent decades has been, and remains, radical and total. Bonino goes on to state the position that "our ability to proclaim Jesus Christ as the Liberator" (p. 40) will be the acid test of renewal in mission. (This statement was made in 1971. If anything, its author has moved more decisively and more deeply into the "liberationist fold" since then.) For him "the basic fact to which all other factors are related is this — and the crisis we face hinges on it: that the missionary enterprise from the West has been closely related to and interwoven" (p. 38) with western colonialism and neocolonialism/imperialism, and that the Third World no longer can accept the situation of economic, cultural, and political domination bred by various forms of colonialism and is irreversibly "committed to struggle to the death for its own liberation . . . from imperialistic aggression" (p. 38–39). This thesis, stated in a variety of ways, is present explicitly or implicitly almost throughout each of these volumes on mission-thinking today.

Gregory Baum's reflections on "Is there a missionary message?" touches on the "ideological component" in the *de facto* proclamation of the Christian

message, which raises some crucial questions on the missionary endeavor of the past — and of the present. With Mannheim, Baum urges that “the interest-laden utterance of the dominated group is called ideology, while the interest-laden utterance of the dominated group coming to self-realization is called utopia. . . . Both ideologies and utopias modify the truth for the sake of social interest, but since the social functions of the two are so different, they should be carefully distinguished” (p. 82). Hence Christian teaching could [can] be communicated with an ideological character: its religious language and symbols tied up with the imperialist dream of unity under a single authority, its persuasion inextricably linked with the colonialist’s drive toward dominance. This reflection raises questions, as is obvious, regarding past missionary work: another approach to raising the same questions, at base, which Bonino’s essay posed.

Tanzanian president Julius Nyerere’s much-reprinted, often cited, “almost classic” paper on “The Development of Peoples and the Meaning of Service” (familiar, I would guess, to most of our readers), develops the theme of “what the poor, oppressed and powerless peoples of the world look for in missionaries who come to serve them.” His reply: “The Church and those who serve it must be consistently and actively on the side of the poor and the underprivileged; otherwise the Church will become irrelevant to man and the Christian religion will degenerate into a set of superstitions accepted by the fearful” (p. 143).

Section 4 is on Churches in Mission. Emilio Castro writes on the need to find more adequate working structures to meet the new situation of Church and society today. James A. Scherer takes up the issues of church growth in mission and norms for evaluating it. C. Eric Lincoln writes on “the black Church in America and the necessity it now faces of redefining its role and mission.” Manas Bethelzi, a black South African Lutheran clergyman, examines the urgent need for change in the church in South Africa, if it is going to be faithful and effective in mission. The editor of this quarterly describes significant elements in the new self-understanding of the Church which are clearly contributions of the Third World. He urges that “a radical shift of perspective is required to make the Church conscious of the new center of gravity of the people of God” (p. 205). “The historian of the Church in the Third World must help Christian people to read the signs of the times in their midst, not only in unfolding the history of the people of God in this nation, but in placing it in the context of the whole history of the people of God” (p. 213).

This leads us, of course, to the now familiar issues of salvation and mission vis-a-vis “humanization, dialogue, and liberation,” to the discussion on “dialogue as a continuing Christian concern” and the “implications of China’s revolution” for Christian mission, especially in Asia. The last section of the book takes up the latter themes, surely live issues for mission theology today.

*Mission Trends No. 2*, on evangelization, will prove of great interest to all who are grappling with the basic problematic and the main concerns of communicating the Word of God in today's world. There are 22 papers or parts of papers reproduced here, and as usual the selection is to be commended. There are, in an appendix, texts from the Bangkok Conference, 1973; Lausanne, 1974, and a response to the Lausanne congress declaration; the Roman Synods of 1971 and 1974; Bucharest 1974; and Taizé 1974.

The basic problematic this book addresses itself to remains the one which the essays in *Mission Trends No. 1* tried to come to terms with. John R. W. Stott's address at the Lausanne Conference states it well, from the evangelicals' point of view: the relationship between humanization, development, and liberation at one pole, and "salvation" (from God's judgment on our guilt, from the bondage of our self-centeredness through the power of the Spirit, from the process of decay in creation and evil in ourselves or in society: "salvation in three tenses") toward the fullness of true Christian freedom at the other pole. Paul Loeffler deals with conversion as individual experience but necessarily related to the total meaning of history revealed in Christ. Rene Padilla, an Ecuadorian Baptist, and Samuel Rayan, a Roman Catholic theologian, take up the same theme from somewhat different perspectives.

Rayan's paper, given at the American Jesuit Missions Conference in St. Paul, Minnesota (August 1974) carries the title: "Evangelization and Development." It might be helpful to our readers, especially those who have not been as familiar with these issues as they might wish to be, to present his argument briefly. Here I wish to make use of the prefatory note the editors have placed before the paper.

Rayan asks if working for liberation, humanization, and development is the task proper to a missionary, whether and how this could be counted as part of the Church's Gospel mission, and in what manner and measure it is related to evangelization. He maintains that the unity of God's plan does not permit a dualism or dichotomy of faith and life, material and spiritual, sacred and profane. To evangelize has to do with the creation and revelation of the new brotherhood and sisterhood of Jesus' dream, with its realization and expression at all levels of life, including the economic and the political. Jesus' own evangelizing ministry can be spelled out in the language of liberation and development. In evangelization, therefore, preaching and development work "all converge to gospel human existence."

Dr. Philip Potter's fine address to the 1974 Synod of Bishops in Rome, a really excellent paper deservedly often reprinted, is given here in full. Donald MacInnis returns to Red China (he has a paper on the theological and missiological implications of China's Revolution in *Mission Trends No. 1*) and its "new humanity" in one of the last articles. He attempts a positive, even enthusiastic, evaluation of "maoist theology" and maoist society seen as a form of "Christianity incognito". (We are familiar with other like presentations:

I have always been uneasy with the theological slogan of "Christianity incognito" — and I have run into at least some non-Christian friends who resent the name as an example of the insufferable patronizing attitude of Christians. I personally would like to see both the term and theological tour-de-forces which elaborate on it be quietly laid to theological rest. Theological courtesy demands, I think, that we deal with others on their terms, not on those of our wishful thinking. But this is another story.)

There is much more in this book than a brief review can do justice to. There is interesting information — Bishop James Sangu's note that "Africa is experiencing the greatest numerical growth on a sustained basis [7.5 million Christians per year] of any period of history . . . Christianity in Africa is growing twice as fast as the population." There is a highly interesting piece on Father Inocente Salazar, M.M., and his attempts at "inculturation" in Peru among the Aymara Indians. There is an equally stimulating interview with Brazilian Pentecostalist Manoel de Mello. And much more.

The foregoing presentation of the content of these two books will have to suffice to indicate (to suggest, really) what readers can expect from them. Both books accomplish excellently the purpose for which they were compiled. We end by renewing our thanks to the editors for the quality of these anthologies and not least for the brief introduction before each article, prenotes which situate the papers adequately and which are uniformly helpful. We can only wish the series, so auspiciously begun, success with readers and book-buyers; it is well deserved.

*C. G. Arévalo*

PHILIPPINE LAND VERTEBRATES: FIELD BIOLOGY. By Angel C. Alcala. Quezon City: New Day Publishers, 1976. 176 pages.

This book is, in the author's own words, an attempt "to summarize the information on the field biology of nearly a thousand species of Philippine amphibians, reptiles, birds, and mammals that exists in scattered scientific publications and therefore not generally available to teachers and researchers."

The first two chapters, concerned mainly with the geography of the Philippines and with the zoogeography of Philippine land vertebrates, lay the setting for the next four chapters, in which the author takes up in turn each of the four major classes of land vertebrates — Amphibia, Reptilia, Aves, and Mammalia.

Each of these chapters begins with a brief summary of the general characteristics of a particular class followed by a section on the external anatomy of a representative member. The remainder of the chapter deals with the general habits and distribution, life histories, population structure